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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 1. JANUARY, 1817. Vol. XIII.

ADDRESS TO THE PUBLIC,

AT THE COMMENCEMENT OF A NEW YEAR.

We avail ourselves of a season, which fixes a durable mark in the course of our labors, and is regarded with interest by almost every one, to offer some observations to the serious consideration of our readers. In doing this we would wish to avoid, as much as possible, the formality of an annual ceremony, and to enter directly upon such topics as may be presumed to deserve some attention.

It may well be supposed, that those, who statedly peruse a religious magazine, will be influenced, in some measure at least, by such views of Christian duty, as their own consciences shall sanction We take this opportunity, therefore, to remind all our readers, (and especially all of them, who have professed faith in Christ,) of the duties which press upon them with peculiar force, at the present day.

The first duty is to obtain correct and enlarged views, both of Christian doctrine, and a corresponding practice. That pains are to be employed in acquiring doctrinal knowledge will be admitted by many, who imagine that a knowledge of practical duties may be obtained without care or inquiry. Such an opinion is altogether incorrect. The most noble of the sciences, *the science of doing good*, is too little studied. If it were better understood, and made the subject of daily contemplation, the way would be prepared for a grander display of benevolence on a large scale, than the world has ever yet seen. The ultimate object aimed at would indeed be the same, which has been pursued by the truly virtuous in every age; but a peculiar sublimity would mark the enterprises, in which Christians of every nation and every language should engage with enlightened minds and united efforts; and a peculiar glory would crown these enterprises. The employment of doing good,—of aiming directly by prompt and vigorous action to promote the permanent good of others,—should be made a part of the regular business of every Christian. It should be reduced to a system, and should have a large share of time and property assigned to it. This time and property should be sacredly devoted to God, and employed in the best practicable way; not squandered on doubtful or useless projects, nor hoarded up for future occasions, which may never arrive; but wisely apportioned to purposes of unquestionable utility, of great

importance, and pressing urgency. How can all this be done, unless the great body of Christians are formed and disciplined to the great work in which it should be their honor and their happiness to bear a part? How shall they be brought to feel, to plan, to act in unison? Manifestly in no other way than by obtaining, each one for himself, a correct understanding of their duties, and possessing a heart to discharge them. But let us descend to particulars.

When the Christian sets himself in earnest about the great business of doing good; when he solemnly proposes to himself the question, "How can I most successfully promote the happiness of my fellow creatures?" the first requisite to exertion is *to know the wants of mankind.* In this indispensable requisite Christians have generally been deficient; and though the deficiency may have been less culpable heretofore than at present, it has never been justifiable. In estimating the wants of men, a principal regard should be had to their moral wants, as these have respect to the vast concerns of eternity, and as the wants of the body are more visible to a cursory observer, and more readily relieved by the world in general, than those which concern the immortal part.

Let the truly benevolent inquire, then, "What do my fellow creatures need? What can they receive, what ought they to receive, at my hand?" The more the inquiry is prosecuted the more interesting will it become; and though it will soon furnish motives enough for prompt exertion, a larger and still larger field will present itself to be explored. Many, indeed, and pressing are the wants of men, which it is in the power of Christians to relieve; many, which if once relieved would be succeeded by lasting supplies, by "durable riches and righteousness."

Should the proposed inquiry begin at home, as seems most natural; let the inquirer, after considering the case of his own family and immediate connexions, turn his thoughts to the town in which he resides, and to the vicinity. Are there no destitute neighborhoods within his knowledge, where the people need to be awakened to the duty of possessing and reading the Bible, of giving their children a good common education, and of observing divine institutions? Are there no individuals destitute of the Bible; no prayerless families, no sabbath-breakers, no profane and intemperate persons, who need to be admonished and reclaimed? Are there no afflicted and desponding souls, who need to be comforted and encouraged? none defenceless and oppressed, who need protection and vindication? none becoming enslaved to bad habits, who need to be aroused to a contemplation of their danger, and rescued from the fangs of the great adversary just fastening upon them? none falling a prey to infidelity and skepticism, but still not entirely callous and destitute of feeling? none relapsing into heathenism, within sight of the sanctuary, and in the midst of a Christian country? Are there no professors of religion, who need to be instructed in their plainest duties, stimulated to a vigorous activity, and disenthralled from the bondage of avarice, ignorance, or prejudice? none, who seem never to have doubted whether a supreme regard to their private inter-

est, so far as concerns their intercourse in society, is not the most laudable of principles? none, who have never yet conceived, that they were born for any other purpose, than to pass through life with reputation, provide for their families, and seek their *own* salvation? none, who are mere babes in Christ, almost totally regardless of their exalted privileges and their high destination, though intelligent, judicious, and persevering in the attainment of mere worldly objects? none, whose example and influence are adverse to the cause of truth, and discreditable to the Christian profession?

When he takes a wider range, and looks upon the evils, which exist in the best regulated civil communities, how many does he find, which demand speedy correction, and firm, united, unyielding counteraction? In whichever state of the American union the inquirer may reside, how many vices does he discover which need to be restrained by penal laws? How many wise and salutary laws need to be enforced; how many defective ones amended; how many, that oppose the wishes of the corrupt part of the community, need to be sustained by the united approbation and cooperation of all the friends of human happiness. How many waste places may be found even in the most favored portions of our country? places which should immediately be reclaimed from the usurped dominion of briers and thorns, and subjected to a moral culture, which would soon make them a part of the garden of the Lord? How faint and feeble is the resistance now opposed to great public evils, compared with that bold, assured countenance, and that unhesitating voice, with which a Christian people ought to express their decided testimony against whatever is injurious to the souls of men.

If the view be extended over the United States, there are several great classes of his countrymen, who urgently require attention. What shall be done, what *needs* to be done, for the benefit of the people of the new settlements, a vast proportion of whom are without schools, without the regular observance of the Sabbath, without the preaching of the Gospel? The necessity becomes more imperious, when it is considered, that the increase of population is vastly greater than the increase of the means of providing effectually for the moral wants of the inhabitants. How deplorable is the condition of the people, where the Sabbath is not regarded, where the Bible is not read, and the rising generation are not taught to think of God, of Christ, and of salvation. How distressing the thought, that such a state of things should continue, (as it will continue unless human agency shall remove the evil,) from generation to generation. How imperative the call upon every generous and philanthropic principle, especially upon every pious feeling, to reach out the hand of Christian charity to these our suffering brethren; many of whom, indeed, are not sensible of their condition, which is the more lamentable for that very reason.

Another great class of our countrymen are truly deserving of compassion: we refer to the slave population of the United States. When shall this million of immortal beings enjoy a more favored

lot? We enter not here into any schemes of emancipation from the control of their masters; but when shall they be emancipated from the slavery of Satan? When shall they be taught to read the Bible? When shall they rise to the proper dignity of man; and have secured to them the inestimable blessings of early education and Christian instruction? When shall they be prepared to form cheerful and happy communities, to constitute regular and well-taught churches, to understand and enjoy the sublime truths of Christianity, and to practise all its relative duties?

Within our own borders, also, are to be found numerous small tribes of Indians, remaining, for the most part, as our ancestors found them two hundred years ago; in the same heathenish darkness and delusion, the same idleness and stupidity, the same ignorance and barbarism. Surrounded by men of the most dissolute and abandoned character, the greater part of these tribes have made progress in vice, and in that only, from their connexion with the whites. How low is their present degradation; how arduous the process of improvement, and yet how necessary. Who that bears the name of a Christian can be willing, that this much abused race of men shall never be raised from their present condition? Who can think without pain of their continuing to be the victims of fraud and vice, the slaves of prejudice and superstition, unenlightened by a single ray from the Sun of righteousness, uninvited to partake of the blessings of the Gospel?

When the inquirer casts his eyes beyond the limits of his own country, he sees a world lying in wickedness; he beholds in every nation, most deplorable evidences of sin and misery; he is ready to exclaim, "How can these enormous evils be removed? How can the world be renewed?"

It may be well to direct our attention, for a few moments, to those unhappy portions of the world, which seem capable of deriving benefit from the benevolence of Christians in this country. Look at the wandering tribes, which inhabit the interior of America. Taught only to hunt and to make war, they sink into torpid indolence unless roused by the calls of appetite, or by the malignant and vindictive passions. How many are their privations, how few their comforts, how uncultivated their minds, how hopeless their spiritual condition. Look at the mixed population of provinces settled by Europeans, both in North and South America. See the mass of the people enveloped in superstitious ignorance bordering on heathenism; without the Bible, without any proper means of instruction, and without any prospect of improvement, unless by assistance from abroad. Look at the Jews, till very recently outcasts in every country where they dwell, persecuted, oppressed, despised, sordid in their habits, hard-hearted, and obstinately wedded to their infidelity and their crimes. How great has been the guilt of nations called Christian, in reference to this ancient people. How long have arrears been accumulating; and how vigorous must the exertions of Christians become to wipe off these frightful arrears. Look at the tribes of Africa, and the populous realms of Asia,

weighed to the earth by Mahometan oppression and ignorance, overrun with an endless variety of false religions, with superstitions the most debasing, with vices the most gross and abominable. To many of these nations commerce has furnished our countrymen, with the means of access. Though removed thousands of miles, the improvements of civilized society have made them our neighbors, and it is as easy for the people of America to do them good, as it is for the people of different states and communities to do good to each other.

After such a survey of the wants of mankind, it is natural to suppose, that many will ask, "Is it possible for any thing to be done to relieve these wants? Is not the undertaking so arduous as to discourage even the attempt? Can *we* do any thing? or must we not rather sigh in despair over the wretched condition of the world, and forget the miseries of our fellow-creatures as quick as we can, that our feelings may not be pained with the sight of distresses which we cannot remove?" The proper answer to such inquiries will force itself upon the mind, when the following topics shall have been well considered.

Let every man, who is seriously inclined to do what he can for the benefit of others, sit down and make a deliberate estimate of what he is *able* to do. It is to be taken for granted, that every man is able to do *something*, if he has property, time, or influence. Let each one, then ask himself, if he cannot spare property for the benefit of his fellow men? By strict economy in expenses, and industrious attention to his business, can he not spare more than he at first supposed? By a rigorous self-denial can he not spare a great deal more than he had ever imagined? We could relate some facts relative to the sums given in charity by persons in moderate circumstances, which would astonish the rich worldling, and which ought to cover with shame the avaricious professor of religion. But not to digress from the train of inquiries. Has the person, whose case we are considering, no *time* at his disposal? If he answers in the affirmative, let him seek opportunities of using it to the best advantage. Instead of wasting it in idleness, in unprofitable reading, in visits of ceremony, in politics, in schemes of personal aggrandizement, let him spend it in devising liberal things, in consulting on the best means of promoting the prosperity of Zion, in offering as he may be able, instruction to the ignorant, comfort to the afflicted, and relief to the poor and the sick. Has he *influence?* Can he not induce others to engage with him in the various works of mercy which have been enumerated? Can he not awaken the attention of his friends and neighbors to things of great importance to mankind, and withdraw their thoughts from subjects light and trifling, or corrupting and mischievous?

After he has duly considered these topics, let him ponder on the stupendous works which can be accomplished by united exertion. What wonders are union and perseverance, joined with vigorous enterprise, continually effecting in the important concerns of this world;—in commerce, politics, and war. Let him, who is inclined

to doubt and despond when any great work of benevolence is proposed, contemplate the pyramids of Egypt. They were erected by human hands. Or, to take an object with which our readers are more familiar, let him see the oaks taken from our forests, the ore from our hills, and the hemp from our fields, and transformed into a ship of the line, a vast and complicated engine, with prodigious means of annoyance and defence, of destruction and preservation. Let him see this engine on the ocean, with its thousand inhabitants and provision for their wants, encountering the most furious storms, safely directed in the darkest nights, under the easy control of human agency: and, while he admires this noblest triumph of art, ingenuity, and courage over the elements, let him acknowledge, "Such are the achievements of union and perseverance."

Let it be received as a maxim, then, that if all professed Christians were deeply engaged; (we do not say, if they were supremely engaged, or as much engaged as the nature of the case requires;) but if they were seriously, conscientiously, deliberately engaged to *change the moral face of the world*, they might easily accomplish it in a moderate time. To be more explicit, the professed Christians of the present day might put means in operation, which should speedily furnish every family, and almost every individual, upon earth with a Bible; every neighborhood with a good school; every congregation with a spiritual instructor; every large community with a College and a Theological Seminary; every nation with mild and salutary laws, and with all the blessings of good government. When we say this, we do not mean to encourage a presumptuous dependance on mere human agency? Far from it. But when has God withheld his approbation and blessing from persevering exertions to promote his glory, and to bring about that very consummation, which his unerring word has predicted? Have not infant enterprises, embryo works of benevolence, been cherished, increased, and strengthened by him, till they have attracted the notice of mankind? And can it be doubted, whether he would smile upon similar schemes, formed with the most expanded views, and contemplating the only safe rule of Christian activity; viz. that nothing should be left unattempted, while any thing remains to be done?

When the heart is warmed with the desire of doing good, of befriending every charitable work, let it be considered by each individual, that he ought to communicate his reflections to others, and to excite, as far as may be, a general interest and inquiry on such subjects. The necessity of obtaining religious information, of acquiring a habit of reading religious publications, and of making the foregoing topics the standing subjects of thought, and inquiry, in social and family circles, should be inculcated and exemplified.

It is never to be forgotten, that the wisest plans will be defeated, the most hopeful prospects blasted, unless *perseverance* be added to all other encouraging qualities. It is to be settled in every Christian's mind, that there is no discharge in this world from the war in which he is engaged; that he must not content himself with a few

transitory efforts, and then relapse into indolence; that the cause in which he is engaged is worthy of the utmost zeal and service of every man; that to withhold this service is a criminal desertion; and that the gratification of having begun a good work will be changed into regret, disappointment, and remorse, unless perseverance secure the unalloyed satisfaction of a continued progress in virtue and usefulness.

To stimulate his languid zeal, let him often compare the vigorous activity of men, in the pursuit of mere worldly objects, with the puny efforts which Christians have been accustomed to make in the pursuit of objects which they never fail to pronounce to be unspeakably important, and which are in fact of infinitely more value, than it is in the power of man to estimate. With what unceasing diligence do multitudes toil for riches, which often make the possessors unhappy, and lay up a plentiful store of misery for their children. With what ardor does the ambitious man pursue his schemes of popularity and distinction, and the voluptuary devote himself to his sensual pleasures. With what zeal does the artist, the ingenious mechanic, or the professional man seek after eminence in his profession. Shall Christians be witnesses of this incessant activity, these energetic labors, and not be ashamed of their own dulness, apathy and indolence.

At the close of these remarks, we would exhort Christians to consider how great is the privilege of serving God in promoting the success of his Gospel. The late venerable Dr. Hopkins of Salem, at one of the last missionary meetings which he attended, expressed in conversation his high sense of this privilege, and concluded by observing, that Christians have in some respects a more interesting agency than that of angels; for while here in the body they can exert a direct, constant, and powerful influence on the minds of each other and of all around them, and can enjoy the satisfaction of being employed to build up from among the ruins of the apostasy a glorious temple to JEHOVAH.

Let it be remembered, however, that this privilege is of short duration. Those who enjoy it cannot be too sedulous to use it *now;* not to suffer year after year to pass and witness their languid and feeble efforts, their timid and wavering steps, their fainting zeal. While we are writing these paragraphs, the sorrowful tidings reach us, that one, and another, and another, of those pillars on which our country leaned, are fallen to the ground and mingled with the dust. These melancholy events teach us, more powerfully than a thousand precepts, that now is the time for diligence, activity, and energy in the service of God; now is the time for each one to consult the welfare of his own soul, and to assist in directing the feet of others into the path of life.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

A PRACTICAL ILLUSTRATION OF THE DOCTRINES OF GRACE.

No. II.

IN the former number, I took a view of the practical tendency of the doctrines of grace, then stated; endeavoring to show what effect a full belief in them is *calculated* to produce. I now proceed in the practical illustration of them,

II. *By an appeal to facts in relation to their influence on the minds of those who fully believe them.* Here I shall endeavor to show what effect a belief in them has *actually produced*, and is still producing.

But I would remark, in the first place, that the doctrines under consideration were not all fully revealed at once, as we now find them. Indeed, some of them never appeared so clearly in the Old Testament as in the New. Nor were they all taught with so much perspicuity in the days of Christ's ministry, as they were after his ascension. One part of the office assigned to the Spirit, when he came subsequently to Christ's ascension, was to guide the Apostles "into *all* truth." He therefore guided them into a more clear, systematic knowledge of the leading doctrines of grace, than they had ever before possessed. The time had then come when the church was to be greatly enlarged; when the knowledge of the Gospel was to be published to Gentiles as well as to Jews; when Christ was to see more extensively "his seed" and the "travail of his soul;" and when the canon of Scripture was to be completed. It was therefore the "*set time*," when these doctrines should be fully and explicitly revealed. Hence St. Paul said to the Ephesians, chap. iii, 5, when speaking of "the mystery of Christ," that in other ages "it was not made known unto the sons of men, *as it is now revealed unto his holy apostles and prophets, by the Spirit.*" And hence in the Acts and in the Epistles of these holy apostles, we find a more clear, systematic, and connected statement of these doctrines, than in any other portion of the sacred oracles. And we also find what was the actual effect of a full belief in them. For it will be taken for granted, that the apostles, and the great body of the saints in that age did believe them. Else why did the apostles so clearly state them, when guided by inspiration, and give the character of their brethren, by saying that they were 'established in the faith *as they had been taught?*' Col. ii, 7.

I shall attend first to facts in the days of the apostles, and endeavor to show what effect a belief in the doctrines in question had then. Here I have an infallible guide, even the testimony of Scripture. According to this plain testimony the effect of a full belief in them was favorable to godliness. It made the apostles holy, humble, charitable, obedient, and devoted to God. It made them faithful, as the *servants* of God; affectionate, honest, and beneficent, as brethren in the human family; and peculiarly dutiful, and obedient as subjects

of civil government. This belief affected their whole life and deportment. No men ever gave more evidence of having a filial fear of God, and a tender operative solicitude for the best good of men, even of their enemies, than the apostles. These enemies "took knowledge of them that they had been with Jesus." Acts iv, 13.

The same effect was produced on the great body of believers in that age. They too were holy, harmless, charitable, and devoted to the service of God. Like the apostles, they possessed a meek, forgiving temper, and had in them that excellent spirit, the fruits of which were love, joy, peace, gentleness, goodness, and patience. They were peaceable subjects of civil government; benevolent and charitable; ready and active in doing good, as they had opportunity. Their belief had a commanding influence on their whole deportment. Their conduct, like that of the Apostles, exhibited an almost entire contrast with that of their enemies, and of all those who opposed the doctrines of grace: a contrast altogether favorable to the influence of truth. They exhibited such examples of meekness, patience, forgiveness, honesty, and piety, as were no where else to be found. It was impossible, unless by false witnesses, as in the case of Stephen, to substantiate criminal charges against them. The effect of *their* belief, therefore, was actually favorable to godliness: it made them better in society: it changed them, at least some of them, from fornicators, idolaters, adulterers, thieves, covetous men, drunkards, revilers, and extortioners, into the honest, humble followers of Christ 1 Cor. vi, 9—11.

Now if we leave Scripture, and examine church history, and even civil history during the three first centuries of the Christian era, we shall find in a great degree the same effect produced by the same cause. During this period, the age of Pagan persecution, wherever these doctrines were fully believed, the holy effect of them was visible. And where they were denied and opposed, no genuine practical religion could be found. Not a section of Pagan history can afford such accounts, as are given of *believers* at Antioch, at Smyrna, at Ephesus, at Carthage, at Lyons, at Rome, and at other places, during that period. We have thus far, all the evidence and stubbornness of numerous facts, to show what has actually been produced by a full belief in the doctrines of grace; especially in the Divinity of Christ; in total depravity; in regeneration by the Spirit; and in justification by faith in Christ. We have the same stubbornness of facts, also, to show what has been the effect of denying these doctrines.

If we pass to the fourth and fifth centuries of the Christian era, the same thing will appear. Painful as it may be to some at this day to hear it, we have all the evidence of historical testimony, the only direct evidence of such past events which we can have, that heretics and opposers of leading Gospel truths, although in the visible church, have ever been destitute of a Christian spirit, and wanting in Christian practice. It is a fact, authenticated by plain historical testimony, that, in the fourth century, Arius and his followers betrayed an entire want of Christian humility and honesty; that they resorted to art, sophistry, falsehood, and even persecution, in support of their heresy, and in opposition to "sound doctrine."

They showed, while denying the Divinity of Christ, that they had not his Spirit, and that they were not influenced either by his precepts, or by the plain testimony of his apostles. It is also true, that about the beginning of the fifth century, Pelagius and his followers were ambiguous, evasive, and dishonest, in denying the special grace of God in regeneration. In this denial, and in their deportment, they showed, that they never had experienced the operation of this grace on their hearts. Both the Arians and the Pelagians showed, that they had neither that spirit nor the fruits of it, by which those who then believed the doctrines of grace were actuated. Although true believers were, at that time, less pure, charitable, patient, and heavenly-minded, than in the apostolic age, yet all that did appear of genuine practical religion, (and there was then no small degree of it,) was found among those, who, like Athanasius, Ambrose, and Augustine, believed these doctrines.

If we next turn our attention to the Papal heresy at Rome; if we look at the long period of darkness, superstition, and abominable idolatry, the same thing still appears. It is a well known fact, that the Popes, and their adherents, were men notoriously destitute of the holy fruits of religion. The contrast between them and those who still believed the doctrines of grace, is at once sufficient to show what is the practical effect of believing the truth. We need no stronger evidence than they exhibited, during a period of at least 8 or 900 years, that a denial of leading doctrines is productive of irreligious and immoral practice. Nor do we need stronger evidence than was exhibited even in that dark age, that a belief in the leading doctrines of grace is productive of real holiness of life. Believers, for such there were, in more northern, and what were called more barbarous regions, were men of practical holiness. Those who were then found in Germany, Poland, Denmark, and Sweden, and especially the Paulicians, and the Waldenses, exhibited, in their life and deportment, that contrast with the Popes and their adherents in sentiment, which gave the most decided evidence in favor of believing the truth. Facts are thus far uniform in proving what was intended to be proved by them in this investigation.

They also prove the same, in the period of the great reformation by Luther. Odious as he and his associates have been attempted to be rendered by the pen of obloquy, for their austerity, superstition, and hypocrisy; yet by drawing aside this thick veil, and by looking at them, and at their followers, as they appear on the page of church history, we shall find them among the best of the men of that age. Although they were imperfect, they certainly exhibited that humility, patience, and forgiveness, those fruits peculiar to genuine religion, which are sought for altogether in vain among those who then denied and opposed these doctrines. There were some, there were many, among these reformers, and their followers, who by their practice gave testimony to the superior excellence of Gospel truth.

I now make an appeal to facts *in the present age;* and shall attempt to show, that they still prove the same thing. Here I am

aware, that every inch of ground is liable to be disputed; and that of course this part of the subject requires careful attention. I shall therefore endeavor to proceed safely. But before I proceed directly to the main subject, it appears somewhat essential to state two facts in relation to it. One is this. Among the persons at this day, who profess to believe in most or all the doctrines under consideration, there are *some*, who give no practical evidence of love to them. Their faith, if such it may be called, is dead: it has no influence on their life. They seem to have a mere speculative belief in these doctrines, which though it may affect the head, does not affect the heart. The light of truth is now so clear, that they must see it; though they neither love nor practice it. Such persons greatly injure the cause of truth. They give occasion to say, that a belief in the doctrines of the Gospel is of little or no importance to any man. But this is not true of all, nor of the greater part of those, who believe the doctrines under consideration, as I shall attempt to prove.

Another fact, in relation to this subject, is this. Many who oppose these doctrines have adopted the maxim, that "it is of no consequence what a man's religious *opinions* may be, provided his *conduct* is correct." Or to state the same thing in different words; "a man may be as good a Christian if he does not believe the doctrines of grace, as if he does believe them." This is indeed a popular maxim; but it has no foundation in truth. Besides, it involves the very thing in question: and in making an appeal to facts relative to the effect of a belief in the doctrines of grace, I shall endeavor to show, that this maxim is contradicted *by fact*. To do this, and at the same time to pursue the main object before me, I find it necessary to state, that there are two very different standards of morality, or "correct conduct," prevailing among different persons. One is the common opinion of men: the other is the plain precepts of the Bible. The first of these is at best variable; it rises or falls, with the common tone or pitch of morals in society. Still among men of the world, this is the most generally adopted standard of good conduct. It is often said, if men are honorable, and what is called honest, in their dealings; if they are not mean and vulgar, and openly immoral in their deportment; and are guilty of no disgraceful crime; and if they are humane and liberal to the poor, they are as good Christians as can be found. But let no one be deceived. This is the opinion of *the world*. And Jesus Christ has assured us, that the world *will love its own*. Men of the world are willing, that this should constitute the essence of real religion. It apparently makes no difference with them, if these good Christians, as they call them, have no fixed religious principles, and sentiments; if they neglect prayer, public worship, and every such duty; if they disregard the holy Sabbath; if they occasionally sneer at the humble followers of Christ; and if they indulge in all the vain amusements, which the world calls innocent. They call this mere heathen morality the essence of religion. And on this ground, a man may be as good a Christian if he does not, as if he does, believe the doctrines of grace.

On this ground, he may believe any thing, or nothing, as is most congenial to his feelings, and most in conformity to popular prejudices; for all distinction between heathenism and Christianity is, in this way, at once confounded.

It is true, that the social and relative duties above related are required in Scripture. It is no less true, that these are not all the duties, which are there required; nor are these the main duties, by the discharge of which Christians can be fairly distinguished from the mere men of the world. For even Deists may, and in some instances have done, or have had the credit of doing, these things.

But there is another, and a far different standard of morals, or of genuine Christianity, which now merits attention. I mean the plain precepts of the Bible. This never changes; never rises above itself, nor sinks down to the low tone of morals in society: This requires men, in addition to all that has been above stated, to love God with all the heart, and their neighbor as themselves; to be of a meek, humble, prayerful, charitable, forgiving temper; and to do to others what they could wish others to do to them. This is the standard or rule, by which I would attempt to determine who are good Christians. And although no one can be found, whose life and conversation will perfectly compare with the standard; yet there are some, who give evidence that they mean to regulate their faith and practice by this rule; and who conscientiously endeavor to live accordingly: there are some in the world, who are persons of meekness, humility, prayer, and forgiveness; and who give evidence of love, both to God and men.

Now when all due allowance is made for a few speculative believers, on whom their belief has no practical effect, where, I will appeal to facts, are these persons of meekness, humility, prayer, and forgiveness, to be found? Where do we in fact find those, who are most consistent and uniform in their Christian profession; who give most evidence of love to God; who are most constant and conscientiously devout in family prayer; who are most faithful in the *religious*, in distinction from the mere *polite* education of their children; who uniformly show the most sacred regard to the Sabbath, to public worship, and to the ordinances of God; and who are most engaged in promoting vital religion among others? Where shall we look for the brightest examples of humility; for the most perfect patterns of patience under trials and crosses; for the most shining examples of submission to chastisement, and affliction, and for the best instances of forgiveness towards an enemy? Where shall we find those who are most ready to discountenance fashionable vice; to bear testimony against popular sinful amusements; and to abandon circles of vain jesting, evil speaking, and scoffing at religion? Who are in reality peacemakers, and who most faithfully restrain and govern their own hearts and tongues? Where are those who make the greatest sacrifices *to do good*, who are most ready to assist the poor and needy; to visit houses of mourning and distress, when those who inhabit them are indigent, obscure, and low in popular estimation; and to console the heart of the widow and the father-

less? Where shall we find those, who are most inclined to abase themselves, and to exalt others; who are most deeply affected with the things of religion; who *pray* most for its prosperity; who *do* most for its extension; who *live* most in the fear of God; give the best evidence of real penitence and faith in Christ; and whose daily walk is most conformed to Scripture? And, finally, where are those, who can meet death with the greatest composure and submission, and whose hopes of future peace and happiness appear to have the most solid foundation? Is it not a fact beyond dispute and controversy, that when all proper allowance is made, men of the above description are found, not among those who deny and oppose, but among those who cordially believe these doctrines? I present these questions to the candid reader's own conscience, requesting him to answer them according to truth. And I ask him to answer in the fear of God, whose religion *he* would prefer, or in whose condition *he* would feel most safe in the hour of death and at the judgment day? I am willing thus to make it a question with his own conscience, what the *fact* is, in relation to the tendency and the effect of a full belief in these doctrines.

Look into churches, my readers, and you *do find* those who believe in the doctrines of grace most alive in religion; you do find in them that spirit of prayer, that watchfulness, that fellowship for each other, and those exertions to impart the knowledge of truth and the joys of salvation to others, which you cannot find in churches of an opposite character. Look also at individuals: you find among them, who believe the doctrines in question, those holy *fruits* of religion; that practical evidence of real godliness, which you look for in vain among others. To mention a few names: you look in vain among decided opposers of the doctrines in question, for a Wilberforce, a Buchanan, a John Newton, a Jonathan Edwards, an Isabella Graham, or a Harriet Newell. After all that has been, or that can be, said in opposition to the doctrines of grace, an appeal to facts will prove, that a full belief in these doctrines does actually produce that good practical effect, which never has been produced, where they have been understandingly denied and opposed. Facts go directly to demonstrate, that in all ages the tendency of believing them has been, and still is, favorable to practical godliness. Facts prove, that it is not a *full belief*, but on the contrary a *disbelief* of these great doctrines, that encourages men to live in sin, and to excuse themselves in it; they prove that it *is* a matter of serious consequence what a man's religious sentiments or opinions are; that a man, who opposes these doctrines, is not, according to *Scripture*, so good a Christian, as one who cordially believes them; and that what was said in the former number, respecting their practical tendency, is according to truth.

Let this appeal to facts, therefore, claim the serious attention of all those, who doubt, or are inclined to disbelieve, that the tendency of these doctrines is favorable to practical godliness; let all such persons be candid enough; let them act with honesty to themselves, and with a regard for their own eternal welfare, sufficient to examine this interesting subject with impartiality; before they join with

opposers, and allow themselves to think, and to speak, in direct opposition to what God has revealed, and what is supported by plain fact. Let them duly consider, that the tendency of divine truth, when supported by fact, is sufficiently manifest; and that hereafter they will be constrained to admit what they are now disposed to deny; when it may be forever too late, either to invalidate the force of their convictions, or to avoid the fatal consequences of their unbelief. JUVENTUS.

LETTER FROM A SON TO HIS MOTHER.

My dear aged mother,

I HAVE just received the painful intelligence of our common heavy affliction. While I write, the cold clods of the valley, press upon his lifeless breast, who was lately an affectionate bosom companion, and a kind father. No more, in this world, shall the language of Canaan flow from his lips, or the ejaculations of piety ascend from his heart. This affliction is trying to me; but I know it is necessary. I hear the voice of eternal truth addressing me, in connexion with this providence; *Be still, and know that I am God.* I hope my heart responds this language; (though but feebly;) The cup which my Father giveth me, shall I not drink it? If the ingredients, which he infuses into it, are sometimes bitter, they are always salutary to his children; and why should I complain? Let me then humbly and patiently meet this chastisement of God, that it may be numbered among the *all things*, which work together for good to his people.

I feel, my dear mother, that I owe you an expression of my condolence on this occasion. I know that the death of my father falls heaviest on you. God has put this lamentation in your lips: "Lover and friend hast thou put far from me, and mine acquaintance into darkness." I would attempt to offer you support and consolation from the Scriptures; but I trust He, "who comforteth them that are cast down," has already supported and comforted you by his gracious presence and holy word.

To this faithful God I still commend you, my mother. It is true his own hand has written you a widow; but He has styled himself "the God of the widow in his holy habitation."

You have lost an earthly husband; but I rejoice that thy Maker is still thy husband and thy God. I rejoice in the confidence, that you can address this prayer to your covenant God: "Thou hast taught me from my youth; and now when I am old and gray headed, O Lord, forsake me not." You doubtless feel, that you have cause for lively gratitude, that you are not called to mourn, as those who have no hope for their deceased relatives, and are without hope themselves. You have strong confidence that our loss is his gain; that while we drop the tear of affection over his memory, God has wiped all tears from his eyes. He came to his grave as a shock of corn fully ripe. His hoary hairs were a crown of righteousness. His work is done. The acute pains, which he bore with so much

Christian patience, are terminated. We trust he is entered into that rest, which remaineth for the people of God. He is only called home a few moments first, that he may welcome you to the joy of his Lord.

May God Almighty spare your useful life, my dear mother, until you have performed his whole will, and then grant you an easy death, and an abundant entrance among the *saints in light.* As your children, and their partners for life, have all named the name of Christ, may they all, through free grace, be so unspeakably blessed, as to be numbered among the faithful, when the Lord makes up his jewels. This is the ardent desire of your affectionate son, * * *

MISCELLANEOUS.

THE CONVERTED NEGRO.

The following narrative was written by the same hand, which furnished the account of the converted Algerine, published in our last number.

Upwards of forty years ago, there was a meeting-house in Henrico county, Virginia, in which the Rev. Mr. Davies used to preach a part of his time, while he resided in Hanover county, and where, for a few years, I officiated after his departure. Near this meeting-house lived a captain William Smith, one of the ruling elders of the congregation. Capt. Smith was a valuable member both of civil and religious society; of a lively active disposition, and a benevolent heart. He paid uncommon attention to the religious instruction of the negroes in the neighborhood, many of whom were serious professors of Christianity. He performed this act of charity to the poor slaves, while their owners, for whom they constantly labored, seemed quite careless about their eternal interest. It was customary for Capt. Smith and his pious neighbors, when they had no minister to preach to them, to assemble at the meeting-house on the Sabbath, and spend some part of sacred time in reading and other acts of social religious worship; of which exercises Capt. Smith had commonly the chief direction.

When assembled for these purposes, one Lord's day, a negro, who lived at the distance of about ten or twelve miles from the place, came to it; and, applying to Capt. Smith, requested him to teach him the way to heaven. The account he gave of himself to the captain was as follows.

"I was born on the other side of the big water. In my own country I knew but very little of God, or how to serve him. At length I was brought across the big water to this country, where I have learned to be more wicked than I was before. Though I understood that the Sabbath was appointed for the service of God, yet I have not spent it in that way, but in working for myself. A few Sabbaths ago, while I was working in my patch, there was something in my heart, like some body catching me by the clothes, and pulling me back, and saying, "You must not work to-day." I did

not mind it, but worked on. Presently it came again the same way, and said, "You must not work to day; this is God's day." Neither did I mind this, but worked on still. At length it came the third time, and said, "You must not work to-day; this is God's day; you must serve God to day." Upon this I dropped my hoe and worked no more. Soon afterwards, one night in my sleep, I dreamed I had a journey to make to some place at a great distance, but was an entire stranger to the road. However, being obliged to go, I set out and travelled on until I came to a place where the road forked. Here I stopped, and stood for a considerable time in great perplexity, not knowing which to take, the right hand or the left. At length I saw a man standing at a considerable distance; who called to me, and told me to go to such a place, take such a road and follow it, and it would lead me to a place, where I would find a man, who would give me proper directions for my long journey."

The next Sabbath, being the first day he had at his own disposal, he went to the place to which he was directed in his dream, took the road he had seen in his vision, and following it for about twelve miles, it brought him to the aforesaid meeting-house in Henrico county. There he found Capt. Smith and his neighbors assembled as usual, for social worship. In his dream he said he saw the road which led to the meeting-house, the meeting-house itself, the place where it stood, and Capt. Smith; and that he knew them all to be what he had seen in his dream: that he knew the captain by his size, his clothes, his features and complexion; and knew him to be the man who was to give him directions for his long journey.

Captain Smith encouraged the negro to come to his house; and took much pains to instruct him in the knowledge of man's ruined state by sin and the way of his recovery through Jesus Christ. The negro repeatedly came, and manifested an earnest desire to obtain instruction in these important points. After Capt. Smith had enjoyed repeated opportunities of performing this labor of love, he found the negro to be deeply convinced of sin, and guilt, and especially of the great depravity of his nature: this latter consideration so deeply affected his mind, that it seemed almost to swallow up every other consideration. Capt. Smith labored, by every easy method of communication in his power, to explain to the negro's untutored mind the Gospel plan of salvation. But the poor negro was so unacquainted with the English tongue, and especially with the terms commonly used on religious subjects, that he could not understand his instructor. The captain, finding himself laboring under a difficulty, and supposing two might be better than one, informed me of the above circumstance, and requested me to come to his house on a certain Saturday night, to meet the negro there; and that I would try to make him understand the plan of salvation through the Lord Jesus Christ. I complied with the captain's request, and the negro met me according to appointment. His mind appeared to be in the distressed situation described above: he was groaning under a body of sin, and had the sentence of death in his breast. He

expressed his sense of these things with the greatest apparent solemnity, and in terms of the deepest humility and self-abasement. I endeavored in several ways, the easiest I could devise, to explain to him the doctrines of redemption: but this for a considerable time without effect. At length, I fell upon an easy similitude, taken from his station and manner of life, which he understood, as was immediately evident by a remarkable change in his countenance. When I found he was taking up my meaning, I proceeded with pleasure to show him, by my plain similitude, the astonishing condescension and love of God to guilty fallen man, in giving his only begotten Son for our redemption; the unparalleled compassion of the Redeemer, the completeness of his atonement, and the abundant sufficiency of divine grace for the whole work of man's redemption. The poor, lately miserable, but now happy man kept himself tolerably composed, appeared to be in no wild transport of joy, nor made any unmeaning exclamations, but seemed to be filled with reverence, greatly astonished, and almost sunk to the floor, under an adoring sense of these amazing displays of condescension and love. When in this situation, he would raise himself up, clap his hands together with an air of composed solemnity, and cry out, "The Lord have mercy upon me; all for poor sinner!" This evening and the next morning he appeared to be almost overwhelmed with a deep sense of the tender compassion of God and his own extreme unworthiness of the smallest expression of mercy.

Under these exercises I left him for the present. About three weeks afterwards, as well as I can recollect, he came to Henrico meeting-house, made a public profession of the Christian religion, and was baptized in the name of God the Father, Son, and Holy Ghost. Since this time, I do not recollect ever to have seen or heard of him: for soon after this, I removed from that part of the country, and have seldom been there since. But as he was not very young; and this was near forty years ago, it is probable that he is in that state where is fulness of joy and pleasures for evermore.

REMARKS ON THE PRECEDING NARRATIVES.

I shall conclude the accounts of Salem and the black man, with a few observations.

Had Salem never returned from Africa, it might have been suspected, that he was a dishonest crafty man, who had invented the story of the dream and made an hypocritical profession of Christianity, in order to procure favor with Christians, and from them obtain the means of returning to his native land; but his return to this country, and its attending circumstances, sufficiently remove all suspicions of this kind, and strongly evince the sincerity of his Christian profession, and the firmness of his resolution never to deny Jesus. It appears from the effect his sore trials had upon his constitution, that this firmness did not arise from stoical insensibility nor any uncommon degree of natural fortitude, but from prin-

ciple. He is a striking instance to illustrate the powerful influence of the faith of a Christian, where it is real, and how near his religion lies to his heart. Rather than part with it, and the exalted hope it inspires, he will resign all his hopes of temporal honor and happiness, and voluntarily devote himself to a life of poverty and exile. Salem's testimony is greatly strengthened by his close attachment to religion, manifested in his state of derangement.

To me it appears probable, that the dreams related above were præternatural, and that they were ordered by an extraordinary providence of the Almighty. But we observe, that there was no religious truth revealed to either of these men; no duty nor doctrine. They were both directed to the ordinary means of salvation: to Moses and the prophets; to Christ and his apostles. By both of these instances, supposing them to be supernatural interpositions, God seems to have designed to give honor to the written word, and to the ordinary means of grace; that people might be properly guarded against all expectations of extraordinary revelations by dreams, trances, or any such thing; or from being led by the disorderly flights of a strong or disturbed imagination; and might be induced to try all their notions by the sacred oracles. The same thing seems to be taught by the instance of the apostle Paul. At the time of his extraordinary conversion, he might have received the revelation of all the mysteries of the Christian religion, but it was not so ordered. God sent Ananias to him to instruct him in duty; and God also let Paul know, that Ananias should tell him what to do. What end are these things designed to answer? Are they not intended to discountenance all enthusiastic hopes or expectations of any extraordinary views, or discoveries, under the Gospel dispensation, and to attach us more firmly to the Sacred Scriptures?

These men were both Africans, who had not the common means of information. Though God seems, in these instances, to have deviated from his ordinary method of dealing with his rational creatures, yet it was with a view to bring them to the use of the ordinary appointed means, and not to teach them in an extraordinary way. Shall we Christians, then, who have Bibles in our houses, who are favored with a preached Gospel and all God's appointed means of grace, be looking to trances and dreams for directions in the way to glory? We cannot do this without undervaluing and dishonoring the institutions of heaven: and be assured, that if we will not hear Moses and the prophets, neither would we hear, even if one should arise from the dead, to alarm our fears, and teach us the way of life.

If these thoughts are just, they may serve to show the folly and pride of those, who think themselves so far advanced in religious knowledge, as no longer to need the common ordinances of the Gospel; such as the preaching of the word, baptism, and the Lord's supper. These ordinances have ever been highly valued by the people of God, and blessed as the means of preserving and spreading religion in our guilty world. In various ways, God has done honor to them in every age of his church, and is still doing it. Let us then

be diligent in the use of these God's appointed means, and earnestly seek his blessing on them; and not be looking for extraordinary means. Whenever men come to look for extraordinary means, and imagine they are to be taught by any thing but the word, they are in danger of being led away by strong delusions.

These two narratives naturally call our attention to the pitiable situation of the many nations of the earth, who sit in darkness and in the region and shadow of death. A great part of Asia, the most ancient, extensive, and populous quarter of the globe, formerly the seat of learning and religion; the large continent of Africa, in part of which there were once many flourishing Christian churches; America, which extends almost half round the world; all the inhabitants of which countries are of the same species with ourselves, originally of the same parents, have the same immortal minds, are the objects of the same eternal love of God, redeemed by the precious blood of Christ, and heirs with us of eternal happiness, or eternal misery: all, except a small proportion, are living in ignorance, strangers to the benign, the heaven-born religion of Jesus; without God and without hope in the world. When we consider the distinguishing goodness of God to us, in that we are favored with the appointed means of salvation, and have set open to us the path of duty and the way of life; surely the goodness of God to us in this respect, should lead us to repentance and engage us to distinguish ourselves by a life of piety and virtue. How shocking a sight is an ignorant, profane, immoral man, in a Christian land! Distinguished by advantages and privileges; surrounded, and filled, and covered, with the mercies of God; and yet trampling them under foot,or prostituting them to the basest purposes, to the dishonor of his bountiful Benefactor, the injury of his fellow men, and his own eternal ruin! Tremble, my soul, at the thought! Weep, weep, if possible, tears of blood over a self-ruined race.

Every truly pious Christian, when he takes a view of our barbarous, benighted fellow creatures, will think it a reasonable and important duty to pity and pray for them. Is this all that can be done? Does not God work by means? Will he hear and answer prayers, when the means by which the object is to be obtained are neglected? Can nothing be done by the inhabitants of this State, [Virginia,] towards civilizing and christianizing our Indian neighbors? Are there no men of fortune in this state who would esteem it their honor and happiness to contribute a part of their substance towards so beneficent a purpose? Are the professing Christians, in this happy land, all swallowed up in self? Or are they only waiting to see some good plan proposed and some persons ready to carry it into execution? Have we nothing to do with the surplus of our property, but pamper the flesh and leave estates to wise men or fools, we know not which? Are our estates talents, which God has intrusted to us, to lay out for his glory, and the good of his creatures? Is it not in this way the wealthy are to lay up treasure in heaven? Do we think that devotion will take us to heaven without the fruits? Our brethren in other parts of the world are nobly and vigorously exerting

themselves to inform and bless their fellow men, by bringing them to the knowledge of God, and his Son Jesus Christ: and God, as we are informed, is crowning their labors with success. He has graciously promised to reward them in heaven with eternal bliss. Every soul converted to God by their means will be to them a crown of rejoicing to all eternity. And have we no desire to share in this heavenly joy? no ambition to wear this crown of glory? Have we no aspirations after joining with Asiatics, Africans, and Americans in the regions of glory, in celebrating the wonders of redeeming love, and hearing them ascribing their salvation to the blessing of God on our instrumentality? If our souls are not fired with such thoughts and animated with such desires, they must be stupid indeed!

To the preceding observations of our correspondent, we add two reflections of our own.

1. How wonderful are the methods, which God often uses, to bring his elect to the knowledge and belief of the truth. Christians are not apt enough to contemplate this subject, as it is explained before their eyes, by *plain, undeniable facts.* In the case of the converted Algerine, how many providential events, of an extraordinary character, took place in the process of bringing him to an acquaintance with the Gospel. How improbable would it have seemed, that a Mahometan student, sailing up the Mediterranean, should be carried as a prisoner to New Orleans, transferred to Indians on the Ohio, enabled to escape and cross the mountains alone to Virginia, and, when sinking under the distresses of famine, nakedness, and solitude, in the midst of a vast wilderness, that he should be discovered by a compassionate hunter, rescued from death, and restored to civilized society; that he should acquire a competent knowledge of the English language by uncommon perseverance, have his attention excited to Christianity by a dream, and finally obtain Christian instruction in the interior of an American colony. How evidently was this man *elected* from among his hardened and bigoted countrymen, that he might hear of Christ. And after he had heard the Gospel, it was necessary that the same divine favor, which had preserved him through so many dangers, should be displayed further in changing his heart.

In the case of the converted negro, also, the same distinguishing love of God is manifest. Why was he incited to seek after instruction? Why was he admonished to abstain from labor on the Lord's day? Why did the admonition prove effectual? How came it to pass, that he should feel himself to be a sinner, principally from his own secret convictions? Hundreds of thousands of slaves, in the same circumstances, were not the subjects of any of these things. Why was this poor man *elected?* For the same reason that all the redeemed are elected; a reason which cannot be stated so well, as in the words of our Savior: *Even so, Father, for so it seemed good in thy sight* Doubtless there are reasons, *why* it seems good to the infinite wisdom of the Father, that from among men of the same character, in the same circumstances, and under the same advantages, one should

be taken and another left: but these reasons are not revealed to man. The fact is undeniable; and it perfectly corresponds with the doctrine, as it is expressed and implied hundreds of times in the Scriptures.

Our attention has often been attracted to this subject by instances of hopeful conversion within our own observation. Persons of the most unpromising character have been arrested in their course, and have become subjects of the renovating grace of God; while others, equally unpromising, have been left to treasure up wrath against the day of wrath; and others still, apparently of a promising character, have remained, like the young man in the Gospel, ignorant of themselves and of the divine law, and have gradually become hardened against the truth, relying on the performance of external duties as the ground of acceptance with God.

Indeed, the very circumstance that a particular person is brought to hear the Gospel, is often owing to events in which he had no agency. How frequently do occurrences like the following take place: three young men leave their homes, and settle in a new country. They all have the natural aversion to serious things, which is common to our thoughtless race; and they know nothing about religion, even speculatively, though they may have heard good preaching all their days. One dies of a sudden fever, without any time for repentance or reflection. One falls into dissolute company, and dies at forty an inveterate drunkard. The third, after a life of prosperity in worldly affairs;—after growing more and more callous and torpid for many years, is suddenly brought to consideration, to repentance, and to a state of salvation. In another case the order may be reversed: one becomes penitent, gives satisfactory evidence of piety, and dies young; the second dies in the full pursuit of worldly good, unconcerned about religion; the third lives to be a hoary-headed drunkard, or, which is equally decisive of his character, a hoary-headed miser, and dies unaltered. A number of young men go to sea in the same vessel. They are, perhaps, all profane and immoral. The vessel is lost, and three or four reach the land in a boat. Of these, after many intervening remarkable providences, one becomes religious; the others remain as they were. Of ten gentlemen of education, talents, study, influence, and property, employed together in some honorable office, one is suddenly, and by some inconsiderable circumstance, brought to reflection; he is convinced of his sinful state and character, and receives Christ as the Savior of sinners. His associates see the change; they wonder at it: Oh, how happy is it, if they are not left to wonder and perish.

In all these instances, and in thousands of others, an observer may easily discern, that the *election* is made by God. How idle then is it, and how absurd, to oppose a doctrine, which is clearly revealed in Scripture, and confirmed by the history of every day.

2. Every faithful and well instructed minister knows, that the cardinal doctrines of the Gospel are very powerfully confirmed by the experience and testimony of ignorant and humble persons, who

are sometimes anxious for the salvation of their souls with little previous knowledge of the Gospel, and without ever having been instructed in any *system*. Such persons often spend weeks in a a state of great anxiety, without making known their case, or discovering their feelings, to any one. When they come to disclose their concern, and open their hearts freely to a judicious minister of the Gospel, he often finds, that their own experience had taught them, that they were amazingly depraved, deserving of punishment, destitute of holiness, and unworthy of the least favor; that, if they should be saved at all, it must be by mere mercy, and in consequence of the free, electing love of God through Jesus Christ; and that many other truths, connected with these, are held by them to be indisputable.

In a word, the appeal is confidently made to the serious prayerful minister, who converses much with his people on experimental religion, whether he does not find, in a vast multitude of instances, that the doctrines of grace, or the doctrines commonly called Calvinistic, are confirmed by the untaught experience, the plain common sense, and the deliberate reflections of the humble Christian. In the case of the negro, which has occasioned these remarks, we see that this ignorant, uninstructed man had a deep sense of his depravity, before he could comprehend the teaching which was offered to him. Whence did he derive this sense of depravity? Doubtless from the same source as the illustrious Bacon, the greatest and most learned man of his age, derived the same thing:—from his own experience and the teachings of the Holy Spirit.

LETTER FROM A NEGRO GIRL.

The following letter, written by a black girl to another black girl of her acquaintance, was handed to us sometime since by a respectable clergyman. It is inserted to show, by example, how admirably religion is calculated to promote the happiness of persons of all classes and in all conditions. A few verbal corrections have been made; but no idea is altered.

Canaan, July 25, 1815.

Dear Friend,

PERHAPS you think strange of my not answering your kind letter, for which I return you ten thousand thanks. The reason why I did not, was because I had not any paper. It being my birth day this day, I thought I would devote a little time to writing to you. O my friend, eighteen years of my life are spent. And what can I render unto God for all his mercies, that he has bestowed upon me, especially the past year. I never shall forget that day, in which God made me to rejoice in him. Never before did I know what comfort there is in religion. There is more comfort to be taken, in one hour, in religion, than ever I took in all my life time before. What satisfaction there is to be taken with Christians; what comfort in prayer. Once I could not pray. Now the Lord has taught me. How could I neglect it so long? I have been blinded; but I

hope through the mercy of God I have been made to see and feel my need of a Savior; and brought to give him my whole heart.

"O what immortal joys I felt,
And raptures all divine,
When Jesus told me I was his,
And my beloved mine."

I think I can say, that I can rejoice in the Lord, and joy in the God of my salvation. O my friend, may we take up the cross daily and follow Jesus; may we learn of him to be meek and lowly in heart, that we may find rest unto our souls; and may we so live, as that others may take knowledge of us, that we have been with Jesus. I wish I could see you, and converse with you upon heavenly things; which I hope I shall before long. Do write to me as often as you can; for your letters do me good: and do come and see me. Now, my friend, may we so walk here in this world as to meet our Lord in peace, which is the prayer of your friend,

M. R.

REVIEW.

XCI. *True Liberality: A Sermon, preached in Boston on the first anniversary of the American Society for educating pious youth for the Gospel Ministry, Oct.* 23, 1816. *By* SAMUEL WORCESTER, D. D. *pastor of a church in Salem.* Published by order of the Society. Andover; Flagg and Gould. 1816, pp. 28.

IT is a distinctive characteristic of Christian liberality at the present day, and in our own country, that it is enlarged in its views, and universal in its operation. By this phraseology we intend, that whenever any new call is made upon the beneficence of Christian, there are a considerable number of men scattered through our country, whose ears are open to hear it, and whose inquiry is not, whether the call is new; whether it assumes, that difficulties are to be removed, and sacrifices to be made, and time to be spent; but whether it imposes a *duty*, and must, on Christian principles, be heard and obeyed. Thus, when the wants of the destitute in our new settlements were laid before the public, missionary societies were formed to relieve those wants. When the deplorable condition of the heathen world was known extensively, exertions were made to send the Bible to the heathen, and teachers to explain it. When the want of new institutions to educate young men for the ministry came to be generally acknowledged, such institutions were erected and endowed. When the distressing scarcity of candidates for the ministry was felt, new and unexampled measures were taken to supply the deficiency. When the claims of the poor in our cities, of the slave-population of our country, and of the Jews, presented themselves, societies were formed to consult the spiritual interests of these various classes. This state of things is cheering to the good man's heart. It augurs well for the future. Let us not be

understood, however, to intimate, that the mass of Christians in our country have done their duty, in these various ways; or that they have any correct views of what their duty is;—of its extent, its urgency, its universal obligation. Though individuals can be pointed out, whose minds and hearts are greatly enlarged, whose plans are comprehensive and well-devised, and whose principal aim is to benefit their fellow-creatures, the great body of professing Christians are yet to be awakened, roused, informed, and rendered zealous and active in the various works of love and mercy, which distinguish the days in which we live. The first thing which they need, after having their attention excited to the subject, is, that the scriptural wants of mankind should be exposed to their view. For this purpose the sermon before us is a very useful document.

The text is, Isa. xxxii, 8. *But the liberal deviseth liberal things; and by liberal things shall he stand.*

The design of the preacher was to consider the two propositions of the text. The first is explained, both as a definition and as a prediction. This division of the subject led to a very interesting discussion concerning genuine liberality; that liberality which consults the permanent interests of men;—the liberality which distinguishes the Gospel, from its first origin in the divine counsels to its annunciation on earth, and during its promulgation to our fallen race through every age to the final consummation.

Under the second head of discourse, the character of the liberal man is thus described:

"The truly liberal are joined to the Lord in one spirit, and will stand in his strength, and in his love forever. In obedience to the Gospel, with a renovated heart of penitence, faith, and love, they have given themselves to him; have presented their bodies a living sacrifice, holy and acceptable, and consecrated all that belongs to them, to him and his cause. This was their first truly liberal act; and by this their character, and their destiny, were determined for eternity. By this decisive act, their feet were fixed upon a ROCK;—upon "the sure foundation, which God hath laid in Zion;" and on this Rock they will abide forever. By this act they obtained a standing in the everlasting covenant of grace, as heirs of God and joint heirs with Christ: in that kingdom of righteousness and peace, and joy in the Holy Ghost, which shall never be shaken; but shall rise in excellence, and blessedness, and glory, through interminable ages. In this divine kingdom their inheritance lies. Here their treasures are deposited; and here their hopes are fixed:—treasures, which shall never fail; hopes, whose consummation is sure." pp. 16, 17.

"In the final day, he shall *stand:*—stand amid the terrors of a burning world, without dismay; amid the awful solemnities of the judgment-seat, with unspeakable joy. And in the great city, the holy Jerusalem, amid the countless myriads of the redeemed, out of every kindred and tongue and people and nation, in promoting whose salvation he was permitted to bear a humble part, he shall *stand* before the throne of their adored Redeemer; and walking with them in His light, he will see the good of His chosen, will rejoice in the gladness of His nation, and will glory with His inheritance, with ever fresh and ever increasing wonder and delight, forever and ever." p. 18.

The following exhibition of the necessity of *preachers*, in order to disseminate and perpetuate the Gospel, is particularly worthy of

attention at the present time. It has become a popular notion, to a considerable extent, that if the *Bible* be sent to those who are destitute of it, all is done which benevolence requires. But this notion has nothing to support it, either in Scripture, or in the testimony of experience. No instance can be produced of a nation, or a smaller community, having been converted to Christianity by the Bible alone; nor even of a church being preserved in the credible profession of religion without the labor of ministers of the Gospel.

"It is by the instrumentality of Gospel ministers, that Divine Wisdom has appointed to evangelize the world; and it is utterly vain and repugnant to the revealed mind of God, to expect the nations to be "*discipled*," or brought into the saving truth and grace of Christ, in any other way. The ministers of the Gospel must indeed be supplied with means and helps for their work. Bibles must be distributed, or otherwise spread, by them, or by others, in all lands, and among all classes of people; schools for the education of children and youth, must every where be established, under pious and capable instructors; and various other helpers and means must be extensively employed. But the great work will never be effected, without a competent number of able and faithful ministers. Without them indeed the Bible will never, to any adequate extent, be dispersed, or made known; without them the holy Book even where it is, or might be, possessed, will be but little read, but little understood, but little felt; without them the attention of mankind, engrossed as naturally they are with the things of this present world, will not be excited and engaged to the concerns of religion and the world to come. Without able and faithful ministers, in fine, churches will not be duly established; the nations will not be *baptized in the name of the Father and of the Son and of the Holy Ghost;* the worship of God will not be maintained and attended; His sacred institutions with which the promise of his renovating grace is connected, will not in any part be observed, agreeably to his revealed and most gracious will." p. 19.

The concluding part of the Sermon is occupied with some very interesting calculations, nearly the whole of which we quote. We would first observe, however, that the computation, adopted by Dr. Worcester, has been objected to, on the assumption, that there are more than 2,000 well qualified ministers in the United States. Admitting the fact to be so, we should insist, that full 6,000 are now wanted in addition to the present number of faithful laborers; for, in the first place, 1,000 souls are a sufficient number to demand the labors of one man, in the most populous towns and districts; and, secondly, in the less populous districts the spiritual instruction of 500 souls would be a sufficient charge for any minister. We do not say, that there ought to be as many religious congregations in our large towns, as there are thousands of people; but if it should be expedient, in some instances, that two, three, or even four thousand persons should belong to a single congregation, it would be expedient that such a congregation should enjoy the services of two, three, or four good ministers. Nor do we say, that every minister of the Gospel should statedly preach. It might greatly conduce to the promotion of religion, in some congregations, to support one minister, who should ordinarily be expected to preach, and another, who should preach occasionally, but whose principal employment it should be to visit the sick, attend funerals,

conferences, and religious meetings for inquiry, and to train up the children of the congregation in a regular course of catechetical instruction. We now proceed to the extracts:

"Of ministers of the Gospel, however, able and faithful, there is a lamentable deficiency. It has been estimated that 8,000 ministers would be no more than an adequate supply for the people of the United States: that the present number of competently educated ministers of all denominations does not exceed 2,000; and therefore that 6,000 more are wanted. The estimate has been made on the principle of allowing one minister to every thousand souls. The alarming deficiency, instead of being lessened, is from year to year increasing; as the vacancies made by death, and the increase of population annually exceed, in proportion, the number of those who come forward for the supply. These serious facts cannot fail deeply to affect every heart, that wishes well to our country, and to the immortal interests of mankind. Others, however, still more deplorable, demand to be considered.

"Of the 800 millions of souls, which the earth is computed to contain, not more than 200 millions even bear the Christian name. The remaining 600 millions are groping in thick darkness;—are immersed in deep corruption;—are perishing for lack of knowledge. Of this commiserable portion of the human family, were a division to be made among the nations of Protestant christendom, according to their respective numbers, and abilities for supplying the means of salvation, not less, certainly, than 100 millions would fall to the share of our own nation! What number of Christian *Missionaries* then ought we to send to them? What would a judicious and truly liberal man deem an adequate number for the work of evangelizing our part of the heathen world—100 millions of our perishing fellow beings? Would he say that one to every 20,000 would be too many?—But one to every 20,000 would amount to 5,000 missionaries. Even in the proportion of one to 50,000, a proportion which the liberal heart would bleed to mention as an adequate supply, no fewer than 2,000 missionaries to the heathen are demanded of this nation. Is any one startled at this statement? Let such an one be intreated to ponder the subject deeply.

"About two hundred years ago, the Lord, in his sovereign goodness, planted our fathers in this good land; driving out the heathen before them. Under his gracious care, a little one has become a great nation, richly endowed with temporal blessings, and with advantages for obtaining durable riches and righteousness. Upon this nation, thus eminently favored, the momentous command has been, for two hundred years, continually pressed by all the authority and pathos of infinite Love, *Go ye into all the world, and preach the Gospel to every creature.* And what has this nation done in obedience to this high command? Our fathers have told us of the apostolical Eliot and Mayhews. In later times we have had our Brainerd, Kirkland, Sargeant, and Blackburn. And we have now ten or twelve good and faithful men, we trust, employed as missionaries to the heathen. This is the amount!

"Are we then, at this late day, with these awful facts pressing upon our consciences; are we still disposed to postpone the work of evangelizing the heathen; because, alas! notwithstanding our eminent advantages, our own country is yet very inadequately supplied with the stated preaching of the Gospel, and multitudes of our own countrymen are lapsing into heathenism?—My friends, may not our long, ungrateful, selfish, and hard-hearted disobedience to the ascending Redeemer's parting command, be one principal reason of the present affecting state of things?—Surely no truly liberal person, on due reflection, will suggest, or indulge a doubt, that it is as really our bounden duty, and a duty as instantly pressing, to supply our just proportion of missionaries to the heathen, as to provide the requisite number of ministers for our own country. No such person can doubt, that it is as urgently important that there should be one missionary to every 20,000, at least to every 50,000, of the poor heathen, who are absolutely destitute of the means

of knowing Christ; as that there should be one minister to every 1,000 souls in this Christian land, where even the most necessitous are not without very considerable means.

"Upon an estimate, then, so very low, that it cannot be mentioned without extreme pain, at least 2,000 missionaries for the heathen must be added to the 6,000 ministers wanted for our home supply; making in the whole 8,000! This, it is confessed, is a great number; but is it too great to be thought of?" pp. 20—22.

After inquiring whether a sufficient number of young men can be found, of suitable qualifications to be educated for the ministry, Dr. W. proceeds to another inquiry:

"But can we support the expense?—If we had now 8,000 ministers settled in our country, and 2,000 missionaries employed in heathen lands; allowing to each settled minister 500 dollars, which exceeds, undoubtedly, the average salary of our present settled ministers, and to each missionary 666 dollars, the actual stipend of our married missionaries in India; the total expense of supporting the whole would be 5,333,000 dollars: less than a sixth part of what is annually expended in our country for ardent spirits! Might not one sixth part of the expense for ardent spirits well be spared from that enormous and destructive consumption, and applied to the best and most important of all objects?—One sixth as much for saving men, as for destroying them!

"Another resource claims very serious attention.—In ancient times a tenth of all income was sacredly devoted, for pious and charitable uses. This part of religion was not of Moses; it was practised by Abraham and Jacob, and probably by all the patriarchs; and may well be supposed to have originated in at least an *intimation* from the sovereign Lord of all, that it would be no more than a suitable expression of allegiance and homage to him. Under the Mosaic economy, besides the tenth of all for the maintenance of the Priests and Levites, a tenth of the remainder was required for other sacred and benevolent uses; together with many free-will offerings, for various occasional purposes. That economy indeed, is abolished; yet it does not appear that the *original* tenth, which was from the beginning has ever ceased to be a suitable and acceptable portion to be held sacred to the Lord, Nor should we doubt, that, were it thus held, and charitably and religiously applied, by the people of this land, the Lord would "open to us the windows of heaven, and pour us out a blessing, that there should not be room enough to receive it."

"If then we take the average income of the free, white families of this nation at 300 dollars, which is much less than an estimate of no very doubtful *data* would make it; and compute the families 1,400,000 which probably is not far from the true number; one tenth of the whole will amount annually to 42 millions of dollars. Let this then be the estimated fund for pious and charitable uses; for the maintenance and advancement of the Gospel, and for the relief and help of the poor. The poor's tax, in the United States at large, is estimated, at less considerably than a million and a half. If to this we add three times the sum for private charities, which undoubtedly is much more than what is actually contributed, we shall take from the general fund only six millions of dollars; leaving still 36 millions for religious uses:—more than six times as much as the estimated expense of supporting 8,000 ministers at home, and 2,000 missionaries in heathen lands. And if much more than the amount of this expense might well be redeemed from a single article of *pernicious* consumption; what might not be saved from all the various items of worse than superfluous expense." pp. 22—25.

On the whole, this is an excellent sermon, and well calculated to shew the need of Christian exertions, with a constant regard to the

wants of our own countrymen and of the whole human race. The preacher has avoided a common fault; that of exalting the particular charity for which he pleads at the expense of other charities. He takes a wide range, and would befriend every good institution, especially every one which has in view the salvation of immortal beings.

RELIGIOUS INTELLIGENCE.

THEOLOGICAL SEMINARY FOR AFRICANS.

THE Synod of New York and New Jersey have recently appointed a Board of Directors to establish and superintend an African School, for the purpose of educating young men of color to be teachers and preachers to people of color within the United States and elsewhere. The Board met, soon after the appointment, and chose the following officers; viz.

The Rev. JAMES RICHARDS, D. D. *President.*
The Rev. EDWARD D. GRIFFIN, D. D. *Secretary.*
JOSEPH C. HORNBLOWER, Esq. *Treasurer.*

The Board also published the following well written address; an address which we re-publish with our best wishes for the object, and our warm approbation of the manner in which it is brought forward.

THE ADDRESS.

BY computations founded on the latest information, there are in Africa and its islands twenty millions of the proper negro race, besides thirty millions, who differ from them more or less in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and the West India Islands, to say nothing of New-Guinea. Here then is a vast world of twenty-three millions of souls, (besides the thirty millions before mentioned;) a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark united.

Though we are fully persuaded that to the end of the world there will remain different orders in society, it cannot be supposed that so considerable a portion of the human race, consisting of so many independent nations, and occupying the greater part of one of the four quarters of the globe are always to be regarded as made only for slaves, or are to be excluded from the blessings of Christianity and civilization during the approaching period of the millennium. In those days, which are yet to come, and which are even now at the door, the descendants of Ham, we are bound to believe, will attain to an elevation and dignity which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America. Africa will yet boast of her poets and orators. Eloquence will play on the tumid lips of her sons, and sable hands will strike the lyre, and weave the silken web. On the Niger as on the Thames, temples will arise to the living God; and perhaps the arid sands will find the curse of barrenness repealed by the same power that will turn Palestine into a fruitful field.

If Africa is to stand forth in the glory of Christianity and civilization, her own sons, and not the sons of strangers, must be the instructors of her youth, and her ministers of religion. No nation will ever advance far in any improvement but by the instrumentality of her own children. Strangers may make a beginning, but strangers cannot continue to support her schools and her churches. To sustain such a weight at arm's length, would exhaust both patience and power. History presents no instance of the kind. Apostles and missionaries may pass over a country, but native teachers must finish the work. So it was in primitive times. So it was in every country of Europe, when it received the Christian faith. So it is in India at the present day. The debilitated and jetty Hindoos prolong and extend the order, which European missionaries have established.

To say that Africans are not competent to become teachers and preachers, is therefore to say that one quarter of the world is never to support a Christian Church. And why is this said? Are not the colored people of these States as competent for such offices as Hottentots, many of whom are now proclaiming to their countrymen the unsearchable riches of Christ? We are not to judge of the power of the lion from what we see of him incaged and enchained. Let us not first debase and then libel. If we would judge of the sleeping energies of African minds, let us peruse some portions of modern history, over which for obvious reasons we must here cast a veil; let us look to the progress made in our Sunday Schools, and in the African Seminary recently established in one of our cities.

If Africa must have African teachers and preachers, who shall prepare them but the Christian world? Africa has no science to communicate: Africa has no religion to impart. For the present, and for a considerable time to come, she must be a passive receiver, and Christian nations must convey to her the light and grace. If any of her children are taught, and made competent to instruct their countrymen, European or American benevolence must teach them. We must begin the series of a Gospel ministry that shall perpetuate itself among the tribes of that vast continent.

This work plainly devolves on America rather than Europe, for two reasons. First, the great mass of transported Africans are here. Allowing that there are thirty thousand dispersed through the different nations of Europe; the number in the United States alone, compared to that in all Europe, is as fifty to one. Here this vast mass is concentrated; there the small number are thinly scattered over different countries, and lost in an overwhelming population. Our advantages to make selections are to those enjoyed by any nation in Europe as two or three hundred to one. And our chances to find proper subjects are still greater. Here special attention may be easily directed to form the African character; there the attempt is almost impossible. Perhaps in no district of Europe could an African school or congregation be collected; either of these might be done in almost any neighborhood south of New-England, and even in the large towns of that part of the union. No spot on earth is so well fitted for the sublime and holy effort as that on which we dwell. Secondly, no portion of the world is so deeply indebted to Africa as this western continent and its islands. This is the prison which has received all her captive sons. America is the only civilized country, in which slavery is allowed. Though some of the Christian nations of Europe tolerate it

in their American colonies, not one of them, it is believed, admit it in the parent state. This land of freedom is the only enlightened land of slaves. On the principle of slavery we have nothing to say. We only affirm that America is the great receptacle, which has received the streams that Africa has discharged. And for this we owe her large arrears.

The Board are aware of the many difficulties which attend this undertaking, and of the disappointments which they must expect to meet; but in the name of the Lord they will go forward. They are not unmindful of the existing state of things in their own country, and of the duties thence resulting. Should an opening be made for any of their young men within these States, and should this Board be authorized to send them forth, they will select only the most faithful and discreet, and give them peremptory instructions to inculcate subordination according to the apostolic example. The whole wisdom and dignity of the Synod, under whose direction the Board act, are a guarantee to the public for the caution and prudence of their proceedings.

The Board at present have no funds, and for these they cast themselves on the charity of a compassionate public, making their appeal especially to those whose hearts are penetrated with the love of Christ. The tears of Africa will not plead in vain. The injunctions of a Savior will not be heard in vain. They only add, that any donations conveyed to their Treasurer, Joseph C. Hornblower. Esq. of Newark, will be gratefully acknowledged.

The Board hope to be ready to receive applications from young men without delay, and will be thankful for notices of proper characters from any part of the union. Applicants must possess respectable talents, sound discretion, undoubted piety, be able to read and write, and come well recommended. Correspondents will please to direct their letters, except those which contain donations, to the Secretary of the Board.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Dec. 20, 1816. From the Colchester Female Juvenile Society, by Gen. Huntington, for the school fund,		$34 39
From the Foreign Mission Society of Boston and the Vicinity,		189 20
21. From an unknown person, of Bluehill, (Maine,) for the school fund,		2 00
From Martha, in a letter with the Riceborough postmark,		5 00
30. From the monthly concert of prayer in Andover, South Parish, the avails of contributions, by the Rev. Justin Edwards,	20 00	
A part of a contribution in the South Parish in Andover, on Thanksgiving day, for the translations,	25 00	
Do. do. for the school fund,	16 00	
From the Andover South Parish Charitable Society, for the school fund,	50 00	
From the Andover South Parish Juvenile Bible Society, for the translations,	26 00	—137 00
31. From Mrs. Jerusha Walker, of Sturbridge, (Mass.) a widow's mite for the education of heathen children,		5 00
Jan. 1, 1817. From the Society in Phillips' Academy, formed for promoting the translations of the Scriptures, for the education of a heathen child to be named SAMUEL PHILLIPS,	30 00	
—— avails of contribution after a sermon by Mr. Cornelius in the chapel of the Theological Seminary at Andover, for the education of heathen children,	41 00	—71 00
Carried forward,		$413 59

	Brought forward,	$413 59
From the gentlemen's association in the first parish in Bradford, for the education of heathen children, by Mr. J. Kimball, jun. Treasurer,	11 34	
From the Female Association in do.	9 66 ——	21 00
From the Male Juvenile Association in Haverhill, (Mass.) by Thomas H. Appleton, Treasurer, for the school fund,		4 00
From Mrs. H. of Concord,	2 00	
Do. do. for the Cherokee schools,	2 00 ——	4 00
From the Association in Colebrook, by E. Rockwell & Co. for the school fund,		13 50
2. From Miss Edes's and Miss Harris's school in Charlestown, a New Year's gift, for the school fund,*		18 08
From a young lady in Charlestown, for do.		2 00
3. From a lady in Boston, for the education of a heathen child to be named ———		30 00
4. From Lydia Perry of Charlestown, for the school fund,		1 00
7. From the Young Ladies' Charitable Society in Montville, for missions and translations, by Miss Margaret Hill, remitted by Gen. Huntington,		36 00
8. From Mr. Jesse Haskel, of Rochester, by Professor Burgess, for the Owhyhean Youths,		2 00
An appropriation in a collection at Dedham,		50
From Stamford, (Conn.) a collection for foreign missions, by Mr. T. Dwight, jun.	7 25	
From a friend of missions,	1 00	
From Mr. Marshall of Milford,	1 00 ——	9 25
From the Female Cent Society in East Guilford,		25 02
From the Female Reading Society in Wrentham, by Mr. T. C. Williams.		50 00
11. The avails of a pair of bracelets, given by a young lady in Charlestown, for the school fund, by Mr. Cornelius,		3 00
From the first congregational Society in Stockholm, (N. Y.) remitted by the Rev. Hiram S. Johnson, to President Davis,†	31 00	
From the Female Charitable Society in Bridport, (Ver.)	14 31	
From the Female Charitable Society in Addison, (Ver.)	7 81 ——	53 12
13. From the Merrimac Branch of the Foreign Mission Society, by Mr. Joseph S. Pike the Treasurer,		90 00
From Females in Newbury and Newburyport, by M. Samuel Tenney, an agent of the Board,		16 00
From an unknown female, by Capt. John Pearson,		3 00
A collection in Foxboro', (Mass.) at the monthly concert of prayer,		18 70
Avails of a contribution in Salisbury, (N. Y.) after a sermon preached before the departure of Mr. Williams, on his mission to the Cherokees,	25 65	
Avails of a contribution in Troy, (N. Y.) after a sermon preached before the departure of Messrs. Hall & Williams, by Dr. Coe,	43 49 ——	69 14
17. From a friend in Westminster, (Mass.) by Mr. S. T. Armstrong,		1 00
18. From the Female Cent Society in Arkport, (N. Y.) by Mr. C. Hurburt,		10 00
From the Society in Wethersfield, (Ver.) for promoting education and Christian knowledge among the heathen in North America, by John Chase, jun. the Treasurer, remitted by Dea. N. Coolidge, an agent of the Board,	8 12	
From H. O. Alden, for the same object,	25	
From the Female Cent Society of Wethersfield, (Ver.) for educating heathen children, by Sarah Hall, Treasurer,	7 06 ——	15 43
Carried forward,		$909 33

**Fourteen dollars of this sum were the avails of the earnings of young misses by their sewing at school; the rest was dropped into a charity-box kept in the school-room.*

†This donation was enclosed in a paper containing the following statement:

"With this I forward thirty one dollars. It is a contribution from the first Congregational Society in Stockholm, (N. Y.) A people in the wilderness dedicate it to the cause of Christ. Only a few years since the town was destitute of a civilized inhabitant. With a few others, who first entered the town as settlers, was a pious father. He came to assist two of his sons in selecting land suitable for cultivation. Having made choice of a place on the banks of a river, and thrown up some boughs to shelter them from the damps of the evening,—the father commended their cause to God. In his prayer he observed, that "he could not say prayer was wont to be made in that place; yet he prayed that it might become such." So peculiar have been the merciful dealings of the Lord, that though not a professed disciple was among those who remained, in about four years afterward, a church was organized. The church has since been distinguishingly blessed."

Brought forward,		$909 83
20. From the Female Charitable Society in Bennington, (Ver.) by Mr. Hiram Bingham, for the school fund,	40 44	
From a young lady in Bennington, for the school fund,	1 10	
From a female friend for do.	1 00	
The avails of a collection in Bennington, (Ver.) for the school fund, by Mr. Hiram Bingham,	23 40	
Also a gold ring given in the same collection, sold for	1 08	67 02
21. From the Juvenile Female Society of Boston, a second payment for the education of JOSHUA D. BRAINERD,		15 00
From the Auxiliary Foreign Mission Society of Middlesex County, (Conn.) by Clark Nott, Esq. Treasurer, remitted to Mr. Henry Hudson, an agent of the Board,	127 50	
From a friend of missions in Colchester, for the school fund,	4 00	
From the Female Cent Society in Windsor, (Penn.) for the school fund,	2 00	
From the same for missions,	93	
From the Ladies' Cent Society in Glastenbury, (Conn.) by Mrs. Ann Plumer, Treasurer,	52 71	
From the Wethersfield Female Foreign Mission Society,	74 77	
From the Female Cent Society in Windham, (Ver.) by the Rev. John Lawton,	17 00	
From friends of missions in Windham, by do.	4 00	282 91
		$1,274 26

N. B. The donation mentioned in our last, as having been received by the Rev. Daniel Huntington, was given by the Bridgewater Evangelical Society, which was formed the past year.

EDUCATION OF HEATHEN CHILDREN.

SOME of our readers may not know, without an explanation, the principles, or reasons, on which several donations have been made for the maintenance and education of particular children, to be selected for the purpose, and to receive a particular name. The following brief statement may suffice.

The missionaries at Bombay, in a paper published a year ago, discussed and proposed several methods of promoting the cause of Christ among the heathen who surround them. One of these methods is the education, in a mission family, of poor orphan children, many of whom are to be found in every part of India. Any number, which can be supported, may be selected, and placed in a course of education. The whole annual expense for the food and clothing of an orphan child is estimated at less than *thirty dollars* a year. Being placed in a mission family, such children will early become accustomed to all the orderly habits of civilized society, in Christian countries. They will early become familiar with the Bible, with prayer, and with the appropriate duties of the Sabbath. By the blessing of God upon the instructions, which shall be given them, they may become fitted to preach the Gospel to their heathen countrymen.

This plan is highly approved by many pious and intelligent persons among us, and provision has been made for the support of several of these ophans already. Any person, or society, may cause an orphan to be selected and educated, by engaging to pay thirty dollars annually till his education is completed. By giving these children a particular name, benefactors will feel a deep interest in the recipients of their bounty, and will feel pledged to the children and their instructors to continue the annual pension, as long as it is needed. It may reasonably be expected, also, that this plan will excite many prayers for the mission, and call down many blessings upon it.

When the missionaries at Bombay suggested the scheme, they could not have been aware, that the Church Missionary Society in England had just entered upon a similar method of promoting the cause of Christ in Africa. Such, however, is the fact. This Society, which is under the direction of very judicious and excellent men, proposed to the British public to select and support an African child, for any benefactor who would engage to pay *five pounds*, (i. e. $22: 22,) annually The consequence has been, that a great number of children have been selected, and have received such names as their benefactors thought proper to prescribe. The children were selected principally from among those who had been purchased as slaves, but were liberated by the vigilance of the British government. In the monthly numbers of the Missionary Register are published accounts of these donations, and of the names, which are given to the children. From among the earliest of the donations we take a considerable number as specimens. The names to be given the children are in Italics.

March, 1814. From the Committee for conducting the Youth's Magazine, for *Robert Raikes*, *John Campbell*, *William Marriott*, and *William Brodie Gurney*. One of these, the reader will observe, is named after the Rev. John Campbell, who travelled into Africa, in the employment of the Missionary Society; the others are named after individuals, probably the persons who appropriated the money for their support.

From Mr. F. Chassereau, for *Francis Chassereau.*

From Mr. Richard Neal, for *William Neal.*

From Thomas Thompson, Esq. for *Thomas Thompson*, and *Elisabeth Thompson.*

From Miss Pinckney, for *George Pinckney.*

From "Llewellyn of Wales," for *David Llewellyn*, *Morgan Llewellyn*, *Owen Llewyllen*, and *Evan Llewellyn.* This "Llewellyn of Wales," afterwards sent money for *Anne*, *Martha*, *Lucy*, and *Sarah Llewllyn*, thus pledging himself to support four boys and four girls by furnishing the stipulated annual payment.

From John M'Dougle, Esq. for *Jane M'Dougle.*

From Miss Rhodes, for *Mary Rhodes.*

From Mrs. A. B. Johnson, for *Anna Benigna Johnson.*

From a Society at Clifton, for *Christmas Ransom*, *John Christian*, and *Anne Christian.*

From a friend, for *Esther Merrett.*

From A. Foulks, Esq. for *Thomas Tregenna Biddulph.*

April, 1814. From T. E. J. for *Stephen Goode*, and *Lois Meeke.*

From Isaac Cooke, Esq. for *William Tandy.*

From four ladies, for *Mary Elisabeth Burbury*, *Ann Morgan*, and *Sarah Mackenzie.*

From the Committee of the Queen Square Chapel Association, for *John Shepherd*, as a token of respect and affection for their minister.

From the Rev. John Garton Howard, for *Garton Howard.*

From a lady, for *Josiah Pratt*, *Elisabeth Pratt*, *Joshua Mann*, *Elisabeth Mann*, and *William Goode.* One of these names is given out of respect to the Rev. Josiah Pratt, the Secretary of the Society and principal editor of the Missionary Register; another, out of respect

to the Rev. William Goode, a pious evangelical minister of the established church.

May, 1814. From Margaret Corston Cooper, a child four and a half year's old, for *Margaret Corston Cooper.*

From undergraduates of Cambridge University, for *Charles Simeon,* out of respect to Mr Simeon, a celebrated evangelical preacher.

From the Committee of the Ladies' Association, for *James Haldane Stewart,* as a token of respect and esteem for their President.

From several members of the Ladies' Association, attending St. John's Chapel, for *Daniel Wilson,* as a a token of respect and affection for their minister.

In subsequent numbers, we find children named, *Thomas Scott, Henry Martyn, William Wilberforce, Edward Griffin,* (a clergyman of the established Church,) and *Claudius Buchanan.*

We are happy to hear, that this last name is to be appropriated to a child at Bombay, by a Society in Boston, which will make a donation for the purpose.

AMERICAN SOCIETY FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

At the late annual meeting of this Society the following gentlemen were chosen officers for the year ensuing: viz.

His Honor WILLIAM PHILLIPS, Esq. *President.*
SAMUEL SALISBURY, Esq. *1st Vice President.*
WILLIAM BARTLET, Esq. *2nd Vice President.*
Hon. WILLIAM REED, Esq. *3rd Vice President.*
Mr. PLINY CUTLER, *Clerk.*
Rev. JOHN CODMAN, *Corresponding Secretary.*
Mr. AARON P. CLEAVELAND, *Treasurer.*
Dea. JOHN E. TYLER, *Auditor.*

Directors.

Rev. ELIPHALET PEARSON, L L. D. Rev. ABIEL HOLMES, D. D. Rev. DANIEL DANA, D D. Rev EBENEZER PORTER, D. D. Rev. JOSHUA BATES, Rev. BROWN EMERSON, and Rev. ASA EATON.

RECEIPTS.

The Treasurer's accounts exhibit the following sums, as having been received before the annual meeting; viz. to Oct. 21, 1816.

From 150 annual subscribers,	$914 00
Donations for immediate use,	1,998 17
Donations to the permanent fund,	2,671 00
Interest on United States stock.	131 25
	$5,714 42

EXPENDITURES.

Paid towards the education of twenty-nine beneficiaries,	1,310 00
Paid towards expenses of an agent,	20 00
Printing sermon,	75 00
Other printing and various contingent expenses,	260 03

Vested in U. S. stock, as part of the permanent fund,	2,362 50
Balance in the Treasury, the greater part of which is for immediate use.	1,686 89
	$5,714 42

In addition to the above, more than a thousand dollars were paid into the Treasury at the annual meeting; but as the number of applicants is continually augmenting, the resources of the Society are by no means adequate to the calls upon it for aid.

JOURNAL OF THE REV. GORDON HALL.

The following is the extract from Mr. Hall's journal, which we promised in our last number.

April 7, 1816. Lord's day.—At 8 o'clock in the morning I went, as usual for some time past, to the sea-shore where the Mussulmen bury, and where the Hindoos both burn and bury, their dead, according to the customs of their respective casts. When I arrived, there were 50 or 60 heathens, seated on the beach, at a small distance from the funeral pile of their deceased friend. I found it easy to enter into conversation with them; and I spoke freely and fully of the great salvation; and exhorted them to embrace without delay the free offer of pardon and eternal life through a crucified Redeemer, that thus they might be prepared to lie in peace, avoid the torments of hell, and enter into the joys of heaven. They heard attentively, and professed to approve.

I then walked a few rods, and sat down under a shed, in front of a watch house: (for the police constantly keep several seapoys* on duty in this vast receptacle of the dead.) Here I spoke to 15 or 20 persons, some of whom were heathens and some Mussulmen. A few yards from me a Mussulman burial soon took place. About the same time came a Hindoo procession bringing a dead man to his burning. After a short interval, came another Hindoo procession with music, bringing the dead body of a Gousavee, (belonging to one class of Hindoo devotees.) According to their custom he was to be buried. The manner of doing it was peculiar. The grave was dug in a circular form, about 3 feet in diameter, and 4 feet deep. The body was then deposited in a sitting posture, with the legs locked together and drawn up close under the body; this being the posture in which this sort of people sit at their devotions. The hands were elevated about to a level with the arm pits, and closed upon the breast, and in them the *ling* was carefully placed. The *ling* is a significant emblem of what decency forbids to be named; and *such was the deity*, which this poor deluded creature worshipped; and to which he was scrupulously devoted all his days. Shocked at the awful spectacle, my thoughts rushed forward to the resurrection of the dead, and the judgment of all men. I seemed to see this deluded fellow-being rising from the grave, and with this overwhelming testimony of his guilt, his shame, and his condemnation, approaching the bar of insulted and incensed Omnipotence! To what "everlasting shame and contempt" and woe must such vile idolaters awake at the resurrec-

*A seapoy is a native soldier. Eb.

tion day! And, alas! how countless the multitude of such guilty untaught heathens! Could Christians, at home, behold but one scene like this, what further need could there be of exhortation! Would not every friend of Jesus, in the fulness of his heart, exclaim, "let me *give*,—let me *do*,—something for the salvation of the heathen. Would not all cry aloud to the Redeemer, "Lord, send forth more laborers into thy harvest." Would not every pious youth rejoice to say, "Here am I, Lord; send me!" But such moving scenes are as real, as though every Christian saw them with his own eyes. Why are Christians so *slow* to *believe*, to *feel*, and to *act?*

I addressed, as well as I was able, the people who were attending on this interment; and then I walked to another spot, where a dead body was burning. There also I spoke to five or six. I then began to withdraw from this dismal spot—dismal indeed! for here 5, 10, 20 or 30, of my fellow creatures are daily brought and deposited with the dead. These all die, in the ignorance and guilt of idolatry or Mahometanism. And for how many generations has this broad stream of human life been flowing into eternity! And how long shall it continue to flow, unmixed with the hope of eternal life! As I was withdrawing, a Mussulman, with 3 or 4 others, called to me, and invited me to a religious conversation with them. I spoke briefly and departed.

On my way home, I fell in with two Catholics, who were at work. I asked them how they could think themselves Christians and work on the Sabbath! I attempted briefly to describe to them the two widely different sorts of Christians, which there are in the world.

In the evening, I walked out as usual. At one place I began to talk to some large boys, whom I saw at play. About 30 persons were soon collected, and I sat down and read part of a tract to them, and told them what they must do to be saved. In another place, I spoke to 50 or 60 more. I addressed several other smaller collections of people and lent one tract. This evening I have spoken to not less than 120 or 130; and, during the day to about 220. I think that in speaking to so many, I have never before met with so little contradiction.

Monday, 8th. I was hindered from going out as early as usual; but the great Disposer of all circumstances put about 100 people in my way, whom I addressed on the concerns of their souls. In one place, I spoke to about 15 who were beggars by inheritance or cast. I exhorted them to repent, confess their sins, and beg pardon of God, &c. I collected about 50 or 60 in another place; but some of them violently contradicted, and one of them, (who has often heard me preaching Christ,) spoke as awfully of the blessed Jesus, as ever the blaspheming Jews did.

Tuesday, 9th. To day I have preached to more than 100 people. In one place, as I was sitting by an obscure heathen temple and reasoning with some men about worshipping a stone for their god, a very decent looking Mussulman came up, and, after listening a while, desired to speak. But he no sooner began to display his zeal against *idols*, than the Hindoos asked him why the Mussulmen worship the tombs of the dead, which are only full of bones and stench? The Hindoos boldly attack the Mussulmen on this ground; and the latter certainly do seem to worship tombs with as much devotion, as the former worship their idols.

I soon resumed the conversation; and as I spoke of the Redeemer, the Son of God, the blinded and haughty Mussulman went away, declaring that God had no Son.

Almost in the centre of the road, near the same spot, were several stones about the size of a goose-egg, with some red coloring stuff upon them. These were Hindoo deities. I unconsciously stepped on one of these strange deities, as I suppose 50 other persons must do every day. A bystander apprised me of what I had done; but without seeming to expect an apology. Alas! into what inconceivable degradation and misery are such idolaters plunged! I should not know how to give the entire character of the Hindoos, in a few words, better than by saying, that "they are ready to believe any thing but the truth, to worship any thing but their Maker, and to do any thing except that which is good." To what a glorious triumph is the cross of Christ destined in the midst of such gross idolatry; a thought, which, when seized in faith, transforms, in a moment, the most overwhelming discouragements into the most transporting exultation.

As I was walking in an obscure street, a man, whom I knew not, called to me, and began to speak of religion; which gave me an opportunity of addressing 12 or 15. On my way home I turned aside to a large temple, where 300 or 400 people were assembled to be instructed in the fooleries and vices of their gods. Here I found an opportunity of speaking to a number, and I suppose I might have drawn away many; but I thought it more judicious to forbear?

Wednesday, 10th. I have spoken to about the same number to day that I did yesterday. I met with no contradiction, except in one place, where the individual alluded to on the 8th came up, after I had been addressing the people for some time, and opposed with great violence. In another place, I began to talk to about a dozen children, from 8 to 15 years of age. I questioned them about their Maker, and told them how such children were taught in my country. I repeated the commandments to them, and spoke of the awful place to which the wicked would go at death, and also of the happy place to which the good would go. A number of adults came and listened also; and both they and the children seemed to be pleased. This is what I often do with the children, and sometimes I have 20 of them around me in one place. In general, they are willing to drop their sport, and listen to what I have to say; and they seem highly gratified with the notice I take of them. Hundreds of these, in different parts of the town, know me, and they often run out to give me their *salam*, (bow.) Who can tell what may be the ultimate consequences of the little seed, which may be thus scattered, and of the friendly impressions which may be made thus early upon their tender minds.

Thursday, 11th. To day is the annual pilgrimage to *Mahalukmma*, the goddess of wealth, whose temple is situated by the sea side, about two and a half miles out of town. The crowd of people, who flocked thither, was immense. It was with the greatest difficulty, that all the people could force their way near enough to see the idol, and present it with their offerings of cocoanuts, gee, flowers, and cocks, which were offered in sacrifice. I found the opportunities for speaking to the deluded people more favorable, than I had anticipated. I spoke repeatedly, in different places, in the midst of large numbers; but from the bustle and noise, perhaps not more than 150 or 200 could

fairly hear me. I found far less opposition and contradiction than I expected.

Friday, 12th. To day I went first to the burying and burning ground, where I found one Mussulman burial and two Hindoo burnings. One of the bodies for burning was the corpse of a poor heathen, who yesterday performed his pilgrimage to Mahalukmma. He returned at night and hanged himself. While there I found opportunity to speak to about 50 persons. I went next to a heathen temple, where two women were performing their vows to the idol. This they did, by measuring the distance from their house to the idol, falling at full length on their faces, then rising and advancing to the spot to which their extended hands reached at their previous prostration. A number of musicians preceded them, and a train of attendants followed them. They also brought offerings for the idol, such as lighted tapers, flowers, gee, (clarified butter,) cocoa nuts, &c. These vows are frequent among the lower classes of Hindoos. Here I spoke to 30 or 40 people. From that temple I walked a small distance, sat down, and began to discourse with a few people. Soon I had an assembly of 50 persons. It being Good Friday, I next went to the Catholic church, where the crucifixion of the Savior is represented annually in a style perfectly theatrical. In the midst of a sermon, (in European Portuguese, which very few of the people understand,) a curtain draws, and an image of the Savior is seen, bleeding on the cross. At the same instant, the people fall upon their knees, cross themselves, and beat their breasts After a while the image is taken down, and put upon a bier, which, with the virgin Mary on an elevated platform behind it, is carried several times round the church yard, and all is attended by innumerable ceremonies, exhibiting the most egregious and deplorable ignorance, superstition and nonsense. The crowd of people of all descriptions was immense. My object in attending, (for I have repeatedly witnessed it before) was to endeavor to instruct some of the ignorant spectators, in the true knowledge of a crucified Savior. The occasion was favorable. I suppose I addressed 150 persons. A number of these were Catholics; but the most of them were Hindoos, to whom I spoke in different places around the church. The substance of what I taught them was, that Christ, who is God, did become incarnate; and that, as represented on the cross before them, he did suffer and die for the sins of all men;—that all, who repent and believe on him, will be saved, and all who do not will be damned; and that this faith was the hidden work of the heart producing holiness of life; but that it was a great sin to make an image of any thing whatever, to call it God, and to fall down and worship before it.

Saturday 13th. To day I have spoken to more than 100 people.—At one place there were about 20 in a school, and what was quite unusual a number of the scholars were, I should judge, from 18 to 25 years of age. I was acquainted with the master and several of his scholars. One of them handed me a paper, which he was reading; and the first thing I read was, that the invoking of the name of Herree (commonly understood to mean Krishna) was the fire which purges away all sin. I read no further; but began to labor to convince them, that it was in vain to invoke the name even of the true God, unless there be love to God in the heart, repentance of sin, &c.—that

to invoke the name of Herree, who, as they all knew, was grossly immoral, could not take away sin. I intreated them to repent and worship the true God.

Dear Sir,

The preceding is a pretty fair specimen of what my private journal would be, if I kept it regularly. The last of these two weeks, however, I found more opportunities of speaking to a larger number than usual.—With great joy we have just heard of the safe arrival of our five brethren at Colombo, and of their very encouraging reception by the Governor. But with the greatest concern have we just heard a rumor of another war between England and America. We expect to write to you at large, in a few days; therefore I send you these sheets, which were on hand, without adding any thing more. I shall wish to know whether they reach you.

Your brother and fellow servant, G. Hall.

Bombay, April 27, 18 6.

REVIVALS OF RELIGION.

There has been, for some months past, an uncommon attention to religion in Charlotte, (Ver.) The work is peculiarly remarkable, on account of the unusual number of children who are seriously affected, and who give evidence of the operation of the Good Spirit upon their hearts.

At Malone, (N. Y.) there has been a powerful revival, within a few months past; in consequence of which 60 or 70 persons have obtained a hope. The Rev. Mr. Parmelee is the minister of the place.

At Plattsburgh, (N Y.) under the ministry of the Rev. Mr. Hewit, 70 persons have been added to the Congregational church, in the course of 14 or 15 months.

The revivals at Parma and Riga, Genesee county, (N. Y.) continued till the last intelligence; and a similar work was commencing at Murray, where a church had been recently organized. At Cayuga village, there was an extensive awakening, and at Homer a wonderful out-pouring of the Spirit. At Owasco there are supposed to have been 600 or 700 converts in the Presbyterian and Baptist connexions, since last January. God has smiled, in a wonderful manner, upon the exertions, which have been made to diffuse religion, in the western part of the State of New York.

AMERICAN SOCIETY FOR EVANGELIZING THE JEWS.

A Society with this designation has recently been formed by Christians of different denominations in the city of New York. At the organization of the Society on the 30th ult. the following gentlemen were appointed officers: viz.

Rev. Phillip Milledoler, D. D. *President.*
Peter Wilson, L. L. D. *Vice President.*
Mr. John E Caldwell, *Corresponding Secretary.*
Rev. Alexander Gunn, *Recording Secretary.*
Mr. Thomas Storm, *Treasurer.*

Rev. Messrs. JOHN WILLIAMS, J. M. MATTHEWS, R. B. E. M'LEOD, JOHN KNOX, and Messrs. ISAAC SEBRING, MATTHIAS BRUEN, and JOHN NITCHIE, *other managers.*

The managers have appointed the Rev. J. S. C. Frey to deliver lectures statedly to the Jews in their behalf; and Mr. Frey has commenced the delivery of lectures on every Sabbath evening.

ORDINATIONS.

ORDAINED, at Wendell, (Mass.) on the 1st inst. the Rev. HERVEY WILBUR. The services, which were deeply solemn and impressive, and highly appropriate, were as follows; Introductory prayer by the Rev. Mr. Bailey of Pelham. Sermon by the Rev. Dr. Dana, of Newburyport, from 1 Cor. ii, 13. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things withspiritual." Consecrating prayer by the Rev. Mr. Blodget of Greenwich; charge by the Rev. Mr. Estabrooks, of Athol; right hand of fellowship by the Rev. Mr. G. tes, of Montague; and concluding prayer by the Rev. Mr. Harding, of New Salem. All the exercises were attended to by a numerous audience with a very lively interest.

At Southbridge, on the 18th ult. the Rev. JASON PARK, over the church and congregation in that place. Introductory prayer by the Rev. Mr. Lane, of Sturbridge; Sermon from Acts xx, 24. by the Rev. Mr. Learned of Canterbury, (Con.); consecrating prayer by the Rev. Mr. Dow, of Thompson, (Con.); charge to the pastor by the Rev. Mr. Lyman of S. Woodstock (Con.); right hand of fellowship by the Rev. Mr. Whipple of Charlton; charge to the people by the Rev. Mr. Underwood of W. Woodstock, (Con.) and concluding prayer by the Rev. Mr. Backus of N. Woodstock, (Con.)

OBITUARY.

DIED, a young man by the name of JOHNSON, a native of Connecticut, visited the falls of Niagara, was known to descend the ladder below the falls, and has not been heard of since.

At Brighton, (England,) SWAN DOWNER, Esq. He left 7,000*l.* for clothing a certain number of aged persons in Brighton; 500*l.* to a school for the instruction of poor children—to an institution for the education of the deaf and dumb, 1,000*l.*; to a society for the discharge of small debts, to the Indigent Blind, and to the Philanthropic Society, 1,000*l.* each. He left other sums for other charities and authorized his executors to establish a life boat at Brighton, at their discretion.

At Trenton, Mr. DAVID C. COOPER, of New York, murdered in a duel.

At Braintree alms-house, PATTY HOLBROOK, aged 26. She went into her room with a candle and a quart of rum, and drank till she was intoxicated. In this situation, her clothes took fire from the candle, and she was found burnt to death.

At New York, suddenly, while sitting with his family at tea, FRANCIS LEWIS, Esq. aged 66.

At New York, Mr. HENRY COX, an Englishman, and respectable merchant, in attempting to gain the steam boat for Brooklyn, then under way, by jumping towards it. He lost his foot-hold, after having reached the boat, and fell backwards into the water. Every assistance was instantly given to recover the body; but it proved in vain, until animation had fled.

At Rutland, (Ver.) the Rev. SAMUEL WILLIAMS, L. L. D. formerly a professor at Harvard College.

At Paris, M. GINGUENE, member of the Royal Institution of France, and celebrated for his numerous and invaluable writings. All the literati in Paris attended his funeral; and eulogiums were pronounced at his grave, by Messrs. Darnou and Amoury-Duval

Of *twelve* persons who died in the city of Charleston (S. C.) in the week ending the 13th ult. FOUR were of *Small Pox.*

At Lempster, Mr. JOSHUA BOOTH, aged 55. His death was occasioned by the bite of a cat, about six weeks previous. The cat attacked him when in bed, and wounded him in the face. Mr. Booth and his family, not considering the circumstance to be alarming, neglected making use of any means to prevent its dreadful effect, and on the 15th inst. he was attacked with the symptoms of the Hydrophobia. Medical aid was immediately resorted to, but to no purpose; the fatal disorder soon became visible to every spectator, by the dread of every liquid, the sight of which would produce the most excruciating

spasms. He took but very little or no nourishment, although he retained his senses until the last; cautioning his friends and neighbors to keep at a proper distance from him, that he might do them no injury. Mr. B was a person of strict integrity, and the religion he professed was his support through that shocking scene. He died much lamented by all who knew him.

At St. Albans, (Ver.) on Saturday, July 13th, 1816, in the 28th year of his age, JONATHAN JANES, jun. after long and painful illness. The following biographical sketch is extracted from a sermon preached at his funeral, by the Rev. ASAPH MORGAN.

"Our deceased friend became a hopeful subject of divine grace, and professed his faith in the Almighty Redeemer in early life; and his uniform and fervent piety left no doubt of the genuineness of his *experience*, and the sincerity of his *profession*. That he had imperfections is not to be denied; and if he had not, he must have ceased to be a man. If he had enemies, (which is the common lot of all) perhaps it was owing more to his conscientious faithfulness in the discharge of the duties involved in his profession, than to any real fault in him. For several years he had an ardent desire to preach the Gospel of the grace of God to his fellow sinners; but his feeble health prevented his attending to the requisite studies.

"Laboring, however, through much weakness of body, he prepared for a work so important; and a little more than a year since, was licensed to preach the Gospel; a work in which his whole soul was engaged. But a wise and holy God allowed him only a small share in this blessed and honorable labor —His health, (always feeble became so impaired, that he was under the necessity of wholly relinquishing the work. But there is reason to hope, that his labor in the Gospel, though small, was not in vain. Some, no doubt, will appear at the last day, in the Redeemer's kingdom, as the fruits of his labor.

"During his last lingering illness, he maintained a steady confidence in God, and an unshaken hope of a blessed immortality through the merits of an Infinite Savior; but his views and feelings were not so clear and happy as he desired. He had a general acquiescence in the will of God, but did not possess that cordial submission to the idea of dying, which was necessary to console his mind, as he approached the period of his dissolution. Not that he feared to die; but he had a great desire to live;—and to live only to preach the Gospel to his dying fellow men. He labored and strove much for entire reconciliation to God, particularly in the dispensation of death; but for a long time he labored in vain. On this point darkness and anxiety rested upon his mind. On Monday evening before his dissolution, while his father was engaged in family prayer, in which he heartily united, though in another room, mention being made of his approaching death, and an earnest request that he might be completely resigned, and his faith strengthened, his whole soul went out in the petition—he exclaimed, "Why art thou cast down, O, my soul—why art thou disquieted within me.""

At this time and afterwards Mr. Janes enjoyed most ravishing views of heaven, and of Christ, which entirely subdued his reluctance to depart, and caused him to desire the hour of his removal with great earnestness. The particular account of his exercises our limits compel us to omit.

"He had lost his voice for singing several months previous to this; and for some time could speak only in a whisper; but he was able after this repeatedly to join in singing anthems of praise to his redeeming God.—Instead of being a house of mourning, this was truly a house of rejoicing. He said, I see no golden city as the place of my future residence, and into which I am about to enter; but I see the glory of God. This God is my God. To him I am going, and this is enough; this fills my soul with peace and substantial joy. O! what blessedness! "Tongue cannot tell, nor heart conceive what I experience." He always spoke on this subject with such an expression of countenance, as showed in some degree, how much of heaven he already enjoyed; and requested that this, and subjects relating to eternity might be constantly dwelt upon. He expressed his firm adherence (to his last moments) to the distinguishing doctrines of grace, which he had warmly espoused, and the sweetness of which, he had habitually experienced. The doctrine of *the eternal electing love of God*, was peculiarly sweet and refreshing to his soul. This was the foundation of his hope and the source of his consolation. His desire, in all he said and did, was, to glorify God, and for this purpose, only, was he contented to be continued in the world even for an hour. His speech again failed him. But a few hours before his soul took its flight to join the celestial throng of angels and glorified saints, the Lord gave him strength to take each of his friends by the hand, and with a heavenly smile on his face, and in a short but pathetic address, to bid them farewell—He said, my rest is at hand, and observed to those around him, I pity you, I sincerely pity you, that you must still remain in this world. But, O! be faithful to the blessed Jesus and we soon shall meet in glory. Being informed, that his departure was at hand, he replied, I cannot realize it; I fear you flatter me; for I am not sensible of any pain—I am perfectly easy. Being again told that he would soon be released, he said, I rejoice, I am willing to go; God's will be done—and a few moments after expired without a struggle and without a groan."

At Westborough, (Mass.) on the 8th of September last, Mr. RODOLPHUS MILLER, in the 24th year of his age.

This young man was naturally possessed of a sweet and amiable temper, of a feeling and tender heart, and of those endearing domestic and social qualities, which greatly interest relatives and friends. He was of course much beloved in the circle of his acquaintance, and probably had not an enemy in the world.

For several years he had been an exemplary professor of religion, and a member of the church in Westborough under the pastoral care of the Rev. Mr. Rockwood. Though industrious and attentive to the concerns of this life, he was principally engaged in laying up treasures in heaven; and it was evident that his heart was there also. The greater part of his leisure was spent either in religious conversation, in writing religious letters, or in filling his diary with reflections on passing events, his own experience, and the dealings of Providence with him. He seemed to feel a deep sense of his accountability for the use of his time, and his opportunities, and to live habitually mindful of death, of the presence of God, and the retributions of eternity. In secret prayer he enjoyed sweet and holy communion with his Creator, Redeemer, and Sanctifier. Sin, either in himself or others, was his greatest grief and burden, and the prevalence of religion was his greatest joy. He contemplated death with great cheerfulness, and bore his last illness, which was a consumption of about eight months continuance, with Christian resignation. As he gradually approached the confines of the dark valley, his enjoyment of the Sabbath and of public worship seemed to increase, and his soul seemed fast preparing for a participation in the joys of the heavenly kingdom.

At Charleston, (S. C.) on the 14th of November last, Mr. AARON HARDY, of Boston, merchant, aged 41. Mr. H. left Boston early in October for the recovery of his health, and landed at Charleston about the 20th of that month. He was too late in seeking the aid of a more genial climate. The consumption had made such a progress, that it could not be arrested, and he sunk speedily under its influence. At the approach of death, and in the trying hour, his faith sustained him, and he died with perfect calmness. Toward the close of his life he was not able to converse much, and was always rather reserved in disclosing his feelings; but he signified his hope of salvation through the merits of Christ, and evidently had that serene composure of mind, in the solemn view of death, which is a strong evidence of genuine religion.

Mr. Hardy was modest and retiring in his habits, had a great dislike of all parade and ostentation, and was not fond of multiplying his acquaintances. His worth was not fully known, except to those who knew him intimately. We enjoyed this pleasure, and can truly say, that he was one of the most conscientious men whom we ever knew. In his dealings he was esteemed a model of mercantile integrity. Indeed, in our opinion he was a martyr to his strict sense of integrity; for when he wished to travel for his health early in the last summer, and would have gladly made any pecuniary sacrifice in his power for this privilege, he was withheld by the fear that his creditors might experience disappointment by his absence. The fact was, that he had entered pretty largely into commerce, not expecting, as few did expect, that unexampled pressure for money, which the mercantile part of the community experienced last spring. In this state of things, he conceived it to be his duty to pay strict attention to his business while the pressure continued; not so much to preserve himself from loss, or to sustain his future credit, as to prevent his creditors from suffering by a temporary disappointment. This he declared to be his motive at the time, and we have thought it worthy of being recorded. Certain it is, that too many professors of religion do not possess that strict and conscientious regard to punctuality in their dealings, which ought to be expected from them. After the most urgent part of his business had been attended to, Mr. H. dismissed worldly concerns very much from his mind, and seemed engrossed with higher and more solemn considerations. He spent much of his time in riding for his health, and much in private meditation. When his wife, on a certain occasion, expressed a fear, that his business lay with too much weight upon his mind, he replied with a smile, "Why then do you remind me of it? I have not thought of it for several hours."

For a considerable number of years Mr. H. had been a professor of religion. At the organization of Park Street church he became one of its members; and he shared liberally in the expenses of erecting their spacious and elegant house for public worship, and in the other charges of that new congregation.

Mr. H. was one of the kindest of husbands and of fathers, of relatives and friends. When just sinking into the grave himself, he expressed great solicitude for the health of others. He had a tender regard for faithful ministers of the Gospel, and was grieved when he saw them assailed by slander. In the domestic relations, to which he looked for whatever of enjoyment he expected in the things of this world, he was visited with repeated afflictions. Two amiable wives and a promising child he followed successively to the grave; a third wife, a sister of the excellent Harriet Newell, survives him, with three children, to mourn their irreparable loss.

Mr. H. was graduated at Dartmouth College, in the year 1794. He was a man of sound judgment, good sense, and an independent mind. The death of every such man is a public bereavement.

The following resolutions were offered to the meeting, and unanimously adopted, viz.

"Resolved, that the Ladies and Gentlemen present entertain an impressive and grateful sense of the benevolence which has induced Mr. Clerc to devote himself to the instruction of the Deaf and Dumb of the United States; and tender to him their thanks for the opportunity which he has kindly afforded them of witnessing the efficacy of that system by which he has been instructed.

"Resolved, That this meeting consider it to be an important and interesting duty to aid the exertions which are making for the education of the Deaf and Dumb in our country; and that a committee be appointed to select suitable persons to wait upon the inhabitants of the city and districts to receive contributions for this interesting object.

"Whereupon, Robert Wharton, esq. Mayor of the city, Robert Ralston, John Connelly, John Carrell, Jonah Thomson, John Steel, Peter Miercken, Ebenezer Ferguson, John Goodman and Jonathan Knight were appointed.

"Resolved, That the committee now appointed report the proceedings in the public prints of this city, and that the proceedings of this meeting be published with the signatures of the Chairman and Secretary.

On communicating to Mr. Clerc the purport of the first resolution, he immediately wrote the following acknowledgment:—

"*Ladies and Gentlemen,*

"I am more sensible than I can express, for your thanks, and I assure you that nothing has given me more pleasure in this city, than the opportunity of having been a witness of your good dispositions towards the Deaf and Dumb of your country, whoever they may be. I shall soon leave your city with the satisfaction of having procured benefactors to those unfortunates."

A number of questions were proposed to Mr. Clerc by the Ladies and Gentlemen present, in writing and by signs, which were answered by him in writing, with a promptitude rarely equalled by those possessing the full command of their speech. Among others were the following:

"*By what means do you judge whether the operations of your mind are similar to those of persons who can hear and speak?*

"I can express my own ideas by writing, and as what I write is what you speak, I can judge that I possess the same faculties of the mind as you do.

"*What are your ideas of Music and of Sounds in general?*

"I have no accurate idea of every thing that relates to the sense of hearing; but if I may judge from what I have been told, and what I have read, I may say that *Music* is a concert of various sounds, emanated either from the voice, or from some instrument, and which forms a most agreeable harmony for the persons endowed with the sense of hearing. Sound is the feeling of the organs of hearing struck and moved by the agitation of clinking bodies; and which are causing an agreeable or disagreeable sensation on the ear.

"*What is Virtue?*

"Virtue in its proper sense is the efficiency, the vigor, the faculty, the power of acting, which exists in all natural bodies according to their qualifications and properties.

In the figurative sense, Virtue is the rectitude, the integrity the dis-

position, the habit of the soul to do good and to follow what divine and human laws as well as reason dictate.

"*What is Fear?*

"Fear is the state of a person who is in a great emotion occasioned by the presence of a danger, or by the imagination of its approaching.

"*Are the Deaf and Dumb sensible of their misfortune or do they think all others are in the same situation with themselves?*

"Those who know how to write do not think they are unhappy; but those who are not instructed are sensible of their misfortune, and are often jealous of the happiness of their other companions.

Have the Deaf and Dumb before their instruction any idea of a future state?

"Those who have been educated have an idea of it; but those who have never been instructed do not know what is a future state, and believe they die as animals die."

METEOROLOGICAL OBSERVATIONS.

As the temperature of the weather during the last year has been peculiarly variable, and the year has been unusually cold, it may be pleasing to many readers to see the result of an uninterrupted series of observations by Fahrenheit's thermometer.

The thermometer, with which the following results were formed, was kept in Charlestown, on the north side of a house, fifteen feet from the ground, in a place perfectly exposed to the air, where the direct rays of the sun never come, nor the reflected rays till three o'clock, the effect of which is gone before the evening observation. The three observations were made at sun-rise, 2 o'clock, and 10 o'clock, P. M. Where the temperature of a day is mentioned, the *average* of the three observations is intended.

TABLE.

	Greatest heat.	Least heat.	Range of the thermometer.	Warmest day.	Coldest day.	Mean of the warmest & coldest days.	Average of the month.
January	50	6	44	45.66	11.	28.33	25.30
February	54	2bel	56	46.	4.	25.	28.45
March	52	2	50	44.66	13.66	29.16	31.29
April	77	26	51	63.67	31.67	47.67	43.61
May	76	38	38	64.33	42.66	53.49	52.02
June	92	40	52	80.	47.	63.5	59.43
July	83	52	31	71.66	58.	64.83	64.49
August	87	48	39	78.	54.	66.	64.69
September	76	35	41	69.	43.	56.	56.37
October	70	36	34	57.33	43.67	50.5	50.93
November	68	23	45	63.33	28.	45.67	44.05
December	55	8	47	48.67	17.	32.83	32.63

General average of the year 45. 93.

TO CORRESPONDENTS.

SEVERAL obituary notices are necessarily deferred.

DUBITATOR; PHILANDER; O. P; and THEOPHILUS, are received.

We have on hand some communications from persons, whose names are known to us, and to whom we should be happy to address private answers, if we could get time.

THE

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AND

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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

A PRACTICAL ILLUSTRATION OF THE DOCTRINES OF GRACE.

No. III.

From the illustration of the doctrines of grace contained in the two former numbers, I proceed to deduce and establish the following inferences.

1. God has revealed in the Bible no doctrine which is of an unholy, immoral tendency.

All the truths, especially all the leading truths, or doctrines, contained in the Bible, are inseparably connected with each other. They all centre and terminate ultimately in Christ, and in the display of the Divine glory by the scheme of redemption through Him. And as it has been shown, that the *doctrines of grace*, which have been under consideration, are all of a holy tendency, it must follow, and will perhaps be admitted, that all the truths, or doctrines, taught in the Bible are of the same tendency; for against no truths or doctrines there taught, are so many cavils and objections made, respecting their tendency, as against these. About no part of inspired truth do men so often dispute, and labor so much to render it odious, and unworthy of belief, as about those passages which most clearly teach these doctrines. It will hardly be denied, therefore, that if these are yet of a holy practical tendency, every truth, and especially every doctrinal truth, in the Bible is of the same practical tendency. Indeed, to deny the truth of the inference under consideration, is to call in question the goodness, and even the honesty of the Deity: it is no less than charging the Holy Spirit with an intention to encourage men in sin, and to excuse them in it. It is destroying at once the moral rectitude and tendency of the Holy Scriptures, as a rule of faith and practice; and reducing them to the profane level of any heathen system of morals, which wicked men may choose to adopt. It would sweep away the foundation of that system of truth and morals, which alone can be safely trusted, in civil affairs; and would therefore tend to the destruction of civil society, as well as to the ruin and misery of immortal souls.

2. God has revealed a system of truth and duty, essentially different, in its nature and tendency, from that which natural men would dictate.

It has already been stated, that every truth revealed in the Bible is holy in its tendency. Every truth in the Bible, when fully believed and fairly understood, is calculated to make men holy; to make them submissive and obedient to the Divine authority. Such is the law of God. It requires men to love Him with all their heart, and to love others even as themselves. It reaches to all the thoughts and desires of their hearts; and thus lays them under obligations to acknowledge and to reverence God in all things, and at all times. This clashes directly with the proud independence, and insubordination of the natural heart; it destroys, if men comply with it, all their profane liberty to do as they please; it opposes and entirely destroys all their supreme self-love; and absolutely forbids the indulgence of that supreme, exclusive, regard to self-interest, of which natural men are so fond, and by which they choose to be, and are, actuated. It clashes, in short, with all the predominating passions and desires of their hearts. Consequently, they never would have dictated such a law, as the rule, and especially the only rule, of their obedience.

Equally opposite and contradictory to their feelings, is the whole system of redemption and salvation through Christ. According to this, all men are required to confess and account themselves totally sinful by nature; totally rebellious and wicked by practice, while unrenewed; to plead guilty before God; to repent heartily of all their sins; to depend entirely on the grace of God for regeneration, pardon, and acceptance with Him; to renounce wholly all self-dependence and the merit of their own works; to give up all into the hands and to the sovereign disposal of God; and to depend altogether for justification in his sight upon the merits and righteousness of the Lord Jesus. According to the Gospel scheme of salvation, they are required to confess and to feel themselves to be wholly dependent on the unmerited grace of God; to believe, that Jesus of Nazareth is the Son of God, equal with the Father, and worthy of all the honor due to God; to submit cordially both to his righteousness for pardon and justification, and to his authority as their supreme Lawgiver and Ruler; to accept of pardon and salvation as a free gift; and to love Christ supremely, esteeming him the wisdom and the power of God unto salvation. They are also required to hate, to condemn, and to forsake all their sins; and to devote themselves wholly and cordially to his service. This is mortifying, indeed, to all the feelings of corrupt nature. It lays all the wisdom, and confidence, and imaginary excellence of natural men level with the dust. It constrains them to make an unqualified sacrifice of their beloved self-righteousness; to give up entirely all claim to personal merit; to deny themselves entirely; and to pronounce the sentence of condemnation upon those very actions, and even upon those internal desires and motives, which they have allowed themselves to cherish and to justify. Such is

the scheme of Gospel salvation in its operation upon the hearts of natural men. And it is easy to see, that such a scheme of redemption as this, they never would have chosen. Had they been consulted, they never would have dictated, either a law, or a scheme of redemption, the tendency and operation of which would have constrained them to be thus holy; to be thus obedient to the authority, and subjected to the sovereign grace of God in their salvation: for they are in heart altogether opposed to this whole system of truth and duty.

3. The doctrines of grace, illustrated in the preceding numbers, are all *fundamental* in the system of revealed religion. They teach what God is; what men are in his sight; what Christ is, as a Mediator and Savior; and what the nature and terms of Gospel salvation are. They thus lie at the very foundation of Christianity; they are the leading articles of Gospel faith; they all relate immediately, either to the Author; to the subjects; to the medium; or to the nature and terms of Gospel salvation. They immediately respect either the character and government of the King; that of the subjects; that of their Advocate; or the terms on which alone rebellious subjects can be pardoned, and reconciled to their offended Sovereign. And if, in relation to the salvation of rebellious sinners, any truths or doctrines are fundamental, or of prime importance, it must be those which relate immediately to the character and government of God, and teach what these are; which relate immediately to their own characters, and teach what they are in His sight; and which relate immediately to the Source, the nature, and the terms of this salvation, and teach what these are. The doctrines under consideration, therefore, are not merely speculative; having no relation to Christian experience, nor any influence on Christian practice. On the contrary, they lie at the foundation of genuine Christian experience, and constitute that system of truth, a belief of which produces Christian practice. The Christian religion requires men to love God, to fear and honor Him. But in order to love Him they must *know* Him; and in order to be sure they love the true God, they must know what his character is. And some of these doctrines teach this character plainly. This religion also requires them to obey and submit to Him, and to believe and embrace the truth, in relation both to themselves and to the method of their salvation. Some of these doctrines also teach what men are, and what the method of their salvation is. Now if either a knowledge or a belief of the truth, relative to the first principles and the essence of Gospel salvation, is essential or fundamental, then these doctrines are fundamental in the system of revealed religion. For this religion, in its first principles, and in its final operation, requires that love to God which implies a knowledge of his character, a belief in his testimony, and an unqualified submission to his government and to his terms of salvation. And these doctrines, and these alone, furnish this knowledge of the truth. If these are denied, the whole system of truth in relation to revealed religion is denied: God is

not on the throne; men are not proper subjects of grace; there is no Divine Savior, nor Sanctifier; no regenerating agency; no proper medium of justification; no purposes of grace; nor any stability in the covenant, the promises, nor the oath of God: there is in this case no salvation. Where then would be the ground of love, fear, hope, or obedience?

4. God requires all men who live under the light of the Gospel cordially to believe these doctrines.

It has been already stated, that God requires all men to be holy. And it is evident from Scripture, that holiness implies love and obedience to God. It has also been shown, in the preceding numbers, that both the tendency and the actual effect of a cordial belief in these doctrines are to produce holiness of life, or holy obedience to God. If, then, we attend seriously to the tendency and to the actual effect of believing them, the truth of the inference under consideration will appear reasonable. No danger in regard to Christian morals, or Christian practice, can be apprehended from a full belief in them. They do make men better. And if, in connexion with their native tendency and their actual effect, we now consider them as being fundamental in the system of revealed religion, and view them as truths *plainly revealed by the inspiration of the Holy Spirit;* plainly and expressly taught in that volume, which God has given to men as the rule of their faith and practice; it must be seen and admitted, that he requires all men, especially under Gospel light, cordially to believe them. It is a truth; it must, it will sooner or later be admitted as such, that God requires men, who have his word, his written, authenticated testimony in their hands, to *believe* his testimony; to believe every part of it; and especially to believe those plain, those all important parts of it, which lie at the foundation of revealed religion. He claims the belief of men on the credit of his testimony. He claims, (and the claim is just,) to be considered, credited, and honored as a *God of truth;* a Being of goodness; a Being worthy of supreme love and reverence. He requires men to be obedient to his testimony in their *faith*, as well as in their practice. He claims the sovereign right, the peculiar, and to Him the just prerogative of dictating to men what they shall believe; of enumerating, regulating and controlling all the leading articles of their faith, in the solemn concerns of religion. Men may neither add to, diminish, nor alter, one jot or tittle of God's testimony: they must believe it as it is. And since He has not only revealed the doctrines under consideration in plain language; and thus given them all the authority of Divine testimony; but has surrounded men at this day with a cloud of facts, as witnesses, which demonstrate the holy tendency and effect of believing them; it must appear plain, that he requires all men, under Gospel light, cordially to believe them.

5. My last inference is, That if men are in heart unreconciled and opposed to these doctrines of grace, they are unreconciled to

the character of God, and are altogether unfit for the kingdom of heaven.

I say unreconciled *in heart;* for there may be some real Christians, who are babes in knowledge, and whose minds may have been prejudiced by ungodly parents, or by false teachers, who cannot readily admit the truth of all these doctrines. But these persons do not feel an *enmity of heart* to these doctrines; but on the contrary they are open to conviction. Give them from time to time proper instruction; lead them by proper degrees to a knowledge of the importance and connexion of those things which to them are dark, with those which they do understand and believe; and they are ready then to believe them all. Indeed, this is uniformly the case with such persons. As they grow in Divine knowledge, they see and believe more of the leading doctrines of revealed religion: and they love them. But the case of such persons forms no excuse for those, who understandingly and in heart are opposed to the doctrines of grace. They are unreconciled to the character of God: they are altogether unfit for the kingdom of heaven. For these doctrines place God on the throne, directing and governing all things in the universe according to his own unchangeable and eternal purpose: they place all men at his footstool, dependent, and by nature sinful, rebellious, and altogether unworthy of his favorable regard; they exhibit a Savior and a scheme of redemption, which, in their necessary operation, on their hearts, constrain natural men to deny themselves entirely; to renounce all their own wisdom and goodness; to condemn and forsake all their sinful habits, practices, and objects, and thus to condemn and give up all that is dear to their hearts; and to submit themselves, and all their services, without any reserve to the Lord Jesus Christ. This tries the natural heart. This system of doctrines, when fairly understood and applied, brings the feelings of the heart to a proper test. It presents the truth as it is in Jesus Christ. It brings to view the real character and government, and purposes and requirements of that God, before whom all men must one day appear. And it plainly teaches them whom and what they must love; in whom and in what they must believe; what they are and must be; and to whom and to what they must be reconciled, if they ever expect to be happy in heaven. Such also are the importance and extent of this system of doctrines, in relation to the faith and to the eternal interests of all men, that they effectually try all the feelings of the natural heart: they entirely cross every feeling and shade every prospect of future happiness to natural men, while they continue in sin. Although they present a source of endless and perfect happiness, and make this sure to every true believer in Christ, still it is on such terms and involves such self-denial, humiliation, and submission to a Holy God, as cross and oppose every feeling and desire of the natural heart, and will continue to do this, so long as natural men remain what they now are.

Hence, if men are in heart unreconciled and opposed to these doctrines, they are unreconciled to the character of God, and are altogether unfit for the kingdom of heaven. Were they, with such hearts, translated to heaven, they could not be happy there. They must, they would, be miserable; miserable beyond all expression or conception. They would be opposed to God; opposed to Christ; opposed to all the saints and holy angels; and opposed, utterly opposed to the whole employment of heaven.

Permit me, then, by way of conclusion, to ask every reader of these numbers, if the subject to which your attention has here been called, is not of the most serious importance? Is it a piece of mere idle speculation? Has it no concern with practical religion? Or is it not inseparably connected, both with practical religion here, and with the salvation of immortal souls hereafter? Are you able to resist the evidence contained in Scripture, that these doctrines are all true? Are you able to dispute either their tendency, or their effect in producing holiness of life in those who cordially believe them? And with the evidence of their truth, and their tendency, before you, can you for a moment dispute their prime importance in practical or experimental religion? Decide these questions, not for others, but each one for himself: for in the decision of these questions, each one has a personal, an all-important, an eternal interest.

JUVENTUS.

For the Panoplist.

ON CHARITY AS A PRINCIPLE OF CONSISTENT BEHAVIOR, AND UNIVERSAL BENEVOLENCE.

CHARITY is an operative, uniform, and universal principle. It is what the apostle of the Gentiles styles the "law of the mind," or "the law of the spirit of life." This Divine principle, implanted in the heart by the Holy Spirit in regeneration, enlightens and spiritualizes the mind, and invariably disposes the subject of it to yield obedience to all the Divine commands. "Now the end of the commandment is *charity*, out of a pure heart, and of a good conscience, and faith unfeigned." The design of the following observations is to show the necessity of uniform obedience,—universal benevolence;—and to mention various means of promoting the graces, and discharging the duties, of Christianity.

Few persons, however vicious, like to be thought wholly devoid of charity. Most men wish others to think they are possessed of good principles, although their words and actions plainly testify to the contrary. They are often less offended, when censured for immoral conduct alone, than when the goodness of their principles is called in question. The general tenor of every one's conduct usually corresponds with his principles. "A good man, out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." That conduct is consistent with charity, which is agreeable to the rules of Christianity. This divine principle continually incites

those who are possessed of it, to use endeavors to promote the glory of God and the best good of their fellow men. Charity is the source of all true obedience,—of all acceptable actions. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The possession of Christian charity necessarily implies benevolence, and a readiness to obey all the Divine commands. That obedience which flows from the heart, as the result of a divine principle, must necessarily be uniform.

According to the customary rule of estimating the moral characters of men, no one is accounted to be industrious unless he is uniformly so; although he may occasionally labor very hard; nor honest, who has frequently been known to be fraudulent in his dealings, notwithstanding his behavior in many instances is consistent with integrity: neither can any one be considered liberal, who is usually niggardly and selfish in his dealings with others, whatever deeds of charity he may have occasionally performed. So, he who lives in the practice of known sin, and disregards the precepts of the Gospel, cannot be considered as a real Christian, although in many respects his conduct may accord with the rules of the Gospel.

The divine law requires more than a negative goodness. They who think that their whole duty consists in refraining from gross acts of immorality, and in not doing a direct injury to their neighbors, greatly deceive themselves respecting the nature of evangelical obedience. Our Savior said to the young man; "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." As Christian benevolence arises from a principle of divine love, it must be as extensive as the knowledge of proper objects. "The commandment is exceeding *broad*." "Then shall I not be ashamed, when I have respect unto *all* thy commandments."

The Christian, who is anxious to know the mind and will of God, will diligently search for the same in every part of divine revelation. Although his whole duty is summarily comprised in the ten commandments, yet all the injunctions and precepts of the Gospel, and all the particular injunctions and prohibitions of the Holy Scriptures, constitute a part of the divine law. What a multitude of precepts and injunctions are to be found in the Word of God to enforce the duty of uniform obedience, and universal benevolence.

If the divine declarations be true, it is not a matter of indifference whether men make their own selfish interests, or the glory of God, and the good of others, their main object of pursuit. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." The Scriptures decide, that benevolent professions, and a pretended regard to the interests of religion, without corresponding efforts to do good, will not be accepted for the love of God. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them,

depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" "Even so faith, if it have not works is dead, being alone." That divine principle, charity, the source of Christian beneficence, is that water which our Savior says shall be in the subjects of divine grace, a *well*, springing up into everlasting life. They, who live in the exercise of the graces of Christianity, are ever disposed to promote the glory of God, and the best good of their fellow-creatures. The more men exercise their grace in duties of obedience, the more it is strengthened and increased. If Christians are required to obey all the divine commands, and if charity be the end of the law, it necessarily follows, that their endeavors to do good ought to be incessant and universal. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

From a right knowledge of that principle of divine grace, which is requisite to Gospel obedience, it will evidently appear, that actual benevolence is essential to the Christian character, and an express command of God. It will also be equally manifest, that the true missionary spirit is exactly the spirit of Christianity; and that all exertions of a missionary kind must be conducted in an efficacious and consistent manner, if they are made agreeably to the precepts of the Gospel;—that they ought to be constant and uniform; and that all the conduct of Christians ought to harmonize with their endeavors for the advancement of the Redeemer's kingdom.

Since Christian benevolence is so much enjoined in the Holy Scriptures, can it be supposed, that they who have the law written in their hearts, are destitute of that grace. Who that meditates on the divine law, and the spirit of Christianity, can forbear to acknowledge his obligations to exert himself, to the utmost, for the advancement of the cause of Christ in the world. All who act consistently with charity, keep in constant view, as their rule of behavior, the two great commandments; "Thou shalt love the Lord thy God, with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength:" and "Thou shalt love thy neighbor as thyself." It is impossible to obey these commandments, unless the powers and faculties of the body and soul are actually and habitually engaged in the service of God. Charity operates by means, and invariably excites to engage heartily in all rational and proper methods of doing good. It is equally studious to devise, as it is willing to achieve, liberal things. The object of missionary labors is the glory of God, and the temporal and eternal happiness of the human race. And is not every real Christian bound by his profession to do all in his power to promote these objects?

The true missionary spirit is the spirit of the Gospel, and requires the exercise of all the graces and virtues of the Christian character. Most of those good works, which are required of Christians as evidence of the reality of their faith and love to

God, are of the same nature as missionary exertions, directed agreeably to the principles of the Gospel. Charity, or the true missionary spirit, is seated in the human heart; and begins its work at home. It incites the person to conform his heart and conduct to the law of God; and at the same time to make constant endeavors to promote the spiritual good of his own family and neighbors. He, who lives under the habitual influence of this spirit, uses all proper means to instruct in the knowledge of Christianity the ignorant within the sphere of his own personal influence. He is also moved to acts of beneficence by all suitable objects, either at home or abroad. The same principle, that induces him to seek his own spiritual good, and that of his neighbors, prompts him to engage in diffusing the light of the Gospel among the heathen in every part of the world.

How inconsistent is the conduct of some, who, whilst they talk with ecstasy of the great exertions making by the Christian world to evangelize the heathen, and sigh at their horrid rites, remain unmoved and indifferent in view of the gross ignorance, and aggravated sins of many of the destitute around them. Equally absurd is the conduct of those, who maintain that charity begins at home;—and that therefore they need all their pecuniary resources to educate their children, and provide for the temporal support of their own families. They, who make this plea as an objection to foreign missions, seldom give any evidence of Christian charity at home; as they usually neglect the religious education of their children, and manifest an indifference to the interests of religion in general. Others, indeed, admit it to be a duty to relieve the spiritual wants of the destitute around them; but think it belongs to persons in more affluent circumstances to support missionary labors among the heathen in foreign countries. A certain class of professed Christians hold sentiments respecting missions, different from those which have been mentioned; owing it is presumed to early prejudices, and the want of proper information. Many of these persons are, in most respects, very exemplary in the private walks of life; and of considerable influence in the church. They seem to view themselves not under obligations to take an active part in missionary exertions; and think the duty of a Christian consists, wholly, in a regular moral life, a punctual attendance on the ordinances of the Gospel, a proper attention to church regulations, and a careful regard to the temporal interests of their families.

In no respect do the professed friends of Zion more frequently manifest absurdity in their conduct, than by an indifference and inattention to those means, and objects, which are necessary for the advancement of the Redeemer's kingdom. Men are under as great obligations to exercise their rational faculties concerning matters of eternal importance, as they are concerning the ordinary affairs of this life. What can be more inconsistent with charity, than the conduct of those, who are not moved to acts of beneficence by the knowledge of proper objects. How few of all the

professed friends of Christ are actually engaged in the best of causes;—in promoting the eternal salvation of men, and in building up the Redeemer's kingdom. Many who feed the hungry, and clothe the naked, wholly disregard the spiritual wants of the destitute. How few professed Christians in this country afford pecuniary aid for the charitable objects now before the Christian public. And of the few, who contribute at stated times for missionary purposes, what a small proportion manifest by their daily conversation, that they are heartily engaged in promoting the interests of Christianity.

Many professors of Christianity, who manifest much zeal for the cause of Christ, have very inadequate notions of the duty and importance of benevolent exertions; and but very little knowledge of the great efforts making in all parts of the Christian world for a reformation of morals, and for the promotion of Christianity. Some, who profess to be friendly to missionary societies, and occasionally appear much engaged in prosecuting plans of a general nature for the diffusion of Christian knowledge, manifest in the private walks of life, an entire unconcern about the interests of religion; and decline taking an active part in less conspicuous, though not less necessary measures, for the dissemination of divine truth. The daily conduct of persons of this class, is entirely contrary to the nature and excellency of Christianity. The cause of Christ undoubtedly requires, that individuals more generally engage in personal efforts, of a private nature, for the propagation of Christian knowledge.

The true missionary spirit requires, that all persons act continually in reference to the interests of missions. He who acts wisely in reference to any great object, keeps it constantly in view, and makes such an arrangement of his temporal interest, that it may become subservient to the promotion of that object. Acting wisely in reference to the cause of missions, implies a knowledge of its nature and design; and a sincere desire for its advancement. It requires the person to feel an interest in the diffusion of Gospel light, and always disposes him to patronize all promising measures for the dissemination of divine truth.

Self-denial, and a non-conformity to the world, would be secured by acting in reference to the cause of missions. Charity evidently requires the style and manner of living, and the conversation of Christians, to be regulated by the precepts of the Gospel. It also requires, that their temporal concerns be arranged in a manner best calculated to subserve the interests of the Redeemer's kingdom. They who regulate their dress and style of living by the fashionable world, and at the same time profess an anxious regard for the advancement of Christianity, act in a very absurd manner. Nothing appears more foreign from the missionary spirit than splendid equipages and superfluous ornaments, in view of the numerous objects of Christian charity now before the public. Intemperance in food and drink is directly opposed to every charitable design. It debases the mind, and impoverishes its victims.

The inordinate pursuit of wealth is also most unfavorable to the exercise of Christian benevolence. The middling and poorer class of people, it is thought, contribute much more than their proportion toward missionary purposes. It is a fact, that throughout the country, the most wealthy are not the most liberal. None, indeed, act more absurdly, and under a greater delusion, than many of the rich, who profess a friendly regard to the cause of religion, but excuse themselves for not contributing to the support of charitable undertakings, by the plea of poverty and pecuniary embarrassment. Men, whose main object of pursuit is the acquisition of wealth, always make calculations large enough to demand all their pecuniary resources.

Acting in reference to the cause of missions, and consistently with Christian principles, requires a diligent and profitable improvement of time, and a proper regulation of the conversation. All classes of persons frequently complain of the want of time to improve their minds in reading and meditation, and for performing personal services of a benevolent kind in subserviency to the advancement of Christian knowledge. That the want of time to attend to these duties, is not so often the true reason for neglecting them, as the want of a disposition, will appear by considering how great a proportion of time most persons spend either in idleness, or in doing that which is of little consequence. How much time is spent in sinful recreations, or vain amusements, and in idle and unprofitable conversation. Were all persons suitably impressed with the importance of redeeming time, and of improving their present opportunities in preparing for a future state of unalterable existence, we should hear less complaint of want of time. The people of the world will always find time enough for trifling amusements, and sensual gratifications. The unprofitable manner in which professed Christians frequently spend their time in social interviews, is very unbecoming the Christian character. Who can attend to the numerous precepts of the Gospel, which enjoin a godly intercourse with mankind, and not be convinced of the duty of maintaining it. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The following directions and considerations, it is conceived, are calculated to lead professed Christians to act consistently with the true missionary spirit, and with their profession.

1. A diligent and careful perusal of the Holy Scriptures, with the aid of the most approved practical commentaries, are necessary to instruct common persons in the knowledge of their whole duty. A serious and prayerful investigation of the obligations and import of the divine law, and earnest and constant endeavors to act in conformity to its requirements, are indispensable to evangelical obedience. In order to a right understanding of the Word of God, Christians should daily examine themselves, and earnestly endeavor to conform their words and actions to the precepts of the

Gospel. Much study of the Scriptures, self-examination, and serious consideration, are the most powerful means of promoting a practical obedience to the divine commands.

2. Christians should consider the practical instructions to be derived from the parable of the talents; and the awful consequences resulting from a misimprovement of their own. Every individual ought to consider what he should do that he may become a good steward of the grace of God; what is implied in seeking "first the kingdom of God and his righteousness;" and what the Apostle means, when he says, "None of us liveth to himself, and no man dieth to himself." The Scripture says, Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

3. A serious consideration of the infinite value of the human soul, and that "there is none other name under heaven given among men whereby we must be saved, but that of Jesus Christ," ought to excite an increased attention to the means of salvation. If the duty and necessity of extending the knowledge of the Gospel to all men be admitted, what are the proper means of doing it? Is there any other practical method of evangelizing the heathen, but that which is now pursuing by the Christian public? A knowledge of the history of the Christian church; and of the history of missions; and of the various religious and missionary intelligence contained in religious and missionary magazines, are indispensably necessary to awaken, and keep alive the missionary spirit. It is a fact well attested by experience, that they who do not accustom themselves to religious reading in general, particularly the Bible and missionary intelligence, make little apparent progress in Christianity, and do not find much joy and peace in believing. By personally engaging in pursuits of a benevolent kind, individuals are gradually led into a better and more practical knowledge of the Holy Scriptures. "Do not my words do good to him that walketh uprightly?" The Lord grants no more grace to his people, than they need for use in the actual service of God.

Seeing then the necessity of communicating religious and missionary information to others, in order that they may be induced to take an active part in building up the Redeemer's kingdom, is it not the duty of Ministers and Christians, who possess the requisite means of instruction, to enlighten the ignorant and destitute around them? At the present time it is the more necessary to diffuse missionary intelligence, with a design to engage all the Lord's people in building up his kingdom, on account of the numerous additions which have been made to the visible church of Christ, during the great awakenings, which have lately prevailed, in various parts of our country. It is not to be expected that professors of Christianity will generally aid the cause of missions, unless they become acquainted with missionary subjects, and are particularly impressed with the duty and necessity of missionary exertions. Probably one great reason why many aged Christians in our country are so backward to engage in the missionary

cause, is their not having enjoyed in earlier years the privilege of religious intelligence. It is conceived, that the principal reason why the missionary cause makes so slow a progress in many parts of the country, is the great numbers of persons who still remain wholly, or in a great degree, ignorant of the history of missions, and of the late interesting transactions of the religious public, in relation to that subject.

It is a fact, that in many important parts of our country there are but few missionary books in the hands of professed Christians. There are many populous and flourishing towns, in which scarcely a professor of Christianity has ever read Milner's Church History, Lord's History of Missions, Buchanan's Asiatic Researches, and Religious and Missionary Magazines. It will be found, that in places where these books have been generally read, the people have usually brought forth the fruits of beneficence;—have engaged in building up the Redeemer's kingdom in the world. The vigorous missionary impulse, which exists in many parts of New England, and in some of our populous and commercial cities, does not extend equally through all parts of the country. Is not this unequal action in a great measure to be ascribed, to the want of a more general diffusion of missionary intelligence, and proper exertions of well-informed individuals to enlighten and arouse the ignorant and supine around them?

How ought the minds of all professors of Christianity to be influenced, in view of the great exertions in the Christian world for the propagation of Christianity. Are efforts to evangelize the world, and to revive Christian morality and practical piety, the work of a sound mind, of saving faith, and real love to God, or are they the offspring of enthusiasm? "Choose ye this day whom ye will serve." "If the Lord be God serve him; but if Baal, then serve him." If it is the duty of any friends of Christ to be engaged in building up his kingdom, is it not equally the duty of all? Is it not time for all, who hope in the mercy of God for salvation, and yet neglect the work of the Lord, to read and meditate seriously on the law of God; and see if they are in the faith? Is not a reformation of the conduct of professors of religion in general absolutely necessary, in order to bring about those glorious days foretold of Zion, for the advent of which the church labors and prays? The great things doing for Zion will not finally benefit any, unless they have Christ dwelling in their hearts by faith, and become workers together with him. Let all Christians labor to possess the spirit of the Apostle of the Gentiles; and with him consider themselves "debtors both to the Greeks and to the Barbarians, both to the wise and to the unwise." "And, behold, I come quickly," says the Savior, "and my reward is with me to give to every man according as his work shall be."* Ψ. Θ.

* On account of the coincidence of thought observable in this paper and some passages published in the last Panoplist, it is proper to say, that the different pieces were written totally independent of each other, by persons several hundred miles apart. Ed.

For the Panoplist.

THEOLOGICAL REMARKS.—NO. I.

On the readiness of God to save sinners.

THE method of salvation provided in the Gospel for sinners, is very differently explained by different persons. It is sometimes understood in such a manner, as to excite doubts in the convinced and inquiring sinner, whether his salvation is possible. He is led to fear, that no provision is made for his salvation; that God is either unwilling or unable to pardon his sins. It may be that he is deeply sensible of his vileness and unworthiness as a sinner; and of the need in which he stands of the Divine forgiveness; yet he sinks down into a state of despondency, because, as he supposes, there is no possibility of his salvation. For the encouragement of such a sinner, and for the instruction of others, the following proposition will be discussed.

On the part of God every thing is ready for the salvation of sinners.

The truth of this proposition will be shewn by considering the invitations given to sinners in the Bible, and the provision made for their salvation.

I The invitations given to sinners in the Bible.

These are addressed to all sinners, without distinction of character. They are freely given, and given in the language of persuasion. "Whosoever will, let him take the water of life freely." Rev. xxii, 17. "Ho, every one that thirsteth; come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. lv, 1. "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." lv, 3. "Is my hand shortened at all that it cannot redeem? or have I no power to deliver?" l, 2.—"Behold, the Lord's hand is not shortened, that it cannot save!" lix, 1.—"If the wicked turn from his wickedness, and do that which is lawful and right, he shall live." These invitations denote a readiness on the part of God to save sinners.

The same truth is implied in the invitations and declarations of Christ, during his personal ministry on earth. In the language of intreaty we hear him say:—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Mat. xi, 28—30. And again; "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst;"—and "him that cometh to me, I will in no wise cast out." John vi, 35, 37. Such is the tenor of the invitations made to sinners in the Gospel; invitations evidently addressed to all sinners, who either read the Gospel, or hear it preached. They are all likewise urged to comply with these invitations without delay. It is every where implied in the Bible,

that God is ready to receive all sinners into favor, who comply with his invitations. We must suppose then, either, that there is a want of sincerity in God in making these invitations; or, that he has made them on the ground of provision adequate to the salvation of all, provided all will comply with them; and, consequently, that, on his part, every obstacle in the way of their compliance is removed.

To suppose a want of sincerity in God in making his invitations; or, which is the same thing, to suppose he makes invitations, which he is not ready to have complied with, is to impeach his moral character. The Divine sincerity in making invitations to sinners is not to be called in question. God has given abundant evidence, that he does desire the salvation of sinners; for he has set before them the most powerful motives to induce them to comply with his invitations! "Have I any pleasure at all, that the wicked should die, saith the Lord God; and not that he should return from his ways and live." Ezek. xviii, 23. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but, that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die?" Ezek. xxxiii, 11. In conformity with these declarations, God warns sinners of their danger, and urges them to avoid it, by turning unto him with their whole heart. On the part of God, then, every thing is ready for their salvation?

II. The same truth is apparent, from the provision made in the Gospel for the salvation of lost men. The whole scheme of salvation revealed in the Bible, is a scheme of love. It originated in the benevolence of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii, 16. In accordance with this declaration, the Apostle Paul urges, that "God commendeth his love towards us, in that while we were yet sinners Christ died for us." Rom. v, 8.

In the gift of a Savior to our ruined world, and in the official work of this Savior, are we to contemplate the provision made for the salvation of sinners. The atonement of Christ lays a foundation for the gratuitous pardon of sinners on certain conditions. It opens a door for the offer of salvation to all, and for the acceptance and reconciliation of all; yet, considered in itself, it does not ensure the acceptance and reconciliation of any. In the atonement of Christ full and complete provision is made for the pardon of the sins of the whole world; yet, from this consideration we are not to infer that all sinners will be pardoned. This provision of itself does not secure the pardon of a single sinner. *The atonement is not to be confounded with the application of it.* Faith in the great atoning sacrifice is the condition, on the part of the sinner, by which he becomes entitled to the benefits of the atonement. Aside from this condition, the sinner does not receive the benefits of the atonement. Notwithstanding, therefore, full provision is

made in the atonement for the salvation of a world of sinners; notwithstanding God can, on the ground of the atonement, as consistently with the honor of his perfections pardon ten thousand sinners, as one individual, yet he will never pardon a single sinner, who does not comply with the condition required on the sinner's part. Christ himself saith, in direct reference to the type, which prefigured his death; "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John iii, 14, 15. This declaration shews, that the atonement of Christ places salvation in the reach of all; that whosoever believeth should not perish. The sacred writers are very full in expressing the sufficiency of the atonement for the salvation of sinners. They speak of Christ as dying for us—for our sins—for sinners—for the ungodly, and the unjust; and they speak of him too in more general terms: they affirm that he died for the world; that he is the propitiation for the sins of the whole world; that he gave himself a ransom for all; and that he tasted death for every man. Such representations clearly shew, that Christ by his death hath made a full atonement for sin; an atonement by which the holy law of God is honored—his hatred of sin manifested, and the evil nature of sin illustrated. God can be just, and at the same time the justifier of every sinner that believeth in Jesus. The door of salvation is open to all sinners; the way is clear for the return and reconciliation of all; yet this fact does not secure the reconciliation of all. Faith is the condition on the sinner's part. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In view, then, of the invitations of the Gospel, and of the provision made for the salvation of sinners, we have the fullest evidence, that on the part of God every thing is ready for their salvation.

The two following reflections will close these remarks.

1. *Sinners who perish from under the Gospel, will destroy themselves.* It appears, that God of his infinite wisdom and unbounded goodness, hath given his own Son to die for sinners; and that in consequence of his death, the door is open for their salvation. It likewise appears, that God invites them to become reconciled to him, and holds out to them powerful motives to influence them to a compliance. He even condescends to expostulate with them: "Why will ye die?" and to reason with them; "Come, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." All the obstacles, in the way of their salvation, are on the part of sinners themselves. If they perish, therefore, they will not perish because provision was not made adequate to their salvation; nor because they were not invited to accept salvation; nor because the conditions were such as they could not understand; nor because these conditions were difficult to be complied with; nor because motives were not placed before them to influence them to a compliance; for every motive, which can be supposed to have

influence with a rational being, is set before sinners in the Gospel. If they perish, then, it will be because they choose death; i. e. because they love "the wages of sin, which is death." The whole guilt, both in their rejecting offered salvation, and in their final condemnation, will rest on themselves; conscience will fasten it there, and under the weight they will sink down forever.

2 The patience of God is strikingly manifested in bearing with sinners, while they slight offered salvation. Notwithstanding he has done so much in making provision for their salvation; notwithstanding the door is thrown open to them, and they are invited, urged and intreated to become reconciled to their holy Sovereign, and to be for ever happy; yet they remain unmoved. They love the bondage of sin, and delight in their chains. The great enemy of God reigns in their hearts, and by his artifices blinds their eyes, rivets their chains, and sways their inclinations and actions. While they continue in this state of servitude, God calls to them, and graciously offers to them freedom; yet, alas! they are deaf to his calls; they reject his offers. The Son of God, too, clothed in all the mild glory of an exalted Savior, is stretching forth his hands, ready to bestow all the blessings purchased by his blood. Yet, alas! they turn away from him! they behold in him no beauty, that they should desire him; they despise the blessings purchased by his blood. Still the offers of salvation are made to them; still their day of grace is lengthened out; God continues still to address them in the language of love and intreaty! He bears with their ingratitude—their stupid insensibility—their continued rebellion against him! Here we behold the patience and forbearance of God! Were man on the throne, his arm would be nerved with vengeance! He would say, bring forth those mine enemies, and slay them before me! Let justice have its course. Let the rebels die. But God bears with sinners; and though they have long abused his mercy, he still waits their return to him. His language is, 'I will spare them a little longer.' How should we admire the patience of God in his forbearance towards sinners! This is what holds them in life, and keeps them from falling into perdition. Suspended on the patience of God, they hang over the world of woe!

O. P.

REVIEWS.

XCII. *Memoir of the early life of William Cowper, Esq. Written by himself, and never before published. With an Appendix, containing some of Cowper's religious letters, and other interesting documents, illustrative of the Memoir. First American from the second London edition.* Boston; James Loring. 1817. pp. 120. 18mo. Price, 50 cents.

We consider this Memoir as one of the most interesting articles of biography, which have appeared in modern times. It derives a peculiar fascination from the artless, simple, and yet forcible, style in which it is written; from the minute and affecting recital

of the sufferings of the writer; and from the happy change which he experienced in regard to religion, and which he appears to have considered, on good grounds, as a saving conversion. But the great utility of this valuable document will arise from the clear evidence which it furnishes of the healing tendency of genuine religion, and the light which it throws on the nature of that most afflicting disease, mental derangement.

Cowper was the son of a clergyman, and was born in Hertfordshire, Nov. 26, 1731. At the age of six years, he was sent away from home to a school at some distance. Here his tender spirit was oppressed by the tyranny of an unfeeling fellow-scholar, more than twice as old as himself. The effect of this ill treatment is described in very touching language; and it may probably have contributed to that extraordinary timidity, which formed so striking a feature in the poet's character. At eight he was placed in the family of an eminent surgeon and oculist, as he had very weak eyes, and was in danger of losing one of them. In this family, religion was neither known nor practised. After residing in it a year, he was sent to Westminster school, where he studied till he was eighteen; and was then placed with an attorney to acquire the practice of the law. At twenty-one he took chambers in the temple, and was ready to enter upon his profession. It does not appear that he had any professional employment; he certainly never had much. His time was spent in literary idleness, and in habits of dissipation. Soon after he took chambers as a lawyer, he fell into a depression of spirits, which was intolerably painful to him, and which lasted nearly a twelvemonth. Having tried in vain all human means of relief, he betook himself to prayer; frequently using a set of prayers which he had composed for the purpose. On a visit to Southampton he experienced a transient joy, which he seems to have been almost persuaded to think of a gracious nature; but which was evidently nothing more than impenitent sinners often experience, as he remained for the succeeding nine or ten years of his life entirely ignorant on the subject of religion, and in a course of known sin, with little remorse and no contrition. Nor was the depression of spirits, just mentioned, brought on by religious considerations; but seems to have been produced by a constitutional disposition to melancholy.

When Cowper had arrived to the age of thirty, his patrimony was nearly spent; and, as he was not likely to earn money in his profession, he began to feel a little anxious respecting the means of support. About this time he concurred with a friend in expressing an earnest wish, that the clerk of the journals of the House of Lords would die, that he might obtain the place. The man soon after died, and Cowper was nominated to fill the vacancy. This was a retired office; he and his friends supposed it might come within the scope of his abilities, which were never calculated for any public exhibition of himself. But an unexpected difficulty arose. His patron's right of nomination was disputed, and he was to expect opposition at every step. This would make it necessary

that he should prepare for an examination at the bar of the House of Lords, respecting his qualifications for the office. As he had several months before him, there would have been no difficulty in meeting the examination, had it not been for his excessive and unconquerable diffidence. The more he reflected on the subject, the more distressing became his dread of the trial. During several months he was in great misery. If he declined the office, poverty stared him in the face. He would appear ungrateful to his patron and benefactor, and bring reproach upon him as lacking discretion. If he met the trial, he was perfectly certain that all his knowledge would forsake him, and he should be pronounced unqualified. In this dilemma, he made up his mind to perpetrate the horrid crime of self-murder. As he had a dread of death, he deferred the execution of his purpose, as long as he could and avoid the day, the approach of which had so terribly distressed his mind. He prepared laudanum about a week beforehand; and the morning but one before the day assigned, on a sudden provocation from a piece he read in the newspaper, he rushed into the fields, determined to swallow his laudanum and die there. When he arrived in the fields, his mind was suddenly diverted by a project of fleeing to France. He accordingly returned to his room, and began to pack up his clothes for that expedition; which, however, soon appeared very ridiculous. He successively formed the design of drowning himself, returned to his first plan of taking laudanum, and leaned on his penknife to stab himself; but in all these instances, was mercifully and almost miraculously prevented from accomplishing his wishes. The shocking recital is given in language, which strongly describes the agony of his mind. The last attempt was made in the morning just before he expected his patron to call upon him, and accompany him to the Parliament-House. He suspended himself by his garter from the top of his door, kicked away the chair by which he had mounted, and hung till all consciousness was gone. "By the blessed Providence of God," says he, "the garter, which had held me till the bitterness of temporal death was past, broke just before eternal death had taken place upon me." The blood had already begun to stagnate, and he had been indeed on the brink of eternity. He sent for his patron, and related the whole affair to him; and it did not take long to determine, that Cowper could not hold the office.

Soon after he was left alone, the necessary work of conviction of sin was begun in his heart. It has often been supposed, that he was induced to attempt suicide by the distress of mind occasioned by what are reproachfully called *the gloomy doctrines of Calvinism.* This supposition is altogether unfounded; and, if repeated hereafter, will be owing to inexcusable ignorance. All the attempts to commit suicide were made within two days; and we now have the positive testimony of Cowper himself, that, till after the last attempt had failed, "he had felt no concern of a spiritual kind." All the distress which he had experienced was that 'sorrow of the world, which worketh death.'

The process of conviction was most evidently commenced by the Holy Spirit. The subject of it was profoundly ignorant of religion; his concern began without reading the Bible, without admonition, without any of the usual means of grace. Suddenly his soul was filled with intolerable anguish, at the remembrance of his sins. The description of his sufferings is deeply affecting. "In a word," says he, "I saw myself a sinner altogether, and every way a sinner; but I saw not yet a glimpse of the mercy of God in Christ Jesus." The great engine of Satan was yet to be employed against him; viz. a full persuasion that he had committed the unpardonable sin. This oppressed him with inconceivable horror. At length he sent for Mr. Madan, an evangelical clergyman, who explained to him the plan of salvation; but failed by inculcating the necessity of an appropriating faith; i. e. a belief that Christ died for *him* personally; a belief not founded on evidence of conformity to the requirements of the Gospel, but on internal persuasion only. It appears to us highly probable, that Cowper's sorrows would have been greatly mitigated, if he had enjoyed, during every stage of his concern, the right kind of religious instruction. For a considerable time he had no instruction at all, and Mr. Madan stumbled upon a common error.

It is evident that the unhappy sufferer's reasoning powers were considerably impaired before his attempt at suicide. As his mental distress was of long continuance, and without any alleviation, it is not surprising that he became at length insane. His progress toward this awful calamity, till it finally enveloped him in darkness, he remembered and has described with the minutest accuracy. Even during his derangement, the "sense of sin and the expectation of punishment remained clear." "These," says he, "kept undisturbed possession all through my illness, without interruption or abatement."

His derangement was immediately perceived by his brother, and he was speedily removed from London to the care of Dr. Cotton of St. Albans, who kept a house for the reception of such patients. Of the state of his mind, during the first part of his residence there, some judgment may be formed from the following passage:

"A sense of self-loathing and abhorrence ran through all my insanity. Conviction of sin, and expectation of instant judgment, never left me from the 7th of December, 1763, until the middle of July following. The accuser of the brethren was ever busy with me night and day, bringing to my recollection in dreams the commission of long forgotten sins, and charging upon my conscience things of an indifferent nature, as atrocious crimes.

"All that passed in this long interval of eight months, may be classed under two heads: conviction of sin, and despair of mercy. But blessed be the God of my salvation for every sigh I drew, for every tear I shed; since thus it pleased him to judge me here, that I might not be judged hereafter." p. 52.

Toward the close of July he experienced the first joyful deliverance from his spiritual bondage. The occasion was the perusal of Rom. iii, 25. His transition from despair to a strong assurance is thus feelingly described:

"Unless the Almighty arm had been under me, I think I should have died with gratitude and joy. My eyes filled with tears, and my voice choked with transport, I could only look up to heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Spirit is best described in his own words; it is 'joy unspeakable, and full of glory.' Thus was my heavenly Father in Christ Jesus pleased to give me the full assurance of faith; and, out of a strong, unbelieving heart, to 'raise up a child unto Abraham.' How glad should I now have been to have spent every moment in prayer and thanksgiving! I lost no opportunity of repairing to a throne of grace; but flew to it with an earnestness irresistible and never to be satisfied. Could I help it? Could I do otherwise than love and rejoice in my reconciled Father in Christ Jesus? The Lord had enlarged my heart, and 'I ran in the way of his commandments.'

"For many succeeding weeks, tears were ready to flow, if I did but speak of the Gospel, or mention the name of Jesus. To rejoice day and night was all my employment. Too happy to sleep much, I thought it was but lost time that was spent in slumber. Oh that the ardor of my first love had continued! But I have known many a lifeless and unhallowed hour since; long intervals of darkness, interrupted by short returns of peace and joy in believing.

"My physician, ever watchful and apprehensive for my welfare, was now alarmed, lest the sudden transition from despair to joy, should terminate in a fatal frenzy. But 'the Lord was my strength and my song, and was become my salvation.' I said, 'I shall not die, but live, and declare the works of the Lord; he has chastened me sore, but not given me over unto death. O give thanks unto the Lord, for his mercy endureth for ever.'

"In a short time, Dr. C. became satisfied, and acquiesced in the soundness of my cure; and much sweet communion I had with him concerning the things of our salvation. He visited me every morning while I staid with him, which was near twelve months after my recovery, and the Gospel was the delightful theme of our conversation." pp. 57, 58.

In June 1765, he took up his residence at Huntingdon, where he soon became acquainted with the Unwin family, in whose society he enjoyed much satisfaction. The narrative before us appears to have been written soon after this period; as early, we should suppose, as 1766. It is to be regretted, that the world has not been favored with a history of the remaining years of this interesting man, written with his own hand. However accurately others might relate the external circumstances of his life, his removals, his literary efforts, and the progress of his reputation in the literary world, he alone could give a true account of his religious experience. Many particulars relating to this subject may be picked out of his letters; but a connected narrative, describing his

alternate sorrows and consolations, and their real or imaginary causes, could be furnished by himself only.

It is generally known, however, that during a great part of his life, subsequently to the period which we have particularly noticed, he suffered much from a real, but partial insanity. While he was sane on common subjects, and could pursue literature with diligence and success, he was totally and evidently insane on the subject of his own spiritual state. Though he believed firmly in the doctrines of grace; or, as they are called in this country, the doctrines of Calvinism; and in the doctrine of *perseverance* among the rest;—though he believed himself to have been truly converted;—though he loved God, and Christ, and rejoiced in the plan of salvation;—still he formed the strange conclusion, that he was an exception to the general law of God's government; and that he must inevitably be made an everlasting example of the divine vengeance. He could not be driven from this persuasion, though it was at variance with every article of his creed.

After leaving the temple, in the manner above related, Cowper lived retired, at different places in the country, till death released him from his troubles. That he derived much enjoyment from the scriptural views of religion which he embraced, his writings sufficiently evince. He spent many happy years in the society of the excellent Mr. Newton at Olney; but these were succeeded by years of mental weakness and derangement. At the age of fifty he commenced author. Many of his works will continue to do good as long as the English language shall be read. His translation of Homer, however, was, in our judgment, a very ill-advised employment; not only as it was a drudgery badly suited to the state of his mind; but as it is a work of very little use to the world. It is a heavy, prosaic performance, and indicates nothing, or almost nothing, of that vivacity of genius, which pervades the original compositions of the translator. If the years which were sedulously devoted to Homer and his commentators, had been spent in religious intercourse with intelligent men of piety, and in composing now and then a hymn, or some other strain of evangelical poetry, the declining years of this amiable man might have passed away pleasantly; and his memory might have been recalled to the minds of the pious in succeeding ages, by many admired proofs of his genius, which do not now exist. His terrible malady returned six years before his death, and continued, with slight interruptions, till April 25, 1800, when this child of affliction was removed from the vale of tears, and admitted, as we have scriptural evidence for believing, to a world of unclouded glory.

We are surprised to find, that some respectable reviewers are quite inclined to doubt, whether it was wise to publish the Memoir before us. Their principal reason for doubting we presume to be the disagreeable impression, made upon the feelings of readers, by a minute account of repeated attempts to commit suicide; especially if made by a person so well known, and so highly respected, as the poet Cowper. But it was already known, in a vague manner, that

he had made such attempts; and the public have heard of many suicides, not only attempted but perpetrated, in circumstances more shocking to the feelings. It seems to us, that this little book, possessing as it does the most unquestionable authenticity, will serve many valuable purposes. Among these we would mention the following.

1. Cowper's derangement was not produced by religion, nor by his particular views of religion; but was owing primarily to a want of religion. Before the awful crisis in December 1763, he gave many indications of a disordered judgment; and probably no human means could have averted the approaching calamity. But his cure he attributes without hesitation to his new views of the Gospel, and to his joyful hopes of salvation. All the permanent relief which he gained was from the same source, and from the religious friends to whom his Christian experience introduced him. It is to be expected, however, that the idle calumny will be repeated; and we shall continue to see it asserted in Encyclopædias, and other books, that Cowper's delirium was owing to his religious creed. The mass of mankind are ignorant of religion, and hate it with a cordial enmity. If they are able to seize hold of any story to its disadvantage, they are very unwilling to let go their hold, however clearly the story may be proved to be false. The friends of Christ and his cause should keep this characteristic in mind; and should prepare themselves to repel assailants by the statement of facts.

2. The narrative before us furnishes a more complete history of the approaches and commencement of insanity, than is often to be obtained. To the philanthropist, the medical practitioner, and the philosopher, every such history must be, as we have already intimated, extremely valuable. To the moralist and divine, also, it must be desirable to form an opinion, as to the effect of different kinds of insanity upon the moral accountability of the patient. To the judicious reader it will appear evident, we think, that however Cowper's reasoning powers may have been impaired during his residence with Dr. Cotton, he was all the while accountable for the moral nature of his affections. This is probably the case with a large proportion of insane persons. The exact line between a state of moral accountability, and a state in which the moral qualities of the soul are entirely suspended, cannot be fixed by man; but in many cases of insanity, it is not difficult to see, that the evil or the good passions are exhibited in their true character, and render the subject of them worthy of praise or blame.

The beneficial influence, which Dr. Cotton's conversation had upon Cowper's mind, shows, in a strong point of light, the vast importance of committing the insane to the care of truly religious men. It is important that all physicians should be religious; but especially those who have under their charge persons of a melancholy temperament, groping in spiritual darkness, or led astray by spiritual delusion. For the wise management of such persons

a kind disposition, an acute knowledge of human nature, and an experimental acquaintance with religion are essentially necessary.

3. The perusal of this little narrative brings to mind a reflection, which we often hear made, but without feeling its full import, that much of the intense suffering endured by man is known only to God and the sufferer. When Cowper was in a state of desperation, and had fully resolved on self-murder within a few hours, he conversed with a most intimate friend, and displayed an affected cheerfulness, which not only prevented any suspicion of the real state of his mind, but probably left the impression that he was contented and happy. Thus it is frequently: many a throbbing heart, ready to burst with anguish, is concealed by a smiling countenance. Those who enjoy a serene mind should be ever mindful, not only of the gratitude they owe for this great blessing, but of the duty of interceding daily for those who are pining in secret, and drawing near to the borders of despair, perhaps of perdition.

4. From Cowper's example let the desponding learn, that they may be useful in the world. Till thirty-two years of age he lived ignorant of God and without hope; from that time till he was fifty he published nothing, and did little but read, and walk, and make bird-cages, for his amusement. We do not mean to deny, that he cultivated religion in his own soul, during this interval; but it never seems to have occurred to him, that it was within his power to be useful to his fellow-men extensively. When he did publish, it seems to have been done with the most humble views, and without any thought of conferring a great benefit on mankind. Yet after this late period of life he was enabled to produce works, which will delight millions of readers in remote posterity; works, which not only please the taste and elevate the imagination, but convey evangelical doctrines in a style simple, forcible, classical and dignified. To have composed any one of several of his most admired passages, not exceeding half a page in length, would be an achievement worth living for; such, for instance, as his eulogium on the pulpit, and his sublime apostrophe to our Savior, which begins thus:

> "Thou art the source and centre of all minds,
> Their only point of rest, Eternal Word:"—

Thankful as we are for what Cowper has written, we cannot but regret, that he had not known his own strength; as we think he would have done had he associated more, during the latter years of his life, with men of enlarged minds and genuine piety. We do not believe that Great Britain could boast a man, during the last century, so well calculated as he was to write religious tracts and narratives, for the instruction of all classes of people. The time which he spent upon Homer would have enabled him to rival Hannah More, in this most useful kind of authorship. We need not express ourselves in stronger terms.

With all his capability of usefulness, no man had a meaner opinion of himself than Cowper. He viewed himself as a mere cumberer of the ground; as a poor, worthless creature. Let all, who are inclined to form dark conclusions respecting their future usefulness, remember the case of this distressed man, and reflect that God may have some good employment in reserve for them. Though it falls to the lot of few to delight whole nations by their writings, many are employed in building up the church of Christ upon earth; and, at the last day, it will be an occasion of unbounded gratitude and praise to have been employed in awakening a neighborhood, or enlightening a few families, by pious exhortations and a Christian example. And no man is so humble, that he may not aspire to such a course of beneficence, relying upon the aids of the Divine Spirit.

5. We cannot close this review, without calling the attention of our readers to the exhibition which Cowper has given of his extreme ignorance of religion, when his concern for his soul commenced, at the age of thirty-two. We are not to forget, that he was born and educated in a highly favored Christian land; that he occasionally attended divine worship; that he was devoted to a learned and honorable profession; and that he was quite a champion for the authenticity of the Scriptures, with the external evidences of which he was well acquainted. We are to remember, also, that he was universally accounted a quiet, amiable, good-hearted man; and if he had died in that condition, would doubtless have been sent to heaven by eulogiums from the pulpit and the press, composed and uttered by persons in just such a state of irreligious ignorance as he himself was. The passages, which we shall quote, will describe his own views of the greatness of his ignorance and the enormity of his guilt.

"That I may do justice to the place of my education, I must relate one mark of religious discipline, which, in my time, was observed at Westminster; I mean, the pains which Dr. Nicholls took to prepare us for confirmation. The old man acquitted himself of this duty, like one who had a deep sense of its importance; and I believe most of us were struck by his manner, and affected by his exhortation. For my own part, I then, for the first time, attempted prayer in secret; but being little accustomed to that exercise of the heart, and having very childish notions of religion, I found it a difficult and painful task; and was even then frightened at my own insensibility. This difficulty, though it did not subdue my good purposes till the ceremony of confirmation was past, soon after entirely conquered them. I relapsed into a total forgetfulness of God, with the usual disadvantage of being more hardened, for having been softened to no purpose. p. 16.

Speaking of the period, when he was twelve or thirteen, he says:

"By this time I became such an adept in the infernal art of lying, that I was seldom guilty of a fault, for which I could not, at a very

short notice, invent an apology capable of deceiving the wisest. These, I know, are called school-boy's tricks; but a total depravity of principle, and the work of the father of lies, are universally at the bottom of them.

"At the age of eighteen, being tolerably furnished with grammatical knowledge, but as ignorant in all points of religion as the satchel at my back; I was taken from Westminster, and having spent about nine months at home, was sent to acquire the practice of the law with an attorney. There I might have lived and died, without hearing or seeing any thing that might remind me of a single Christian duty, had it not been that I was at liberty to spend my leisure time (which was well nigh all my time) at my uncle's in Southampton Row. By this means, I had indeed an opportunity of seeing the inside of a church, whither I went with the family on Sundays, which probably I should otherwise never have seen." pp. 17,18.

Having described some religious impressions, made upon his mind at Southampton, when he was about twenty-two, he goes on thus with his narrative:

"But Satan, and my own wicked heart, quickly persuaded me that I was indebted for my deliverance, to nothing but a change of scene, and the amusing varieties of the place. By this means he turned the blessing into a poison; teaching me to conclude, that nothing but a continued circle of diversion, and indulgence of appetite, could secure me from a relapse.

"Upon this hellish principle, as soon as I returned to London, I burnt my prayers, and away went all thoughts of devotion and of dependence upon God my Savior. Surely it was of his mercy that I was not consumed. Glory be to his grace!

"Two deliverances from danger were experienced without making any impression. Having spent about twelve years in the Temple, in an uninterrupted course of sinful indulgence, and my associates and companions being either, like myself, professed Christians, or professed Infidels, I obtained at length so complete a victory over my conscience, that all remonstrances from that quarter were in vain, and in a manner silenced; though sometimes indeed a question would arise in my mind, whether it were safe to proceed any farther in a course so plainly and utterly condemned in the word of God. I saw clearly, that if the Gospel were true, such a conduct must inevitably end in my destruction; but I saw not by what means I could change my Ethiopian complexion, or overcome such an inveterate habit of rebelling against God.

"The next thing that occurred to me, at such a time, was a doubt whether the Gospel were true or false. To this succeeded many an anxious wish for the decision of this important question; for I foolishly thought, that obedience would presently follow, were I but convinced that it was worth while to attend to it. Having no reason to expect a miracle, and not hoping to be satisfied with any thing less, I acquiesced at length, in favor of that devilish conclusion, that the only course I could take to secure my present peace, was, to wink hard against the prospect of future misery, and to resolve to banish all thoughts of a subject, upon which I thought to so little purpose.

Nevertheless, when I was in the company of Deists, and heard the Gospel blasphemed, I never failed to assert the truth of it with much vehemence of disputation; for which I was the better qualified, having been always an industrious and diligent inquirer into the evidences by which it was externally supported. I think I once went so far in a controversy of this kind, as to assert, that I would gladly submit to have my right hand cut off, so that I might but be enabled to live according to the Gospel. Thus have I been employed, when half intoxicated, in vindicating the truth of Scripture, while in the very act of rebellion against its dictates! lamentable inconsistency of a convinced judgment with an unsanctified heart! An inconsistency, indeed, evident to others as well as to myself, inasmuch as a deistical friend of mine, with whom I was disputing upon the subject, cut short the matter, by alleging, that if what I said were true, I was certainly damned by my own showing.

"By this time my patrimony being well nigh spent, and there being no appearance that I should ever repair the damage, by a fortune of my own getting, I began to be a little apprehensive of approaching want. It was, I imagine, under some apprehensions of this kind, that I one day said to a friend of mine, "If the clerk of the journals of the House of Lords should die, I had some hopes that my kinsman, who had the place in his disposal, would appoint me to succeed him." We both agreed, that the business of that place being transacted in private, would exactly suit me; and both expressed an earnest wish for his death, that I might be provided for. Thus did I covet, what God had commanded me not to covet, and involved myself in still deeper guilt by doing it in the spirit of a murderer." pp. 20—23.

After his attempt to commit suicide, he represents the state of his mind as follows;

"To this moment I had felt no concern of a spiritual kind. Ignorant of original sin, insensible of the guilt of actual transgression, I understood neither the law nor the Gospel; the condemning nature of the one, nor the restoring mercies of the other. I was as much unacquainted with Christ, in all his saving offices, as if his blessed name had never reached me. Now, therefore, a new scene opened upon me. Conviction of sin took place, especially of that just committed; the meanness of it, as well as its atrocity, were exhibited to me in colors so inconceivably strong, that I despised myself, with a contempt not to be imagined or expressed, for having attempted it. This sense of it secured me from the repetition of a crime, which I could not now reflect on without abhorrence.

"Before I arose from bed, it was suggested to me, that there was nothing wanted but murder, to fill up the measure of my iniquities; and, that, though I had failed in my design, yet I had all the guilt of that crime to answer for. A sense of God's wrath, and a deep despair of escaping it, instantly succeeded. The fear of death became much more prevalent in me now than even the desire of it had been." p. 42.

"My sins were now set in array against me, and I began to see and feel that I had lived without God in the world. As I walked to and fro in my chamber, I said within myself, "*There never was so aban-*

doned a wretch; so great a sinner!" All my worldly sorrows seemed now as though they had never been; the terrors of my mind, which succeeded them, seemed so great, and so much more afflicting. One moment I thought myself shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life from my touch, and to flame against me in every avenue by which I attempted to approach it. I particularly remember, that the parable of the barren fig-tree was to me an inconceivable source of anguish; and I applied it to myself, with a strong persuasion in my mind, that when our Savior pronounced a curse upon it, he had me in his eye; and pointed that curse directly at me." pp. 43, 44.

Having remained sometime in this state, he applied to Mr. Madan for spiritual instruction:

"At length I remembered my friend Martin Madan, and sent for him. I used to think him an enthusiast, but now seemed convinced, that if there was any balm in Gilead, he must administer it to me. On former occasions, when my spiritual concerns had at any time occurred to me, I thought likewise on the necessity of repentance. I knew that many persons had spoken of shedding tears for sin; but when I asked myself, whether the time would ever come, when I should weep for mine, it seemed to me that a stone might sooner do it.

"Not knowing that Christ was exalted to give repentance, I despaired of ever attaining to it. My friend came to me; we sat on the bed-side together, and he began to declare to me the Gospel. He spoke of original sin, and the corruption of every man born into the world, whereby every one is a child of wrath. I perceived something like hope dawn in my heart. This doctrine set me more upon a level with the rest of mankind, and made my condition appear less desperate. Next he insisted on the all-atoning efficacy of the blood of Jesus, and his righteousness, for our justification. While I heard this part of his discourse, and the Scriptures on which he founded it, my heart began to burn within me, my soul was pierced with a sense of my bitter ingratitude to so merciful a Savior, and those tears, which I thought impossible, burst forth freely. I saw clearly, that my case required such a remedy, and had not the least doubt within me, but that this was the Gospel of salvation." pp. 48, 49.

Describing the first part of his residence at St. Albans, he says;

"I remember about this time a diabolical species of regret that found harbor in my wretched heart. I was sincerely sorry that I had not seized every opportunity of giving scope to my wicked appetites, and even envied those, who being departed to their own place before me, had the consolation to reflect, that they had well earned their miserable inheritance, by indulging their sensuality without restraint. Oh, merciful God! what a tophet of pollution is the human soul! Wherein do we differ from the devils, unless thy grace prevent us?" pp. 53, 54.

In the midst of his attempts to commit suicide, he exclaims,

"Behold into what extremities a *good sort of man* may fall! Such was I, in the estimation of those who knew me best. A decent outside is all a good natured world requires. Thus equipped, though all within be rank atheism, rottenness of heart, and rebellion against the blessed God, we are said to be good enough; and if *we* are damned, alas! who shall be saved? Reverse this charitable reflection, and say, If *a good sort of man* be saved, who then shall perish? and it comes much nearer the truth: but this is a hard saying, and the world cannot bear it." p. 38.

In one of his letters to Lady Hesketh, he gives an admirable picture of an unconverted man, of decent reputation; of just such a man as the world loves, and praises, and will allow to be a very good Christian.

"You think I always believed, and I thought so too, but you were deceived and so was I. I called myself indeed a Christian, but he who knows my heart, knows that I never did a right thing, nor abstained from a wrong one, because I was so. But if I did either, it was under the influence of some other motive." p. 70.

There are many persons in every Christian country, who exactly compare with the preceding descriptions. Gentlemen of education, and of cultivated minds;—able lawyers, physicians, judges, and even some professed ministers of the Gospel;—men, who would be highly offended to have their theological knowledge called in question, are often precisely in that state of ignorance so strikingly exemplified in the case before us. These instances illustrate the declaration of the Apostle, that "the natural man receiveth not the things of the Spirit of God."

XCIII. *A Narrative of Five Youths from the Sandwich Islands; viz.* OBOOKIAH, HOPOO, TENNOOE, HONOOREE, *and* PRINCE TAMOREE, *now receiving an education in this country. Published by order of the Agents appointed to establish a school for heathen Youth.* New York; J. Seymour. 1816. pp. 44.

THE design of this pamphlet is sufficiently evident from its title-page. With the history of the three youths first named, the readers of the Panoplist for July and August last have been made in some measure acquainted. Other particulars are here added. We extract the account which Obookiah gives of the massacre of his father's family. It is a fair specimen of the manner in which war is often carried on, in the islands of the Pacific Ocean. The reader ought to bear in mind, that the inhabitants of these islands have been extolled by sea-captains and philosophers as a most innocent race of beings.

"His parents were both slain, together with an infant brother, in one of those sanguinary and exterminating conflicts which are frequent in those islands.

"The following circumstances of the tragical scene in which all his family, excepting himself, was butchered, are taken from the relation of Obookiah.

"Two parties, it seems, were contending for the dominion of the island. The warriors met, and a dreadful slaughter ensued. The party to which the father of Obookiah belonged was overpowered. The conquerors having driven their antagonists from the field, next turned their rage upon the villages and families of the vanquished. The alarm was given of their approach.—The father came to his hut, took his wife and two children, and fled to the mountains. There he concealed himself for several days with his family in a cave. But at length, being driven by thirst to leave their retreat, they went in quest of water to a neighboring spring. Here they were surprised by a party of the enemy while in the act of quenching their thirst. The father, obeying the first impulse of nature, fled, but the cries of his wife and children soon brought him back again for their protection. But seeing the enemy near, again he fled. The enemy seeing the affection of the father for his family, having seized his wife and children, put them to the torture, in order to decoy him from his retreat. The artifice succeeded. Unable to bear the piercing cries of his family, again he appeared and fell into their hands, and with his wife was cut in pieces. While this was going on, Obookiah, being then a lad of about twelve years, took his infant brother upon his back, and attempted to make his escape.—But he was pursued, and his little brother pierced through with a pahooa, or spear, while on his back. Obookiah was saved alive, because he was not young enough to give them trouble, nor old enough to excite their fears.

"After tranquillity was restored, Obookiah was placed under the care of his uncle, who had charge of one of their temples in the character of a priest.

"Obookiah was designed to be educated for a priest under his uncle, and can now repeat very long prayers, which it was his daily task to say over before sunrise in the temple of the idol." pp. 8, 9.

Honooree is a native of Owhyhee, and arrived in Boston, as a sailor, in the fall of 1815, when about 19 years of age. By the liberality of several gentlemen he was sent to Connecticut and placed under the care of the Rev. Mr. Vaill, of North Guilford, to receive an education. He was soon taken under the patronage of the American Board of Commissioners for Foreign Missions. When he began to study, he was ignorant of every species of learning and religion; and in about six months commenced reading the Bible in a broken manner. In eleven months from the time he began the alphabet, he was able to write a letter. His countryman, Hopoo, visited him in the month of May, 1816, and was the instrument of exciting his attention to religion, and impressing his mind with a sense of sin. The following account of Hopoo's visit is contained in a letter written by Mr. Vaill.

"About the middle of May, Hopoo, having for a long time felt anxious for Honooree, came 60 miles on foot, seemingly for the sole purpose of converting his ignorant friend from the error of his ways,

It was an interesting season. He entered upon his work immediately, with the zeal of an apostle. It reminded me of Andrew's address to his brother Peter—"We have found the *Messias.*" Although it is not twelve months since he himself was brought out of nature's darkness, he displayed the knowledge and experience of an enlightened Christian. He labored and prayed in their own tongue, and observed, that if his brethren had taught him in this way, he might have found Christ in one day, when it took him a whole week. He spent several days, and seemed unwilling to depart before he had witnessed a saving change. He was truly in earnest He says, "Honooree, you must seek God until you find. You must pray God to give you a new heart. You must not divert your mind; you must repent *now*, and make your peace with God. You must keep good temper and be like Christ." In many such words did he exhort his friend. Soon after he was gone, perceiving Honooree to be very thoughtful, I asked him how he felt. "I feel sorry," said he. For what? "I feel sorry for my sin. I come into this country all over sin. I hope I find God." The impressions then made, appear to be abiding, and greatly encourage us that they will never be lost.

"Hopoo's motto to Christians was "*Press forward.*" To sinners, "You must repent now."—He conversed with several of my youth, earnestly intreating them to make their peace with God *now*. To the young gentlemen boarding in my family he had something to say. To a member of the College, who spent the vacation with me, he said, "O how much better, go back to College with a new heart. Then you get the best education; the Holy Spirit teach you." In praying for sinners, his language was, "Open thou their deaf ears, may they hear. Open their blind eyes, may they see; soften their hard hearts, may they feel." pp. 21, 22.

In the course of the following summer, Honooree apparently and hopefully found his Savior, by the exercise of genuine faith, and continues to give very pleasing and satisfactory evidence of hatred to sin, and love to Christ.

Tamoree is a native of Atooi, an island of the Sandwich group, at some distance from Owhyhee. His father, from whom he has been recently named, is king of Atooi and another island. He is said, by captains who have visited these islands, to be a man of sense, and of a much better character than his brother Tamahamaah, who holds the other nine islands of the group in subjection. Most of the kings of savage nations are either usurpers, or elevated by their personal qualifications. The Sandwich islanders have nothing like a monarchy, with a definite law of succession. If the son of a king is on the spot, and has the talent of ingratiating himself with the courtiers and soldiers, (for they have standing armies at the Sandwich islands,) he will be pretty likely to succeed his father. But it is hardly correct, we imagine, to speak of young Tamoree as "heir apparent," in the sense which we attach to that phrase. Should he return to his native island, with a good education, and while his father is yet living, it is probable that his birth will give him influence, and afford him many facilities of doing good. This young man was brought to Boston, when a child of

six years old, by a sea-captain, with whom he lived for some time. He was then gratuitously instructed in reading and writing by a schoolmaster, in whose family he lived. Afterwards he passed through several hands, and at length entered into the service of the United States, as a sailor, on board one of our ships of war. He was in the engagement between the Enterprise and Boxer, when he was wounded; and, subsequently, he was in the engagement with the Algerines. Soon after his return from the Mediterranean, he was found in the navy yard at Charlestown, and, on application to the proper authorities, was released, for the purpose of receiving an education. He is now at the Foreign Mission School; and is a youth of pleasing manners and good talents.

Another youth has been recently sent thither, who arrived in Boston from Owhyhee, about three months ago. He is about 16 years old, and his name is Kamora, with a long accent on the second syllable. He is quick to apprehend, though he is yet quite ignorant of the English language.

At the last meeting of the Board of Foreign Missions it was resolved to establish a school for the education of heathen youth, as our readers have seen; and seven gentlemen were appointed agents to carry into effect the designs of the Board in this respect. We publish the following extracts from the Minutes of the Agency, as found in the pamphlet before us.

"'At a meeting of the Agency, October 29th, 1816, at the house of the Rev. Dr. Dwight, in New-Haven, (Con.)

"'The following CONSTITUTION of a school for the education of heathen youth was adopted, viz.

"'1. This school shall be styled the FOREIGN MISSION SCHOOL.

"'2. The object of the school shall be the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become missionaries, schoolmasters, interpreters, physicians, or surgeons, among heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization.

"'3. Other youth of acknowledged piety may be admitted to this school at their own expense, and at the discretion of the Agents, so far as shall be consistent with the aforementioned object.

"'4. The school shall be under the immediate direction of a PRINCIPAL, in whom shall be vested the executive authority, and who shall superintend the studies of the pupils. He shall hold his office during the pleasure of the Agents, and shall have a fixed yearly salary.

"'5. The PRINCIPAL shall be furnished with such *Assistants*, as the Agents from time to time shall judge necessary.

"'6. One of the Assistants shall superintend the agricultural interests of the school, and board the students.

"'7. The school may be furnished with such buildings, as shall be necessary; and such lands as the interests of the school require.

"'8. The students shall be instructed in spelling, reading and writing the English language; in English grammar, arithmetic, geography, and such other branches of knowledge as shall be deemed

useful, at the discretion of the PRINCIPAL, subject to the control of the Agents.

"'9. Exercises shall be instituted by the PRINCIPAL, for the purpose of preserving to the students the knowledge of their respective languages.

"'10. Morning and evening prayers shall be attended daily in the school, accompanied with the reading of the Scriptures, and the singing of psalms or hymns.

"'11. At the stated season of morning and evening prayers on the Sabbath, the PRINCIPAL shall take occasion to instruct the students in the leading truths of the Christian religion, and at such other times as the Agents shall judge expedient; and he shall see that the students regularly attend public worship on the Sabbath.

"'12. There shall be two vacations of the school each year, one of three weeks, commencing on the first Wednesday of May, the other of six weeks, commencing on the first Wednesday of September.

"'13. The Agents shall visit and examine the school annually, on the Tuesday before the first Wednesday of May, and by their committee as much oftener as they shall judge expedient.

"'14. Such rules and regulations, for the government and discipline of the school, shall be adopted, as the Agents from time to time shall deem necessary.

"'The committee who were appointed at the last meeting to make inquiry respecting a suitable place for the location of the school, made their report.—*Whereupon*

"'*Voted*, That the Foreign Mission School, now in contemplation, be located in *Cornwall;* provided the terms be found as favorable as they appeared to the committee." pp. 40—42.

The Agents have appointed the Rev. Mr. Harvey to be Principal of the Foreign Mission School, and the Prudential Committee of the Board have appropriated three thousand dollars to carry into effect the purchase of lands and buildings in Cornwall, for the accommodation of the new institution. The youths above mentioned are now under the care of the Rev. Mr. Pettengill, of Litchfield South Farms. It is hoped the school will be regularly organized, at Cornwall, early in the spring.

XCIV. *The History of the Puritans, or Protestant Non-conformists, from the Reformation to the death of Queen Elisabeth: with an account of their principles; their attempts for a further reformation in the church; their sufferings; and the lives and characters of their most considerable divines. In five volumes. By* DANIEL NEAL, M. A. *A new edition, revised, corrected, and enlarged, by* JOSHUA TOULMIN, D.D. *To which are prefixed some memoirs of the life and writings of the author.* Republished by C. Ewer, Portsmouth, N. H. and Wm. B. Allen & Co. Newburyport. Vol. I. pp. 572. 8vo. Price $2 a vol. in boards. 1816.

THIS work has long been considered as a standard authority, and its merits have been sufficiently known and acknowledged in the literary and religious world. We are glad that it is now republished in this country, and hope it will be extensively read. A copy should be found in every village library, and in the pos-

session of every clergyman No single work gives so complete a view of the real points of difference between the conscientious Puritans and the strenuous supporters of the English Church, as the history of Mr. Neal. It states the various propositions and opinions, concerning which the differences originated; it describes the practices and ceremonies to which the Puritans could not conform; and it shows, by an immense number of facts and examples, the odious nature of ecclesiastical oppression, the danger of elevating worldly, ambitious men to high stations in the church, and the folly and wickedness of attempting to enforce uniformity of worship, and of religious doctrine, by confiscations, imprisonments, and death. It illustrates the character of the first settlers of New England, and should be, on that account, precious to their descendants. We would never encourage the ridiculous passion of family pride, or the disposition to rely on the merits of ancestors; but it may truly be said, and there is a propriety in saying it often, that no people except the Jews ever had so much reason to venerate the memory of the founders of their nation as the people of the United States. This could easily be shown at length did our leisure and our limits permit.

The first volume brings down the history to the death of Elisabeth. The subsequent volumes will be more interesting to all classes of readers than the first, as they relate to characters more generally known by history or tradition.

The editorial labors of Dr. Toulmin are valuable for the purpose of illustrating, confirming, and, in some instances, correcting his author; but in a question of doctrine, or duty, we should certainly place Mr. Neal a good many degrees above his editor.

As the succeeding volumes appear, we shall endeavor to find room for a short account of their contents, and a few extracts, calculated to introduce the work to common readers. In the mean time, we wish the publishers a speedy sale of their edition, (which is printed in a neat manner,) and the public all that improvement which ought to be derived from the contemplation of virtuous men suffering persecution with constancy, resignation, and triumphant faith.

RELIGIOUS INTELLIGENCE.

EIGHTEENTH ANNUAL NARRATIVE OF MISSIONARY LABORS, PERFORMED UNDER THE DIRECTION OF THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

We have been requested by a vote of the Trustees of the Connecticut Missionary Society to publish the following narrative. With this request we readily comply, though we are under the necessity of dividing the article.

The season is come round, when the good people of Connecticut will expect to be informed how the fruits of their liberality have been expended, and some of the effects which have grown out of what has been

given for the furtherance of the Gospel. The Trustees of the Missionary Society cheerfully comply with this call of duty. An exhibition of the facts contained in the following Narrative, it is hoped, will gratify the wishes, and gladden the hearts of Zion's friends, in general; and especially of those who have generously contributed of their property to aid and support the missionary cause.

The number of Missionaries, whose travels and labors are brought to view in the following pages, is as great as that of former periods; and the territory over which they have travelled is more extensive than that of any preceding season. It stretches from Vermont to the Illinois and Missouri Territories, comprising the new settlements in most or all the intervening States. New fields of missions have been established; and places have been visited by Missionaries, the year past, where none had been before.

The Rev. Justin Parsons entered on a missionary tour, in Vermont, some time in the month of May, 1815; and continued in the service, in the course of that year, about 30 weeks His labors were principally in the counties of Windsor and the adjacent counties. He speaks of the low state of religion, in many places, as well as the violent opposition to the great and distinguishing doctrines of the Gospel. He found, notwithstanding, in many of the settlements that he visited, a degree of solemnity and attention; and in some a very great awakening, and an earnest inquiry for the way of salvation. Indeed, in every place, a few, at least, were discovered, who sighed for the prosperity of Zion, and longed for the building up of Jerusalem. He says in his journal, "On the whole, I am clearly of the opinion that the cause of truth is generally prevailing among the towns I have visited; and I am much more generally well received than I was two years ago. And there is still great need of missionary labor."

The state of New-York affords, in its great number of new settlements, a very ample field for the labors of missionaries. A number have been employed there. No less than seven have been laboring in that state, and in the adjoining parts of Pennsylvania, in the course of the past year, and the latter part of 1815.

Mr. David M. Smith set out on a mission, October 13, 1815, and continued in the service about 18 weeks. The principal field of his labors was in the Holland Purchase, in the western part of the state. But, in travelling to and from that field he, necessarily, passed through many vacant settlements, and had opportunity to dispense the word to many who were hungering for the bread of life. In several places in his route, he found a serious concern for the salvation of the soul, and a solemn and earnest inquiry among sinners after the *one thing needful.* In the town of Bloomfield, in particular, a special work of grace was then going on; and so great was its power, that nearly two hundred had, hopefully, been brought from the darkness of spiritual death, and joined themselves to the Lord. He proceeded west through the tract of country, called the Holland Purchase, as far as Buffaloe, spent some time at Lewiston, and then turned his course and retraced his steps, visiting, again, the places where he labored when going out. He was treated with becoming attention,—found the people, generally, disposed to hear the word, and much pleased that missionaries are sent to preach the Gospel among them.

The Rev. Oliver Hill commenced his mission the 15th of October, 1815, and closed the 24th of March following. He labored principally

in the counties of Susquehannah, Bradford, Luzerne, and Wayne, in Pennsylvania; and the county of Broome, in the state of New-York. During his mission, which included 18 weeks, he travelled 534 miles; preached 80 times; attended 6 religious conferences; administered the Lord's Supper 4 times; admitted 3 persons into particular churches, and baptised one of them; attended 2 funerals; visited 8 schools; attended one Association, and one Installation; assisted in the formation of one church; and visited a great number of families, preaching from house to house as the Lord gave him opportunity. He observes in his journal, "Where I have travelled, I have met with hospitable treatment and kind reception. The good people express their gratitude to the Missionary Society of Connecticut, for their charitable aid, and their desire for the continuance of those favors."

The Rev. Ebenezer Kingsbury has the charge of a church in Harford, county of Susquehannah, in the state of Pennsylvania. He has for several years performed faithful and laborious services, as a Missionary, such a portion of the time as he was not engaged by stipulation with his people to continue in their service. He commenced a missionary tour in March, 1815. During the remainder of the year, he labored in the destitute settlements, visiting private families and schools, attending conferences, and dispensing the word of life. From the month of March, 1815, to the end of the year, he performed 26 weeks of missionary service. During the half year that he labored in the service of the Society, in 1815, it appears from his journal, that he was faithful to his divine Master, and discharged his trust as a workman that needeth not be ashamed. He rode 1145 miles; preached 109 sermons; attended 10 religious conferences; visited 272 families; administered the Lord's Supper 3 times, and performed in general the work of an Evangelist. The scene of Mr. Kingsbury's labors was the counties of Luzerne and Susquehannah, in Pennsylvania; and those parts of the state of New-York bordering on that tract.

Mr. Kingsbury found the people, in the field of his labors, generally disposed to attend meetings, and engaged to hear the word preached. He had repeated and pressing invitations to visit destitute settlements, with which it was not in his power to comply.

While in some places sectarians prevail, yet he found, even in those places, a few professors "sighing for the sincere milk of the word." He observes, "The prospect in this region brightens in some respects." And he adds, "it is very evident that the labors of Missionaries have been blessed in these destitute settlements. A number of places appear to be engaged to do something to provide themselves with the administration of divine truth."

By a communication from Mr. Kingsbury, dated the 31st of October, 1816, it appears that he is performing another missionary tour of six months. But as no particular journal of his labors has come to hand, we are not able to state what places he has visited, nor how much service he has performed Thus much, however, he observes—"Since I have rode as a missionary I have not had such pressing invitations to visit particular settlements as this season. In some places have been some revivals of religion, but no general awakenings. There is, however, an increasing attention to the word preached. The meetings have been more full and solemn than usual."

The latter part of the year 1815, the Rev. William Williams entered into the missionary service, and labored, with some intermissions, for about six months. His field of labor was the counties of Montgomery, Herkimer, and Saratoga, in the state of New York, lying on, and to the northward of Mohawk river. As he travelled, he visited families and schools, and preached from day to day as he could find opportunity.

It appears from his journal, that Mr. Williams, when he visited the same tract of country formerly, had the gloomy apprehension that his labors were useless and vain But in his late tour he has found occasion to alter his opinion. It seems that to some, at least, the Lord has blessed the word for their conviction, and hopeful conversion. He speaks of one or two towns, in particular, where there has been an increasing attention to religion through the summer. The work of the Lord has been visible and powerful in Mayfield, and 26 have been added to the church In Salisbury the Lord has appeared in his strength, and brought 30 to confess his name, and join themselves to the number of his professed friends. In a number of other settlements he found the Lord had a few names who would gladly hear the word, and were edified and comforted by divine truth.

While these things were refreshing, and served to animate and encourage him, yet "One thing," he says, "has greatly tended to mar my spiritual comfort. The dreadful destitute state of this region, and the thousands that are perishing for lack of vision."

Mr. Williams travelled about 1100 miles; preached 184 sermons; attended on 7 sacramental occasions; baptised 20 children and one adult; visited 12 schools, and 206 families.

The Rev. Samuel Swezey set out on a mission to the Holland Purchase, April 23, 1816. He prosecuted his journey with as much speed as was convenient, and arrived at Batavia, the first town in the Purchase, on the public road to Buffaloe, on the 30th.—There he appointed a lecture, and preached on the evening of his arrival.

Batavia is a flourishing village, and, in the town, there is a small congregational church, though but one professor in the village. A goodly number, however, are very friendly to missionaries, and disposed to treat them with hospitality and respect. From Batavia Mr. Swezey went on through the scattered settlements, attending meetings, and preaching from day to day, as the Lord was pleased to open the door, and give him opportunity. He visited as many of the settlements in that extensive field as his time and strength would permit. Though he found the people struggling under all the inconveniences of settling in a new and uncultivated country; and the still greater calamities that have grown out of a late distressing and ruinous war; yet they were disposed to leave their business in the most busy season of the year, to attend meetings, and hear the word of life.

In his tour of 16 weeks, Mr. Swezey rode 923 miles; preached 95 times; visited 209 different families; administered the sacrament of the Supper 6 times; baptised 15 children, and performed other labors that Providence cast in his way.

The tract of country where Mr. Swezey labored is a very important field of missions, and opens an extensive scene for missionary exertion. The country is rapidly populating; but in such a new and uncultivated state; and the people are struggling under so many embarrassments; that, at present, they are not able to support the

Gospel. It is true, therefore, that, unless supplied by missionaries, the many settlements which are already formed, and the large number of small churches that have begun to exist, must remain destitute of a preached Gospel, and the ordinances of God's house. All the well disposed in that region are highly gratified that they are thus favored, and express an earnest and anxious desire that the favor may be continued.

In the same field the Rev. John Spencer has been laboring, one whole year, since the publication of the Narrative for the year ending December, 1815. It appears from the journal of his travels and services, that he had more calls for missionary labors than he could possibly answer; that, as the country is rapidly settling, and the desire to hear the word increasing, so there are the most pressing calls for the number of missionaries to be increased in that important field. Much, however, has been done, not only by Mr. Swezey, but also by Mr. Spencer. The latter, in fulfilling his engagement, commencing in the month of October, 1815, travelled 2023 miles; preached 298 times; formed 2 churches; admitted 15 to the communion of different churches; administered the sacrament of the Supper 19 times; baptised 34 persons; attended 25 prayer meetings; 9 church meetings, and 11 conferences. Multitudes, of course, in that extensive, new, and destitute region, must have heard the word, who, aside from the missionary institution, would have remained without the word of the blessed Gospel. Many, probably, have been edified and comforted—many instructed; and, as there is reason to hope, some convinced, converted, and made to bow to the Prince of peace.

The Rev. William Wisner performed a short missionary tour in the course of the last year. His services were confined to the county of Tioga, state of New-York. By a communication from him, of March 28, 1816, we learn that the delicacy of his health rendered it necessary for him to retire from the missionary field. Six weeks only were spent by him in the service in 1816. During that period, he visited 5 settlements; rode 251 miles; preached 29 times; attended 4 conferences; examined and received into the church 5 members; administered the Lord's Supper once; baptised 2 adults and 7 children; and visited families, as his strength and circumstances would admit.

A greater proportion of his labors was bestowed on those few settlements on account of the state of religion in those parts. In Spencer, Condor, and several of the towns in that vicinity, there was, at that time, a special attention to the concerns of the soul. He speaks of the great need of missionary labors, and says, "In many places the language of the people is, *Come over—and help us.*"

The Rev. Nathan B. Derrow has been in the service of the Society, in New Connecticut, a great part of the time for seven years. He closed his labors there, and took leave of that field in the month of June, 1816, having accepted of an appointment to Indiana and the Illinois territory. He observes, "I am happy to state, that, on leaving the Reserve, I leave a country in which the prospects of religion are assuming a most cheering aspect. The hearts of God's people are encouraged. Many hands are raised in supplication to God. The churches are increasing their strength, gaining in numbers, and, I hope, in grace. Never have I seen Christians so tremblingly alive to the concerns of Christ's kingdom as at the present."

During his time of labor in New Connecticut, Mr. Derrow travelled 11,858 miles; preached 786 times; baptised 123 persons; administered the Sacrament of the Supper 30 times; and planted 7 churches; besides attending conferences, visiting families, and other occasional services. When taking leave of the station where he had so long been employed, for the more distant regions to the west, Mr. Derrow observes, "I desire, on leaving this field of labor, renewedly to dedicate myself to the service of Christ, and to be an humble instrument in his hands, in this day of wondrous grace, of building up his glorious cause."

In New-Connecticut and other parts of the state of Ohio, the following persons have performed missionary labor, within the period embraced in this Narrative, viz. The Rev. Messrs. John Seward, Simeon Woodruff, Timothy Harris, William Hanford, Giles H. Cowles, Joshua Beer, Jonathan Leslie, Abraham Scott, Thomas Barr, Luther Humphrey, Matthew Taylor, and William R. Gould. These gentlemen, from time to time, have been appointed to that station, with a commission to perform missionary services such a part of the time as they should not be supported by the people of some particular settlement. This has been found to be a very salutary and beneficial measure. Under the smiles of our merciful Redeemer, who has said, *Lo, I am with you alway, even to the end of the world* through the instrumentality of missionaries, a sense of divine things has been kept alive in the wilderness; the state of society meliorated; divine institutions honored; and churches formed and established, where, but a short time since, was only a haunt for beasts of prey, and savage men. The gentlemen above named have, one after another, become connected with particular churches, as pastors, which have contracted to support them a part of the time, and, at their hands, enjoy the stated administration of Gospel ordinances. Such a part of the time as they are not engaged with the people of their charge, they officiate as missionaries in the service of the society. Particular accounts have been received from them, with a journal of their labors and services in 1816. They have travelled, preached, and performed ministerial services, through that extensive field, not only on the Reserve, but in other parts of the state of Ohio, as well as performed occasional services in the contiguous parts of Virginia and Pennsylvania.

That the Lord has owned and blessed the labors of missionaries, in that section of our country, does not admit of a doubt. The rapid population of that fertile region has furnished materials for societies, and churches, within a few years past, almost beyond a parallel. Had the great number of inhabitants, that were scattered over that tract of wilderness, been left without any instruction of a religious nature, but what they could have provided for themselves, their moral state must, in all probability, have been wretched indeed. Secluded entirely from any aid by ministers in the older settlements, and unable to supply themselves with a preached Gospel, they were in a fair way to lose the Sabbath, and with it the importance of religion and a sense of divine things. But, at an early period, they were visited by missionaries, and, as they increased in numbers, the Lord prepared the way for churches to be established, ministers settled, and divine ordinances statedly administered; so that *the wilderness has become a fruitful field.* In the course of the last year, the Lord has poured out his Spirit on the people, in many places, in that region, and caused

extensive revivals of religion. The hearts of the children of God, who have been sighing and praying for such an event, have been refreshed; and a goodly number have been brought, hopefully, from the darkness of spiritual death, to rejoice in the God of salvation. They are crying for more teachers because *the harvest truly is great and the laborers few.* Every communication, almost, from those on the ground, urges that more missionaries be sent to that field.

But our laborers must be proportioned, in some measure to the means of support; and benevolence dictates a distribution of those we employ among the destitute. The Trustees have not been unmindful of other destitute parts of our country.

(To be continued.)

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Jan. 22, 1817. A contribution in the parish of the Rev. S. W. Colbourn, in Abington, on the first Sabbath in Jan. 1817,		$23 62
24. A contribution in the congregational society in Williamstown, (Ver.) by the Rev. C. Wright, of Montpelier,		19 09
27. From J. L. of C.		5 00
29. From the Female Cent Society in Bath, (N.H.) by the Rev. David Sutherland, for the translations,	10 00	
From Mary Gould, of Concord, Grafton county, (N. H.) for the translations,	2 00	12 00
30. From a poor clergyman, in the state of Ohio, by the Rev. W. Hanford,	2 60	
To make even change,	60	3 20
Feb. 3. From various persons by Timothy Dwight, Esq. an agent of the Board; viz.		
From two little children,	1 00	
From the Ladies' Cent Society in Meriden, by Mrs. Ripley, the President,	43 00	
From Miss C. Smith, of Derby,	1 00	
From Mrs. L. Stone, in do.	1 00	
From Dea. Scott, (Middlebury,)	75	46 75
Appropriated in a contribution at Belchertown, and remitted by Eliakim Phelps, Esq.		1 00
5. From a friend of missions in Jerico, (Ver.)		5 00
Dropped into the box,		22
6. From an aged lady, by the Rev. Dr. Morse,		1 00
From a female friend of missions in Wilmington, (Mass.)		3 00
7. From the following sources by Mr. John Nichols, an agent of the Board; viz.		
From the Foreign Mission Association in Hancock, (N. H.)	7 50	
Do. do. in Hillsborough,	11 42	
Do. do. in Henniker,	13 75	
Do. do. in Canterbury,	6 50	
Do. do. in Concord,	6 25	
From the Female Reading Society in Hillsborough,	2 16	
Do. in Amherst,	7 13	
Avails of a contribution in Canterbury,	13 09	
Do. in Concord,	28 50	
Do. in Amherst,	26 00	
Do. in Francestown,	29 83	
From friends to missions in Hancock,	1 95	
From a lady in Hopkinton,	1 00	
From several persons in Hillsboro',	2 90	
Several persons in Henniker,	4 55	
A female in Dunbarton,	1 00	
Mrs. M. Chandler, of Bedford,	3 09	
Miss Mary Orr, of do.	1 00	
Dea. R. Patterson, of New Boston,	1 00	
From four other persons,	2 15	178 75
From the Auxiliary Foreign Mission Society of Tolland County, by Mr. Henry Hudson, an agent, &c. remitted by Jonathan Barnes, Esq. Treasurer,		184 56
Carried forward		$425 19

	Brought forward,	$425 19
From a Female Association in Hadley, (Mass.) for the translations, by the Rev. Dr. Lyman,	5 83	
From an unknown friend in Hatfield, (Mass.)	1 00	—— 4 83
From the following persons, by the Rev. I. W. Putnam; viz.		
From a female friend of missions,	4 50	
From a little girl,*	1 00	
From a friend of missions,	2 00	—— 7 50
From the Female Mission Cent Society in Gloucester, by the Rev. Levi Hartshorn; viz		
For missions abroad,	15 50	
Do. do. on our own continent,	15 38	—— 30 88
From the Society for Morals and Missions in Westminster, (Ver.) remitted by the Rev. Dr. Davis,		27 00
From the Foreign Mission Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq Treasurer,		110 00
A contribution at a quarterly meeting of three churches in Hardwick, Greensboro', and Craftsbury, (Ver.) by Aaron Farnham, Treasurer,		9 63
13. From the Female Cent Society in Brattleboro', (Ver.)		52 06
From St. Johnsbury, (Ver.) a contribution after a monthly prayer-meeting, by Mr. Clark,		9 21
14. A contribution in the first parish of Abington, on the first Sabbath in January last,		56 71
17. From a young female, of the Brothertown tribe of Indians,		50
		$753 51

THE SCHOOL FUND.

THE subsequent donations are given to the School Fund, which receives money for the following purposes; viz. the education of heathen children in Asia, in schools established by the American missionaries, or in their families; the education of Heathen Youths at the Foreign Mission School, recently established in Connecticut; and the education of children in the Indian tribes of our own country.

Jan. 23, 1817. From Jabez Huntington, Esq. half for the education of heathen children on our own continent, and half for the eduation of heathen children elsewhere,		$20 00
From ladies in Sharon, (Conn.) by the Hon. John Treadwell, for the education of heathen children in India,	31 00	
From Simeon Hart, jun. of Burlington, (Con.) for orphans at Bombay,	1 53	—— 32 53
From children of Miss Robichaux's school in Wrentham, for the education of heathen children at Bombay,		2 13
28. From the Female Cent Society in Wareham, by Professor Burgess, for a heathen child at Bombay, to be named JOHN ELLIOT, their first semi-annual payment,		15 00
29. From little girls in Bath, (N. H.) by the Rev. David Sutherland, for the education of heathen children,		3 58
A contribution at the monthly prayer-meeting, Jan. 6, in Acworth, (N. H.) to be sent to the east, remitted by the Rev. Phineas Cooke,		14 50
30. From the South Parish in Danvers, by Mr. Enoch Poor, for the purpose of assisting the American Missionaries, or others, in religiously educating heathen children and youth, under the direction of the Board; viz.		
From annual subscribers,	95 85	
From the Female Association in that parish,	27 25	
From a female friend,	1 00	
From a juvenile society of females,	8 70	
From two children,	50	—— 133 30
From the Female Association in Lynn, by Miss Sally Newell, the Treasurer,	31 78	
From the Gentlemen's Association in Lynn, by Mr. William Chadwell, Treasurer,	16 50	—— 48 28
	Carried forward,	$269 32

* *This was presented by a little girl, who said, "Here's a dollar for the Missionaries. I have laid it up ever since my brother died; [more than a year ago;] don't tell who it comes from."*

Brought forward,		$269 32
From Mrs. Rachel Hammond, Hammondsburgh, Portage County, Ohio, remitted by the Rev. W. Hanford,		5 00
Feb 3. Collected by a young lady in Charleston, (S.C.) for educating heathen young men for the Gospel Ministry, paid to Mr. James Dwight,	18 50	
From another young lady, collected by her,	50 00	
From a third, do.	100 00	
From the Congregational Presbyterian Female Association,	50 00	
Gain on remittance of the above donations,	5 46	223 96
5. From the Female Juvenile Association in Haverhill, by Miss Priscilla Cogswell,	6 97	
From the Female Association in Haverhill, first parish, by Mrs. Sarah Gale,	22 25	
From Mrs. Sarah Gale,	5 90	
From the Gentlemen's Association in Haverhill, by Mr. C. B. Le Bosquet,	28 25	62 47
6. From two young ladies in Charlestown, by Mrs. Morse, for educating heathen children at Bombay,		5 00
7. From a little girl six years old, saved by abstaining from sugar, and in various other ways, by Mr. S. T. Armstrong,		1 00
From the Female Association in the second parish of Bradford, by Mrs. Mary Harriden,	8 00	
From the Gentlemen's Association in do. by Mr. Daniel Stickney,	12 00	20 00
10. From the Female Mission Cent Society in Gloucester, by the Rev. Levi Hartshorn,		11 12
13. A Christmass present from children in the Rev. Mr. Codman's parish in Dorchester, for heathen children in Asia,		1 18
13. From the following sources, received by Uriel Holmes, Esq. viz.		
From the Ladies' Association in New Hartford, (Conn.)	40 56	
Gentlemen's in do.	27 27	
Association in Plymouth,	37 70	
Ladies' do. in Washington,	3 50	
Gentlemen's in do.	18 00	
Association in New Milford,	30 00	
Association in Norfolk,	40 28	
Ladies' do. in Torringford,	13 00	210 31
From an Association of young men in Cornish, (N.H.) by N. Whittlesey, Esq.	8 00	
From I. Ripley, Esq. of Cornish, by the same Association,	5 00	13 00
17. From a lady, by the Rev. J. Huntington,		20 00
18. From three little girls, of Middlebury, (Ver.) saved by denying themselves common gratifications, and earned by their labor, by Mr. Linsley,		3 00
		$845 86
Add other donations,		733 51
		$1,578 87

EXTRACTS FROM THE FIRST REPORT OF THE DIRECTORS OF THE AMERICAN SOCIETY FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

DURING the summer of 1815 a few individuals in Boston, becoming deeply impressed by the necessity of greater efforts, than had been heretofore made, to increase the number of pious and learned ministers, invited several clergymen from neighboring towns, to meet with them for consultation. At this meeting, which was in the last week in July and opened with prayer, a more full exhibition of the deficiency of qualified Christian teachers in our native land clothed the subject with a solemn interest, and impressed on every one present a strong conviction, that all good men are called to unite in immediate and vigorous efforts, to provide a remedy. Under this impression it was voted, to be expedient, that a Society be formed for the purpose of aiding indigent young men of talents and hopeful piety in acquiring a learned and competent education for the Gospel ministry; and a Committee of six clergymen and four laymen "was appointed, to frame a Constitution, to be reported at a future meeting." At this subsequent meeting, which, according to adjournment, was holden at Boston, Aug. 29, 1815, and attended by about fifty gentlemen, the CONSTITUTION was reported; and after deliberate discussion, article by article, *unanimously* adopted. The meeting was then adjourned to Oct. 26, at which time a sermon was delivered, and a collection made; but for certain reasons it was voted, to postpone the organization of the Society to the 7th of December.

At a meeting of the Directors April 10, 1816, a standing Committee of the Board wa appointed, to examine Candidates, and report to the Directors; which Committee is required to enter in a book, in distinct columns, the date of every application, the name of the candidate, his age, place of residence and education, college standing, time of graduation, by whom recommended, &c. The following instructions, for the information and observance of applicants for the assistance of this Society, were also voted, and ordered to be published in different newspapers.

Every candidate for the charity of this Society, who wishes to be assisted in the first stage of education, or in his preparation for college, living within an hundred miles of Boston, shall apply in person, or by letter (post paid) to one of the Directors, exhibiting at the same time unequivocal testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances, (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity) respecting his age, indigence, moral and religious character, talents, learning, and primary object in asking assistance of this Society; and every such candidate shall be examined by a Committee of the Directors, at Boston, on the day previous to a quarterly meeting of the Board; and, if deemed a constitutional candidate, he may be placed on the foundation for support, in whole or in part, as the Directors shall judge expedient, and upon trial for three months; at the close of which period, he shall exhibit from his instructor or instructors evidence, satisfactory to this Board, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity.

Candidates in this stage, more than a hundred miles from Boston, may apply to the nearest of the Committee of agency, appointed by the Directors, in different sections of the country, to receive applications, and the requisite testimonials, and likewise to examine and recommend Candidates to this Board; the names and residence of which Committees, when appointed, to be published.

Candidates for this charity, in the second stage of education, (i. e. Undergraduates in College) if within a hundred miles of Boston, shall apply, as above required, to one of the Directors, producing like testimonials; and shall be examined by the aforesaid Committee of the Board, with reference to their literary and religious qualifications; and also with reference to their object in seeking a public education; in all which respects their answers, as well as testimonials, must be satisfactory to this Board, in order to their admission as beneficiaries.

But, if a Candidate in the second stage live more than a hundred miles from Boston, he may be examined by the three senior Officers in the College, to which he belongs; whose certificate, that he possesses promising talents, a fair character, hopeful piety, and respectable scholarship, shall supersede an examination by this Board; and, in connexion with the first named testimonials, relative to his indigence, shall operate, according to its weight, in his favor.

Candidates for this assistance, who have been graduated at any College, or commenced the third stage of preparatory education, if they live within a hundred miles of Boston, shall apply to one of the Directors, in the same manner, as required of Undergraduates, producing like testimonials; and shall be examined, as above, relative to their qualifications, and object in pursuing theological studies; which examination and testimonials must be satisfactory to this Board. But, if a Candidate in his third stage live more than a hundred miles from Boston, a certificate, as above, from three College Officers, or from the Bishop, the Episcopal Standing Committee, the Presbytery, or the Association, in whose vicinity he lives, testifying his literary and other requisite qualifications, shall take the place of an examination by the Directors; and, in connexion with the requisite testimonials of indigence, shall receive due consideration.

In the location of Beneficiaries, in each stage of education, due regard will be had to their feelings and to those of their friends, to local convenience, expense, and assistance.

The Directors shall hold stated quarterly meetings on the second Wednesdays of January, April, July, and October, at 10 o'clock, A. M.

Voted,—That the three Senior Officers of the several Colleges in New-England be authorized and requested to examine, in behalf of the *American Society*, &c. Candidates for the assistance of said Society, agreeably to the Constitution, and regulations of the Directors.*

At a special meeting May 30, 1816, a Committee of nine gentlemen was appointed, to apply to the Legislature of this Commonwealth for an Act of Incorporation.†

* *Applicants for the patronage of this Society are requested to call on the Rev.* Asa Eaton, *Clerk of the Directors, Boston, who will give them information respecting the particular place, where they may meet the examining Committee of the Board.*

† *An act of incorporation was obtained in Dec.* 1816.

Previously to Oct. 9, 1816, a hundred and forty-six members had paid their annual subscription, amounting to $898 00
To which are to be added 12 life subscribers, of whom
Nine subscribed $100 each, amounting to 900 00
One 200 00
One 300 00
One 1000 00
$2400 00

Donations *by Public Contribution in*
Parkst eet church 177 36
Ipswich, N.H. 74 50
Hopkinton 19 20
Goshen 15 60
Ashby 20 50
Hanover 19 50
526 66

By Auxiliary Societies, viz.*
Young Men's Auxiliary Society in Newburyport 31 00
Norfolk Auxiliary Society 355 00
386 00

Female Auxiliary Society in Groton 22 12
Cent Society in Northfield 27 30
Female Reading Society in Woburn 15 00
Second Education Cent Society in Newburyport 34 53
Second Female Society for Prayer in Ipswich, N.H. 3 50
Female Cent Society in Hopkinton 16 77
Female Aux. Educ. & Miss. Soc. Newburyport 102 00
Female Charitable Society in Worthington 34 00
Female Charitable Society in Westford 30 00
285 22

By a Gentleman in Salem 50 00
By four Gentlemen in Boston, $50 each 200 00
By one do. 25 00
By four do. each $20 80 00
By several Gentlemen, not

Carried forward, $355 00

Brought forward, $355 00
exceeding $10 each 127 00
By individuals unknown, male and female 155 50
637 50

By a Lady in Newburyport 100 00
Do. Boston 50 00
Do. Wilmington 5 00
Do. Canaan, Con. 60 00
By several young Ladies in Canaan, Conn. 12 00
By several Ladies in Dedham 12 26
By a young Lady in Boston 50 00
By two Ladies in Newburyport 45 00
By a Lady in Boston 40 00
By a young Lady in Newbury 10 00
By three Ladies in Worcester 50 00
By a Lady in Medfield 1 00
By a poor Widow in Holliston 1 00
436 26

Relying on these sums,* at different times received, the Directors have placed on the funds of the Society several indigent young men, to whom have been granted the following sums, viz.
To 20 Students in the 2d stage of education 1,160 00
1 do. 3d stage, do. 100 00
19 do. 1st stage, do. 625 00

40 Students† $1885 00

* *Between Oct. 9 and Oct. 25, the following sums were received into the treasury: viz.*
From a young lady by Dr. Daniel Dana, being proceeds of a gold necklace 4 50
Female Aux. Ed. Soc. of Salem and Vicinity, by Rev. Brown Emerson 181 69
Female Aux. Ed. Soc. of Rowley, by Lois Cogswell, the Treasurer 20 87
Collection at Old South after Anniversary Sermon 215 36
From a Friend by Rev. Dr. Worcester 50 00
Contribution in Rev. Mr. Chickering's Society, Woburn 14 17
From a Friend by Rev. Asa Eaton 2 00
From young misses at school saved out of their pin-money, by Dr. Pearson 2 00
Collected by Rev. John Keep 445 12
Female Aux. Subscription Soc. in Groton, by Rev. D. Chaplin 12 52
$948 23

* *The Female Auxiliary Education Society of Salem and Vicinity was organized in Dec. 1815. Though coeval with the parent Society, its first annual subscription, amounting to $181:69, is not embraced in this statement, as it was not remitted to the treasury until after the date of the Director's Report.*

† *The present number on the funds is 53.*

To the preceding account it seems proper to add a brief statement of the success of the Rev. John Keep, who has been employed eight weeks of the last summer, as an Agent, to solicit subscriptions, &c. in Berkshire, Hampshire and Hampden; during which time he visited more than half the towns in those counties. "Good people," he says, "when the object has been explained to them, have generally felt prepared to *act;*" and, notwithstanding the extreme scarcity of money in that region, he collected by public contributions, and private donations the sums following, viz.

In Pittsfield, first Parish		22 42
second Parish		92 00
Plainfield		30 48
Chesterfield		25 80
Longmeadow		40 00
Lee	53 00	61 00
and a string of beads=8 00		
Barrington	36 36	36 61
and gold ear rings = 1 25		
Stockbridge		103 50
Sheffield		65 25
Tyringham	34 17	41 17
and a string of beads=7 00		
Carried forward,		$517 43

Brought forward,		$517 43
West Stockbridge		27 26
Becket		5 00
Sandisfield		30 00
Springfield		81 90
By Donation in Brimfield		100 00
Do. Lanesborough		9 00
Do. Dalton		2 75
		773 34
To which may be added $204, collected by the Aux. Soc. in Williams College, Town, and Vicinity		204 00
Making $977 34 known to be contributed in that region.		

Mr. Keep adds, "Berkshire county, if the auxiliary Societies maintain the zeal, with which they have commenced, will raise annually $1200, and it is hoped more."

In the county of Norfolk has been formed and organized a Society by the name of the "Norfolk Auxiliary Society" &c. of which the Hon. Edward H. Robbins is President. This Society has already collected and paid into the treasury of the Parent Society $355, and it is expected this sum will be doubled in a short time. County Societies, auxiliary to the Parent Society, it is expected, will soon be established in Essex and Middlesex.*

From the communications made by Mr. Kingsbury, our Agent of Inquiry for a few weeks in the middle States, it is evident, that the literary, moral, and religious condition of Pennsylvania, Maryland, and Virginia is more deplorable, than has been as yet imagined; and that the want of good schoolmasters and mistresses is as great as that of ministers and missionaries.† From these important communications both the necessity and utility of thoroughly exploring every part of our country in a literary and religious view are confirmed. For, it is taken for granted, that nothing is necessary to excite the attention and action of the Christian public, but a conviction, founded on well authenticated facts, of the real condition of almost every section in this vastly extended country, in which for fifty years past the population had so far outstripped all means of instruction, literary and religious.

In this connexion your Committee feel themselves compelled to give it, as their sober and decided opinion, that, as no species of knowledge is so necessary and interesting to the American Philosopher, Statesman, Patriot, and Christian, as a knowledge of the real condition of the inhabitants of this country with reference to the means of mental and moral culture; so a few thousand dollars could in no other way be so usefully expended, as in supporting a competent number of qualified Agents in collecting materials, necessary to form statistical tables, exhibiting a just view of the literary and moral state of our country; a view, which could not fail to affect every heart, that is not made of adamant, and to open every hand that is not clenched by avarice, the most baleful. Till such a view is exhibited, it is doubted, whether it be possible to procure an adequate remedy for an evil, at once so radical and universal, and yet so latent. The disease must be believed to exist, before a physician, or a cure will be sought. But to return from this digression, if it be one.

Though so much has not been effected by this infant Society, as pious benevolence might wish, or as sanguine zeal might expect; yet, when it is recollected, that eleven months have not elapsed, since its organization; and that, in addition to the permanent fund, more than $4000 have been collected for immediate use; by which 40 young men of hopeful piety, belonging to different States between Nova Scotia and the Mississippi Territory, have already been assisted, and are now, in different stages and seats of learn-

* *Since this report was made this expectation has been realized; and, at the organization of the "Essex Auxiliary Society," after sermon by the Rev. Dr. Joseph Dana, eighty-six dollars and forty-four cents were collected for the use of the Parent Society.*

† *To instance only in Maryland, which in* 1810 *contained* 380,546 *souls. From Mr. Kingsbury's communications it appears, that instead of* 145 *regularly educated ministers, which in a recent public estimate it was supposed there might be in that state, Maryland does not contain, exclusively of catholics, more than* 35 *such ministers.—With respect to schools, he says there is no provision made by law for their support in Maryland. There are in this state a few subscription schools from five to twelve, and in some places fifteen or twenty miles asunder. "As might be expected," he adds "the result is, one fourth part of the white families in the country have not an individual belonging to them, that can read, and probably not one in fifty of the blacks."—"Schoolmasters of common education would be extremely useful, and receive a decent support. I daily see more and more the importance of early education, and the great want of it in this country. Hundreds of pious school teachers might be employed in this part of the country. With many piety would be a recommendation. It is a great complaint here, that school teachers are drunkards."*

ing, prosecuting their studies with a sole view to the Gospel ministry; the friends of Zion and of this Society, so far from being discouraged, must feel that they have great cause to give thanks and rejoice, that so much has been done in this holy cause, and that God has put it into the hearts of so many to subscribe with their hands, and to offer so willingly and liberally to this work of the Lord; and especially, that so many of those, whom he has denied the honor of teaching in his church, have so cheerfully and promptly presented their offerings and ornaments for the education of young Nazarites to serve at his altar.

Permit us therefore in the name and behalf of the Directors to congratulate the members of this Society, and all friends of religion and of man, on what has been already effected by them for the advancement of the Redeemer's kingdom among our fellow citizens; and for the animating prospect of doing much more in future years, if our diligence, activity, fidelity and zeal, bear due proportion to the nature, necessity and magnitude of the work in which we have engaged. "Who then is willing to consecrate his service this day unto the Lord?" True indeed, we are not, like Solomon, engaged in building a palace for *Jehovah;* but in an enterprise greater, more glorious, that of rearing up 6000 Priests, to minister before Him in his temple. "Now therefore, our God, we thank and praise thy glorious name. But who are we, that we should be able to offer so willingly? For all things come of Thee. All this store, that we have prepared for Thy holy name, is all Thine own. O Lord God, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto Thee.—Wherefore, Be strong and of good courage, and do it. Fear not, nor be dismayed; for the Lord God, even our God, will be with you. He will not fail you, nor forsake you, until ye have finished all the work for the service of the house of the LORD. E. PEARSON, *Chairman.*

REVIVALS OF RELIGION.

A LETTER to the Editor, dated on the 27th ult. at Acworth, (N.H.) contains the following information. "God in much mercy is granting us a rich effusion of his Holy Spirit. Within the course of the last fortnight *one hundred* have either obtained hopes, or are solemnly impressed."

The pastor of the church in Locke, (N Y.) writes as follows; "The state of things in regard to religion is very interesting with us. The Lord has been very gracious to this people. About 170, we hope, have been the subjects of divine grace; and the work continues with a good degree of power. Thirty were added to the church last Sabbath. On the same day 50, and a short time before 25, were added to the church in Homer, under the care of the Rev Mr. Walker. In the village of Ithaca, and the vicinity, the Lord is carrying on a great work."

There is a considerable revival of religion in Fairfax, (Ver.) and in many other towns. It is supposed, that half the towns in that state are now visited with gracious tokens of the divine presence. A letter states, that in every town from Burlington to Manchester, a distance of more than 100 miles; there is a revival of religion, or at least more than ordinary concern.

A letter to the Editor, from a clergyman of the first respectability, has the following words: "God is carrying on his good work, in many parts of this state, in a manner most wonderful and glorious. Never, in this part of our country, have we experienced such a season before."

A letter, which we have just received from another clergyman, states, that there are some favorable appearances at Peacham; that there is considerable attention at Danville; that at Barnet, in a small village, 15 or 20 have been the hopeful subjects of divine grace; and that the work has been glorious at Montpelier.

We learn, also, that a very powerful revival has taken place at Castleton and Brandon. In the former place, above 90 persons were admitted to the church, at the communion in February; of whom 33 received the ordinance of baptism.

During the summer past, there has been a remarkable revival in Hartwick, Otsego County, (N.Y.) The Rev. Henry Chapman is minister of the Congregational church. More than 140 have been hopefully brought from darkness to light Sixty-four have been added to the Congregational church, and nearly as many to the Baptist church. The greater part of the converts were youths from pious families; though some heads of families have been the subjects of the work. Family prayer is commenced in more han 20 families. More than 30 towns in that part of the country have had refreshing seasons of late. In Eastern, a town adjoining, more than 100 were under deep religious impressions about the close of December, and in Butternuts more than 40 have recently become the hopeful subjects of divine grace. Several Universalists have given up their system, and Infidels have been converted in different places.

At Norwich, Chenango county, a great and glorious work commenced with the present year. In a few weeks, more than 100 had obtained a hope. All classes are said to be subjects of this awakening;—the old and young—the rich and poor—the learned and

ignorant—the lawyer, the farmer, and the mechanic;—all alike are made to bow to the sceptre of Immanuel.

A great revival has commenced in Newark, (N.J.) More than 200 souls in the congregation of the Rev. Dr. Richards are awakened and anxiously inquiring what they shall do to be saved.

ORDINATIONS.

Ordained, Nov. 20, the Rev. Luther Bailey, as pastor of the first church and society in Medway, (Mass.) Sermon by the Rev. Dr. Richmond, of Stoughton. The new church of the society was dedicated on the same day. Sermon by the Rev. Dr. Sanders, of Medfield.

At Alfred, (Maine,) Nov. 6, the Rev. Mr. Douglass, as pastor of the Congregational church and society in that town.

At Hudson, (N.Y.) the Rev. Benjamin F. Stanton, over the Presbyterian church and society in that city.

At Middleborough, (Mass.) over the third church and society in that town, the Rev. Phillip Colbey. Introductory prayer by the Rev. Mr. Pratt, of Barnstable; sermon by the Rev. Dr. Worcester, of Salem; consecrating prayer by the Rev. Dr Sanger; charge by the Rev. Dr. Reed, of Bridgewater; address to the Church and Society by the Rev. Mr. Bates, of Dedham; right hand of fellowship by the Rev. Mr. Paine, of Middleborough, and the concluding prayer by the Rev. Mr. Pomeroy, of Randolph.

Installed, at Barrington, (R.I.) the Rev. Luther Wright.

OBITUARY.

Died, at Hadley, after a lingering illness, Charles Hopkins, aged 23. He was graduated at Yale College in 1814.

At Austinburgh, Ohio, Capt. Erastus Austin, aged 30. He left, by will, $25 to support the Gospel in Austinburgh; $50 to educate orphan children at Bombay; $100 to the Missionary Society of Connecticut; $200 to the Board of Foreign Missions; $200 to the Ohio Presbytery to educate pious youth, and $625, to be disposed of by his brothers, to send the Gospel to the heathen. He died beloved and lamented, triumphing in faith, and in a strong hope of a blessed and glorious immortality.

At Nassau, New Providence, the Rev. Dr. J. R. Thompson, pastor of the Presbyterian Church in Augusta, and president of the Richmond Academy, aged 31.

At Wilmington, (N.C.) Samuel R. Jocelin, Esq. one of the most distinguished citizens of that place, formerly of New Haven. He was graduated at Yale College, in 1783.

At Medford, Benjamin Hall, Esq. aged 87. He was a member of the Provincial Congress and the Committee of Safety in 1775.

At Charleston, (S.C.) the Rev. William Hollinshed, D.D.; for many years pastor of the congregational church in that city.

At Franklin, (Con.) Mrs. Hannah Edgerton, aged upwards of 101.

At Marietta, (Ohio,) Jan. 18th, Gen. Joseph Willcox, formerly of Killingworth, (Con.) and for several years Marshal of the District of Connecticut, aged 60.

At Hopkinton, in Dec. 1815, Miss Eliza Howe, daughter of the Rev. Nathaniel Howe, in the 22d year of her age. The early departure of this young lady, affords a striking instance of the truth,—so apt to be forgotten,—that youth and health, and a prospect of respectability, usefulness, and happiness in society, are no security against disease and death. Miss Howe possessed an amiable disposition, a cultivated mind, and such accomplishments as endeared her to her relatives and friends. But though she was an ornament and a blessing to the circle of her acquaintance here on earth, we trust she now mingles in a society, where she is equally beloved, and where her virtues shine with still brighter lustre. During a long and distressing sickness, she manifested calmness of mind, and a pious resignation to the will of God. She died in peace; and she has left surviving friends, while they mourn their loss, to enjoy the consolation of believing, that she is gone to dwell in a better and a happier world, where she beholds and reflects the glory of that Divine Savior, whom she chose for her friend and portion. Happy they who shall make the same choice, and shall dwell in the same abode.

At Salisbury, (N.Y.) Nov. 21, 1816, James H. Williams, in consequence of a kick of a horse, aged 10 years. He was a child much devoted to the study of the Bible, and became acquainted with it from his infancy. No place could be mentioned, but he would tell where it might be found. He read the Bible almost three times through in course. He lived 28 hours after he was hurt, and was very much exercised about a preparation for death. He desired we should pray for him, and would exclaim, O that God would change

my heart, and fit it for heaven. He was directed to pray for himself. He answered, I cannot, I am so great a sinner. The morning before he died, there seemed to be a change in his mind. He replied to his brother, that he had prayed, and more than once; that it was right for him to suffer as he did, for he had been a great sinner. His father asked him, just before he died, if he loved God. He answered, yes, with all my heart, my soul, my mind, and my strength; but the last word faltered in death. He said to those who stood by, Pray for me; pray all the while, and expired. Would to God all our children and youth would follow his example in reading the Bible—that they may be prepared to die, as it is believed he died, with composure of mind, and with a hope full of immortality.

METEOROLOGICAL OBSERVATIONS.

We had not room to insert in our last number some of the following remarks, which we had intended to place after the summary of thermometrical observations.

It is impossible to compare one year accurately with another, unless by an instrument kept in the same place, and observed at the same hours of the day. Nothing is more common, for instance, than that observations made in Boston should indicate from *five* to *ten* degrees more heat, at the warmest part of the day, than observations in the neighboring towns. This variation may be accounted for easily; but the causes of other variations are not so evident. One common source of error is, placing the thermometer too near the surface of the ground; for during all that part of the year, when the earth is not frozen, the temperature near the surface of the ground is much cooler, than at an elevation of ten or fifteen feet. Hence, it frequently happens, that we have frosts, when the general temperature of the atmosphere is from 40 to 45 degrees. On this subject see an interesting article in the Quarterly Review.

The following facts may be relied on; some of which are quite remarkable.

The morning of the 17th of January was 5 degrees warmer than that of the 7th of June. The morning of the 27th of December, five days after the winter solstice, was only two degrees cooler than that of June 17th, five days before the summer solstice; and was several degrees warmer than either of the mornings of June 7th, 8th, 9th, 10th, and 11th, when the days are almost at the longest. A good, brisk, fire was necessary for comfort on several days in each of the summer months. The mercury was lower on the 18th of March, within a few days of the vernal equinox, than at any time within 55 days of the winter solstice.

There were but 16 days of good sleighing in Boston and the vicinity, between some time in Feb. 1815, and Jan. 24, 1817; and these were the 16 first days of Jan. 1816. For more than a twelve-month after the thaw, Jan. 17, 1816, there was not a day of good sleighing, and but two or three days, when it was attempted to use runners.

The average temperatures of January in the years 1816 and 1817, were most remarkably alike; the former being 25.30; the latter 25.28; thus varying only the 50th part of a degree.

TO CORRESPONDENTS.

The *Letter from a Mother to her Son*, which has lain sometime on our files, is pious and affectionate, but does not contain any thing so striking, or original, as to justify its insertion.

We thank Dubitator for his kind intentions in sending us an article, which would occupy five or six pages, containing some of the common arguments to prove the *existence of God*. We cannot suppose, however, that many of our readers need to be convinced of this truth. Our correspondent seems to have chosen quite an unappropriate signature.

We would remind some of our correspondents, that we expect the postage to be paid on communications for the Panoplist.

ERRATA.

In notices to correspondents, in our number for December, for "*Prov.* xxvi, 10—29," read "*Prov.* xxxi, 10—29."

In the obituary notice of the Rev. Dr. Dwight, p. 44, for "In the great work of good," read "In the great work of doing good."

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 3. MARCH, 1817. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Panoplist.

SIR,

Should it be your opinion, that the publication of short practical sermons in your miscellany would, if tolerably executed, add any thing to its value; and that the inclosed specimens would not detract from its well earned fame, you will gratify a constant reader by giving them publication. The sermons, which I send you, may probably be considered as a fair representation of what you may hereafter expect, should these be inserted. They are submitted to your disposal with diffidence. B. C. D.

FAMILIAR SERMONS.—NO. I.

Rom. viii, 6.—*But to be spiritually minded is life and peace.*

The inhabitants of the earth are divided into two great classes. To these the word of God attaches appropriate names, and attributes different employments. The line of distinction which is drawn by the apostle, in this chapter, chiefly respects their pursuits, or the governing inclinations of their hearts. The one class are said to be *in the flesh*, the other *in the Spirit:* the one are described as walking *after the flesh*, the other *after the Spirit.* The one mind *the things of the flesh*, but the other *the things of the Spirit.* In the verse from which my text is taken, the same classes are denominated the *carnally minded*, and the *spiritually minded.* The terms, by which they are here distinguished, denote an essential difference in their characters. In a light equally different are they regarded by the Divine Being. While they that are in the flesh cannot please God, there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit. To be carnally minded is death: but to be spiritually minded is life and peace. To describe this spiritual mindedness, and to point out some of its happy attendants and fruits, will be the design of the present discourse.

1. The spiritually minded devote their attention to spiritual objects.

They live in heaven while on the earth. The world indeed calls for their attention. Food and raiment, and other temporal blessings, rendered necessary by our connexion with corruptible bodies, are in a subordinate sense the objects of their care. Their attention is not absorbed by these. They use the world; but it is their study to use it as not abusing it. They would make it subservient to their spiritual good. In the midst of their secular engagements,

their supreme attention is still fixed on the realities of an invisible state. Things seen and temporal are before their eyes: but their spiritual vision enables them, through every intervening object, to discern those things which are unseen and eternal. To them but one thing is needful. While multitudes anxiously inquire, "Who will shew us any good?" and fly from one sensual, or worldly, object to another, it is their daily and fervent prayer, that God would lift upon them the light of his countenance. Like Mary, they would sit at the feet of their Lord, and listen to his heavenly conversation. God and Christ and the things of salvation occupy their thoughts. With these they are familiar; to all earthly objects they are comparative strangers. Hence the apostle distinguishes them from their opposites, by saying that they mind the things of the Spirit.

2. Their attention is not only directed to spiritual objects, but in these they find their highest delight.

The beauty and excellence of these objects engage the affections of their hearts. They love to contemplate them, because they correspond with the holy relish of their souls. Although encircled with every worldly gratification, the Psalmist found his chief happiness in spiritual contemplations. Communion with God, and the consolations of his Spirit, filled his heart with unspeakable gladness. In the multitude of his thoughts within him, he assures us, that Divine comforts delighted his soul. On another occasion he says, "O how love I thy law; it is my meditation all the day." "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." The apostle Paul found his choicest comforts in dwelling on the same objects. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." All the spiritually minded derive their highest happiness from the same source. A view of the character and glory of the invisible God, fills their souls with unutterable delight. "Whom have we in heaven," they cry, "but thee, and there is none upon earth that we desire besides thee." Though the Divine Savior is not seen by his people, with natural eyes, yet believing in him, they love him, and rejoice with joy unspeakable and full of glory. He is precious to their souls. They gaze with admiration upon his spiritual beauties, and in the appropriating and triumphant language of the spouse exclaim; "this is my beloved, and this is my friend." The glories of the heavenly rest; the promises of the Gospel; the future enlargement and prosperity of the church, and all other spiritual objects, become to them, in succession, sources of the most grateful contemplation. Confined to earthly and temporal objects, their souls languish; but fed with spiritual sustenance, they flourish. Serenity and joy become the natural inmates of their happy minds.

3. The conversation of the spiritually minded is spiritual.

The objects which engage the thoughts, and the affections of the heart, will be the subjects of conversation. Those who mind earthly things, will speak of earthly things: and spiritual things,

for the same reason, will have a prominent place in the conversation of those, who mind spiritual things. Out of the abundance of the heart the mouth speaketh. Does the conversation of an individual habitually partake of a spiritual character, there is little hazard of mistake in considering him spiritually minded. Persons of this character love to speak of the Being whose character they admire, and whose laws they delight to obey. They love to speak of their Savior; to ascribe their salvation to his righteousness; and to recommend him to those who have never tasted of his grace. And they rejoice, as they pursue their Christian course, to speak of the perils which they have escaped, the mercies which they have experienced, and the happy region to which they are directing their steps. In short, their conversation is in heaven. It partakes of the spiritual character of the heavenly inhabitants, and of the employments of that holy place. It is a conversation which becometh the Gospel, which flows from a heart warmed with love to Divine things, and chooses to dwell on the objects which the heart approves.

4. The spiritually minded view worldly objects with a constant reference to spiritual things.

The world in which we live, possesses the character, which the disposition of its inhabitants gives it. Were the holy angels to take up their residence in our world, we might almost realize a spiritual world. Worldly objects would be viewed in a spiritual light. They would all lead the mind to holy contemplations. Instead of proving so many weights to bear the affections down to the earth, they would be so many aids to elevate our desires to heaven.

On the same principle, the spiritually minded man converts to a spiritual use the objects, which occupy his attention in the present state. He is not an angel; but, so far as he partakes of the same character, he makes the same use of the world. There are some who, in their reflections and conversation, even degrade spiritual objects to a level with the world. They give a secular character to objects of a heavenly origin. But the spiritually minded man, in a very important sense, takes possession of the world, and converts it to the benefit of his soul. He appropriates to his spiritual good, that, which the apostle long since pronounced the property of the Christian. In the enjoyments of the world, he finds excitements to bless and adore the name of the Giver. In its labors, perplexities, and trials, he discovers reasons to prize the heavenly rest; and realizes new incentives to press forward toward the mark. In the calm and sunshine, where the face of the natural world wears a pleasant aspect, he sees the smiles of his heavenly Father, and learns to value and pursue the approbation of his God. In the tempest he deprecates the hiding of God's face and his everlasting displeasure. From the ant and the bee he learns wisdom: and while he feels himself admonished to be actively engaged in performing the business of every day, he is also impressed with the importance of providing not only for the present state,

but for the future world. In short, he would turn all earthly things to some spiritual account. He sees God in every thing. By every thing he is reminded of his duty, and admonished to perform it. All things are his; things present, and things to come;—they are all converted to some spiritual use, and made subservient to the salvation of his soul.

5. The spiritually minded earnestly pursue after spiritual attainments.

They do not consider themselves to have attained, or to be already perfect; but forgetting those things which are behind, they reach forth unto those that are before, and press toward the mark. Those, who possess grace only in their hopes and professions, may be satisfied with their present attainments. They are not solicitous to be more holy than is necessary to quiet their consciences, and to allay their fears. But with the spiritually minded it is far otherwise. The more they are under the influence of divine grace, the more they labor to make progress in the Christian life. They cannot be satisfied with only that degree of holiness which entitles them to the name of Christians. They desire not merely the form of godliness, but the power; not to possess real religion in a very low degree, but to go on unto perfection; to wax stronger and stronger. No spiritual attainments satisfy them, while they discover in themselves so much lukewarmness and inactivity; so much worldly mindedness, and in general, so little of the proper spirit of Christianity. Hence, that they may obtain the victory over their lusts, they are habitually maintaining the Christian warfare, and fighting the good fight of faith. They are pressing forward in the Christian race, that they may obtain the incorruptible crown. Are they under the influence of love to God, they strive to love him with a more intense affection. Are they united to the Lord Jesus by a vital faith, they desire to be delivered from all unbelief, and to rest wholly upon him for salvation. They desire to be more humbled for sin; and it is their daily prayer, that they may be holy as God is holy; that their hearts may ever be warmed with his love, and their mouths be filled with his praise.

Let us now consider some of the happy attendants and fruits of this spiritual-mindedness.

"To be spiritually minded," says the text, "is life and peace." Though the attendants of a spiritual mind, which are here mentioned, belong in a greater or less degree, to every such mind, it is not to be forgotten, that those, whose hearts and lives are in a peculiar degree spiritual and holy, may also expect to partake of the benefits of such a character to a similar extent. These are the persons, who will have their fruit unto holiness, and their end everlasting life.

1. Spiritual mindedness is, indeed, the very essence of spiritual *life*. To be carnally minded is to be dead in trespasses and sins. This is the death to which the soul is naturally subject in the present world. The life, which is opposite to this death, and

which consists in holiness, or conformity to God, is not merely the fruit, or attendant of a spiritual mind, but is that disposition of soul by which such a mind is characterized. The scriptures denominate those alive who have been delivered from their carnal minds. "Knowing this," says the apostle, "that our old man is crucified with him, that the body of sin might be destroyed, that henceforth, we should not serve sin." And again; "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Christ is called the believer's life, because he has raised him from the death of sin to the life of righteousness. This is the life which the renewed soul experiences. Considered as possessing a spiritual and immortal nature, we can never justly be said to live, until we live to God. This is the proper employment of the soul; that for which it is made. This is the life which the spiritually minded possess. They are quickened, when they were before dead in trespasses and sins.

But spiritual mindedness it may farther be remarked, is not only in its nature, the life of the soul, but it tends to eternal life, and is connected with it by the constitution of the Gospel. Eternal life is the gift of God: but it is his gracious purpose to bestow it on those who have in this world commenced a life of holiness. Of this there can be no room for question; not only as he has promised it to those who are raised from spiritual death by the operation of the Holy Spirit; but as it consists in a greater degree of the same life which is already begun in the soul. The blessedness of heaven is the blessedness of a holy temper increased and perpetuated. They that are holy will be holy still.

2. *Peace* is the other attendant and fruit of a spiritual mind.

The peace of which we shall more particularly speak, is that which is connected with religion in the present world: though it is equally correct, that the truly humble and pious will inherit everlasting peace. Even here, the spiritually minded enjoy that peace of God, which passeth all understanding. While the wicked are wholly destitute of this fruit of holiness, and their souls are continually fluctuating like the troubled sea when it cannot rest, true Christians are enabled to stay themselves upon God, and to find peace. The counsel of Eliphaz to Job implies, that peace is the natural consequence of religion. "Acquaint now thyself with him, and be at peace." "The Lord will bless his people with peace," says the Psalmist. And again, "Great peace have they that love thy law." "The kingdom of God," says an apostle, "is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The same apostle enumerates this among the fruits of the Spirit. Peace is included by the Savior himself in the inventory of blessings which he encouraged his disciples to expect of him at his departure. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And when he was about to leave them, this was the legacy which he bequeathed to them for their consolation. "Peace I leave with you; my peace I

I give unto you: not as the world giveth, give I unto you." The peace of which we are speaking arises from reconciliation to God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Sin has made an awful separation between God and the souls of men. It has filled their hearts with enmity against their Maker, and exposed the subjects of it to his everlasting displeasure. But when any become reconciled to God through the death of his Son, they are brought into a state of peace. They are reconciled to God, and God is reconciled to them. Then it is they come into possession of peace of conscience, that sunshine of the soul which arises from a sense of cancelled guilt. The Lord Jesus has become their peace, and assures them, that there is no condemnation to those who are in him, and who walk not after the flesh, but after the Spirit.

Peace from the turbulence and restlessness of their passions, is also a blessing, which the spiritually minded enjoy. Divine grace has restrained their raging appetites, so that they can now cheerfully deny themselves. A better good than they have before pursued, engages the attention of their souls. A holy relish for spiritual objects makes all sensual enjoyments vain and insipid. Thus the spiritually minded, amidst all the confusion of the world, the numberless perplexities with which they meet, and even their own imperfections, while they are enabled to stay themselves upon God, and to live a holy life, find peace within, a peace which is unspeakable, and with which no stranger can possibly intermeddle.

Let me now apply this subject to persons of every character, and, by the considerations suggested, endeavor to persuade all to possess and cultivate that spiritual mind, which both implies and produces life and peace. To be spiritually minded, we have seen, is to be possessed of life; of life in the highest sense, the life of the soul. By nature we are destitute of life. We are dead in sins. In this way we become possessed of a vital principle. In this way only can we live to any good purpose. In no other way can we live to God, and answer the great object of our existence. Without this life, we are worse than lost to the world, we are dead while we live. Remaining in such a state, we are, also, destitute of peace. There is no peace to the wicked. God, our consciences, and our passions, are all armed against us. While those who have been renewed, in the temper of their minds, possess a joy and peace in believing, which the world can neither give nor take away, we are wholly destitute of these spiritual graces. If we flatter ourselves that our minds are at rest, it is the torpor of moral death, which has seized upon us. Our hearts are not reconciled to God; we have no delightful sense of pardoning mercy; nor has the turbulence of our passions ever been hushed into a calm. But this is not all. It must not be concealed, that if we are not spiritually minded, we are carnally minded. We possess that mind which is enmity against God, and the fruit of which is death. To be carnally minded is death,

as it constitutes the very essence of spiritual death, and is connected with eternal death by the irrevocable appointment of God. Let us then cultivate that spiritual mind, of which I have been speaking. Let us put on the new man, which after God is created in righteousness and true holiness.

The subject may also be presented to the serious consideration of Christians. It is not to be supposed, my brethren, that you are wholly destitute of that life which spiritual mindedness implies; or indeed, of that peace which it warrants and produces. Still, it may not be improper to urge you to become possessed of a greater degree of that holy principle. The more spiritual are your views and affections, the higher in ordinary cases will rise your joy and peace in believing. Are the consolations of God small with you? It is because your affections are grovelling and sensual. Such is not the inheritance of those who live near to God. The peace of God, which passeth all understanding, fills their minds with a holy ecstasy. They drink of the river of God's pleasure, and their souls are daily satisfied with marrow and fatness. No storms or tempests of adversity can essentially disturb, much less destroy, their tranquillity. Would you possess their joy, you must possess their spirituality. You must seek first the kingdom of God and his righteousness. All other pursuits must yield to that of religion. You must press forward in the divine life, and give all diligence to make your calling and election sure. If you wait upon the Lord by humble and fervent prayer, and by a careful attendance on the institutions and ordinances of the Gospel, you will renew your strength. All obstacles in the way of your advancement will vanish. Joy and gladness will daily attend your course while you live, and your end will be peace. Cultivate then a spiritual mind. Be continually pressing forward after new attainments. And do not allow yourselves to be satisfied with any progress which you make, until every spiritual enemy is vanquished, and every affection of your hearts is consecrated to the service of God.

For the Panoplist.

THEOLOGICAL REMARKS.—NO. II.

On prevailing errors respecting the character of Christ.

The following remarks are designed to afford a concise illustration of the mode of reasoning, adopted by those, who reject the Savior's divinity. They all agree in calling themselves, and in being called by others, Unitarians. The term Unitarian, as used in these remarks, embraces all who have turned aside from the orthodox belief respecting the character of Christ. The writer of these remarks is a firm believer in the divinity of his Savior; and he looks upon those who deny his divinity, as in a dangerous error. It is not his present object, however, to trace out the difference

to be found in their views respecting the Savior's character; but to shew in what their errors consist, and to reduce them all to two classes.

The character of Christ has a complexness, which does not belong to any other character. It is different from any other character in the universe. All errors respecting it originate in attempting to divest it of this peculiarity. Those, which have existed in some places in New-England, are *Socinian* or *Arian* errors.

I shall consider both of these.

I. The error of Socinians consists primarily in the assumption, *that Christ is nothing more than a man.* In reasoning with Trinitarians, therefore, they collect the evidence of his humanity, and urge it in disproof of his divinity. Did their opponents deny his humanity, this reasoning, against such denial, would be conclusive: evidently, however, his humanity is not the point in dispute. Their opponents admit his humanity, and they admit too all this evidence, in its full extent. The reasoning of Socinians, then, is of no force, except on the above-named assumption. Their opponents might, with equal propriety, allege the evidence of his divinity in disproof of his humanity. Their reasoning, in this case, would be as convincing, as that of Socinians in the other; in both cases, however, it is unscriptural, because it renders one part of the Bible subversive of another. We deny, then, the validity of the reasoning of Socinians; and call on them for proof, *that Christ is nothing more than man.* They, in return, reason from the scriptural evidence of the Divine Unity. But this reasoning is not to the point; because, in the first place, their opponents believe in the Divine Unity, and admit all this evidence in its full import; and secondly, their opponents are ready to shew, that the Scriptures uniformly assert *that Unity*, in distinction from the idols of the Heathen. Socinians, then, must shew, that Christ was ranked with those idols; or, in other words, that he is a different and distinct Being from the true God; or their argument is not pertinent to the subject. Foiled in this attempt, their last resort is to bold assertion. "Christ is a real man; it is, therefore, impossible that he should be more than man." Let every reflecting reader fix his eye on this point;—this bold assertion: it forms the pivot, on which the whole Socinian theory turns.

II. The Arian hypothesis is, that Christ, a super-angelic being, assumed and animated a human body, without a human soul. All, who deny him a full equality of perfection with the Father, and yet rank him above man, may be called Arians. Unitarians, then, who do not accede to the Socinian hypothesis, must fall within the limits of the Arian.

Some, however, consider themselves on better ground. I shall briefly notice the peculiarities of this class, as they have been expressed in a publication under the name of Bible News. This volume has been read in many places, and has uniformly been recommended even by those Unitarians who acknowledge its defects. This is the only publication, issued from any press in New-England,

which, to my knowledge, contains any thing like a theory. The Unitarian publications, in general, seem to be made with a design to subvert established principles, without substituting any in their room. This volume, therefore, is entitled to some examination. The title of it excites curiosity, and leads us to expect something new. "Bible News!" The Bible is an old book. Possibly its doctrines may receive new illustrations; but it is hardly to be expected, that any new truths have recently been discovered. What then are we to understand by BIBLE NEWS? What does this volume contain? It contains an old theory!—a theory advanced many centuries ago, and long since exploded. This old theory is brought forward in a new form, and recommended under the title of BIBLE NEWS. Had the author been more extensively read in ecclesiastical history, it is possible he would have chosen a different title. To my mind the theory contained in this volume, respecting the character of Christ, carries absurdity on the face of it. It proceeds on the supposition, that there is a strict analogy between natural and spiritual things, and between the divine existence and human existence. On this supposition, it goes to establish the filiation of Christ by natural generation. It is concisely this: "Christ is the Son of God by real generation, in the same sense in which Isaac was the Son of Abraham." The reasoning in support of this position, derives its whole force from the literal import of the terms applied to Christ. Such are the following: 'Son of God—well beloved Son—only begotten—first born,' &c. These very terms are often used metaphorically in the Bible. They may be so used, therefore, in their application to Christ. The reasoning, which is founded on their literal import, is not conclusive unless it be shewn, that these terms must be understood literally, when applied to Christ. But the author has not shewn this, neither can it be shewn; of course, his theory is unsupported. Did it, however, rest on better reasoning, it would still be unsound. To be consistent, the author must maintain the monstrous error of the Anthropomorphites,* and the absurdity, that Christ is a *derived* self-existent, a *derived* independent, eternal and immutable Being. In disavowing these results, and yet attempting to preserve an appearance of consistency, he introduces a principle, by which he divests the Supreme Being of every attribute, which, in our minds, can possibly distinguish him from a holy angel or holy man. To satisfy every reader that this author, and all Unitarians who agree with him, are in reality on the Arian hypothesis, I will briefly trace out the difference between him and Arians.

This difference consists in a supposed distinction between *derivation* and *creation*. According to the theory in question, since Christ derived his nature, as the Son of God, from the uncreated

* These were a small religious sect of the tenth century. They derived their name from their absurd notion concerning the Supreme Being. They believed him "to be clothed with a human form, and to be seated like an earthly monarch on a throne of gold." Mosheim, vol. ii, p. 491.

nature of the Father, he is an uncreated Being. In consequence of this derivation, the author considers Christ as equal in essence with the Father, yet inferior in attributes;—whereas the Arians consider him inferior both in essence and attributes;—consequently the difference ultimately respects the essence of Christ in distinction from his attributes. But the author justly acknowledges, that we know nothing of any being, except from his attributes: by his own concession, then, the difference between him and Arians is unintelligible: yet the boasted excellence of his theory is "freedom from mystery."

But is not the idea of dependence alike inseparable from *derivation* and *creation?* Adam was a *created*, Seth a *derived* being; yet one was as dependent for existence as the other. Indeed they were equally dependent, and equally effects of divine power; the exercise of which power was in the former case immediate, in the latter mediate; the difference then is merely circumstantial, and makes no important distinction in the characters of the two beings.

But is not the proposition, that Christ is an uncreated derived being, absurd? The idea of derivation implies that he began to exist. Is he uncreated? then he has always existed! And if he has always existed, he must be self-existent and eternal! but the author maintains, that he is neither self-existent, nor eternal, yet uncreated! How is the fact that he exists to be accounted for? Why by *derivation!** It is believed, that the author of Bible News, is not treated unkindly in being called an Arian; for most evidently he does not exalt the character of Christ, on his scheme, more than Arians can on theirs, and in point of consistency of theory he sinks far below them.

The Arian hypothesis is grounded on those texts of Scripture, which teach the pre-existence and superangelic dignity of Christ. In making these the sole basis of their theory, they necessarily pervert two other numerous classes of texts; the one affording evidence that he was a real man, and the other that he is truly God. Like the Socinians they assume the point, that the character of Christ has no peculiar *complexness*. On this assumption, both classes reject much scriptural evidence respecting him. The difference between them consists in their rejecting different parts of that evidence. Their two hypotheses correspond with the evidence on which they are respectively grounded: yet the unavoidable consequence of both is disrespect for the sacred writers, and an unjustifiable construction of scriptural language.

The Bible is a revelation from heaven. All, who admit its origin, are bound to submit to its authority. The truths contained in it form a perfect whole; and are so connected, that a rejection of one may lead to a disbelief of the whole. From the moment in which the Christian theologian appeals from the authority of

* If the author of Bible News can affix any meaning to this term, by which he may possibly screen himself from palpable absurdity, he will confer a favor on some, who have read his volume. Until this is done, he must be content with a seat among Arians, without equal claims with them to consistency.

his Bible, his compass is lost, and he finds no polar star to direct his course. The very appeal is an impeachment of divine wisdom in revealing things either useless, or absurd. Are not Socinians and Arians virtually chargeable with such an appeal? Their religious belief is precisely the same it would be, were large portions of the Bible erased! These parts, then, must appear to them either absurd, or unintelligible; consequently all it contains, different their belief, is either interpolated, corrupted, or to be understood differently from its obvious meaning.

But all the prominent doctrines of the Bible are so connected with the character of Christ, that an error respecting that will lead to erroneous views of the whole Gospel. The history of the progress of Unitarianism contains incontrovertible evidence of this fact. Its tendency has been to unsettle religious belief and to involve Unitarians in perplexity and doubt. They have been professedly inquiring after truth, yet it has always lain beyond them—though "ever learning," they have not yet been able, themselves being judges, to come to the knowledge of it. Accordingly, from the Bible their defection has been to Arianism; from Arianism to Socinianism; and from Socinianism to Infidelity. Dr. Priestly, the oracle of many modern Unitarians, affords an exemplification of the tendency of their error. After he had passed through all the gradations of change from Calvinism to Socinianism, and had become a Socinian of the lowest class, he acknowledged himself unsettled in his religious belief. We know not precisely how far Unitarians in New-England have in general descended; but we believe them generally unsettled in their creed; and we maintain that their error, if followed out in its legitimate consequences, will land them in Infidelity.

To be consistent, neither Socinians nor Arians can hold, in any proper sense, to the doctrines of atonement, moral depravity, and special divine influence; to the goodness and equity of the moral law; our obligations to obey this law, and the eternity of future punishment. Their views of these doctrines will rise or fall with their belief respecting the character of Christ.

The great object of both classes is to exclude mystery from the Bible. Suppose it possible; what good would result. The very constitution of moral beings renders mystery indispensable to their continued happiness!—As such beings we can never rest satisfied with any given attainment in knowledge or holiness; we infer that this is the fact in respect to all moral beings. How unwise, then, as well as irreverent, is the attempt to divest the subjects of the Bible of their appropriate character, and to reduce them to our finite comprehension!

On the contrary, how happy is it for us, that God should reveal truths infinitely interesting, yet more or less mysterious, and which require of us, in this world, the exercise of faith and humility. Those very subjects, which now humble the proud intellect, and baffle the inquisitive mind, may become, at some future period of our existence, fruitful sources of enjoyment. The character of

Christ, for example, may for ever remain incomprehensible; yet it will be a glorious theme of contemplation to all holy intelligences; and the new wonders and resplendent glories, which it may continue for ever to disclose to their enraptured vision, will heighten their enjoyment and swell their notes of praise. "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." O. P.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Copied for the Panoplist, and continued from vol. xii, p. 367.)

LORD'S DAY, March 30, 1712. *Second Good Devised:* My sick son Increase is on a way of hopeful recovery from his fever. O that the sickness of the lad may be sanctified unto him, to bring him home unto God. I must cry mightily to God for this blessing. But I must also discourse unto the child, in the most exquisite and engaging manner that I can, upon it; and I would oblige him, as soon as he can, to write down the resolutions of piety, which he takes up, on this occasion.

3. G. D. The minister of Watertown-farms is my kinsman. I will give him all the assistance in his studies that I can devise. I will supply his reading with the best things that I can afford him. I will direct the discharge of his ministry as well as I can.

4. G. D. I foresee a manifold service to be done unto the interests of piety, and all good interests whatsoever, by making a collection of the *evil customs*, which are used in any parts of the country, and a proposal of ——* for the *cure* of them:—and adjoin the same unto a discourse about evil customs: and publish those things, and scatter them in all the towns of these colonies.—I would proceed upon this design.

5. G. D. There are many good things, which I would set forward among the ministers of the town, with whom I am associated: but one among the rest is this: I have thoughts of publishing a book of *Pastoral Desires;* expressing the desirable things, which a faithful minister will wish to see among his people. I would engage them to accompany this book with their subscribed approbation, and a recommendation of it to all the churches in the country. There may be many good consequences of such an action.

6. G. D. There are some desolate and afflicted persons at *Charlestown*, for the relief of whose various necessities I am called to do what I can: and a gentlewoman at *Salem*, who is my very valuable friend, hearing of the death of her son abroad, I will with my letters and books immediately endeavor to assist her good conduct, on this distressing occasion.

* The word used here is illegible.

7. G. D. If I have an occasion to inflict a punishment of any sort upon an offender; and, very particularly, if I must dispense a blow unto an offending servant, I would make it an occasion for me exceedingly to find out, and confess, and bewail before the Lord, what offences in my own heart and life I can be led hereby to think upon, and seek the pardon of, through the blood of the great sacrifice, by whose stripes I am healed.

1. G. D.* The General Assembly has made a law to restrain abuses of the Lord's day evening. It might be a sensible and seasonable service unto my flock, if, on this occasion, I preach a sermon unto them, not only about the motives, but about the methods, for spending that evening in the exercises of piety. I may excite other ministers to do the like.

2. G. D. The description, which I have newly given to the public, of the virtuous and gracious women, who have been the ornaments of their country, I will oblige my three daughters to transcribe into their blank books, and to study it. And I will make it the subject of my conferences with them.

4. G. D. I have in my design several great works for the kingdom of my dear Savior. It would be no indiscretion for me to have my blank books prepared for each of them; that so I may occasionally, from time to time, lodge in them such materials, as may occur to me in my reading and thinking, and increase my stock to work upon, if I may live to proceed in the works with a closer application.

5. G. D. There has been a grievous confusion at *Medford*. There is a prospect of putting a period unto it, if a sum of twenty pounds can be advanced for the satisfaction of one obstreperous person there. I would not only bear my own part of the contribution, but also stir up others; that so that poor people may have the ordinances of the Gospel settled among them.†

6. G. D. There is an aged person in a necessitous condition and blind, whose necessities I would inquire into and have accommodated.

7. G. D. It is likely to be a dreadful time, not only in Great Britain, but here also; a time of sad changes and evils. I would apply my mind, with more than ordinary application unto the thoughts and the methods of piety, which I am to take, that I may be accounted worthy to escape the evils of this time.

1. G. D. I will urgently press upon my hearers the consideration of these two questions; and would conclude my next sermon with pressing of them. 1. What have I left undone, the omission whereof would make my death uneasy to me, if I were now to die immediately? 2. If I were immediately to appear before the judgment seat of God, what plea have I, and what hope for the blessedness of the righteous to be bestowed upon me? And I will, with all

* The venerable writer appears generally to have omitted dates; and to have begun a new series of *good devices*, whenever convenience required.

† From a paragraph written at this time, it would appear that vigorous exertions were making at *Newbury* to establish the interest of the Episcopal church there. We mention it as a historical fact merely.

possible cogency, oblige my children to think seriously on those two most awful questions.

3. G. D. In the family of my dear, courteous, hearty kinsman, Mr. C., where I am intimately acquainted, and frequently and splendidly entertained, there are many services, to be done for the souls of old and young. I need not insert here the particular services I may design; but I shall be perpetually contriving what I may do for them, according to their several circumstances—and never go near them, without some explicit contrivance to do good among them.

4. G. D. I would make the present aspect of the times an engine to serve the cause of piety. I would inculcate the maxims and methods of piety with powerful considerations, drawn from the times into which we are fallen. These considerations I would exhibit and inculcate, not only on the Lord's days, but in my lectures; and both in my prayers and my sermons. I may contribute much unto the goodness and the wisdom of this whole people, by my being awake on this occasion.

5. G. D. In the *Society for the Suppression of Disorders*, I would move some especial methods to preserve and strengthen *the Religion of the Sabbath.*

6. G. D. Some children in my neighborhood are falling into a way of wickedness, for which they must have speedy correction, and from which a speedy recovery. I must take some care about them.

7. G. D. Among the occasions for expressions of piety and thankfulness, I would most affectionately take notice of one that often occurs to me, in the mean employments wherein I see many other people occupied. When I see those whose business it is to dig in the earth, to cleanse the kennels, to sweep the chimneys, to drive the wheel-barrows, and to carry burdens, or the like things of a very low degree; I would have my heart raised in praises and wonders for the sovereign grace of God, which has distinguished me with much higher and nobler employments; indeed the best of all employments. I would also lift up a prayer for the neighbors, whom I see more meanly employed, that God would help them to do what they do out of obedience unto him, and also bestow upon them some suitable blessing, which I may be led, from the circumstances of what I see them doing, to think upon.

2. G. D. My children, that have begun to handle their pens, I will oblige to write in answer to that question: What should be the conduct of baptized children? What is the duty their baptism does oblige them to? From their own written answer to this question, I will take occasion in the most lively manner to inculcate the admonitions of piety upon them.

3. G. D. To my aged mother I must present my *Awakening Thoughts on the Sleep of Death*, and the description of virtuous aged women, which is in the preface; and accompany the same with agreeable passages of conversation.

4. G. D. I would wade as far as I can, in the matter of gathering a church at *Rhode-Island*, and forward it, if it be possible.

5. G. D. Some very pious, generous, liberal people in my neighborhood have lately received a mercy in their family by the safe return of an only son from sea. I would put them upon doing some special service for Christ, as an expression of their gratitude for such a mercy.

6. G. D. I think I may do well to take a list of souls in my flock, whom I know, or hear, or fear, to be remarkably ensnared in evil courses, and suitably and solemnly apply myself, or procure convenient applications of others to be made unto them, that they may, if possible, be recovered.

[April 25, 1712. The writer describes a day of fasting, which he kept, the account of which is too long to be inserted here. Besides the usual reasons for fasting he had "some special errands" to the throne of grace. One was in reference to a difficulty in his congregation, in consequence of altering their meeting-house; a thing, which is a frequent occasion of parish troubles in these days. Another was, to pray for a certain unprincipled man, who had made Mr. M. and his intimate friend Mr. Bromfield, objects of malice and slander. In this part of the exercises Mr. B. united, in obedience to our Savior's direction: *If two of you agree*, &c. "We first forgave him," says the writer, "and renounced with abhorrence all thoughts of a personal revenge upon him. We asked the Lord also to forgive him, and make him a new creature, and bring him to the temper and actions of goodness."]

7. G. D. I still find, that notwithstanding the thoughtful provision I have made of methods to employ the little interstices of my time unto the best of purposes, yet I am still unhappy with many minutes, wherein my mind lies wholly fallow, and is not employed in any acknowledgment of God, and of his glorious truths. I would therefore become furnished with proper subjects, and make it my practice, when I find myself in danger of idle minutes, to form a meditation on one or other of the subjects, in such a method as I anciently prescribed for carrying on the exercise of meditation.

1. G. D. A pious young man, belonging to our church, and my brother-in-law, *(Peter Oliver,)* died this morning. A few hours before he died, he once and again importuned me, that I would earnestly exhort the young people of the place to maintain the religion of the closet, unto which, he said, through the favor of God he had not been himself a stranger; but had found unspeakable advantage and comfort in it. For me to take this advantage may be a great service to the interests of piety in the neighborhood; and I propose, with the help of heaven, on the next Lord's day, to do it.

Ap. 27. Lord's day. Besides the other intentions of my being at the table of the Lord, I pursued more particularly the two following errands.

The first was, that with every other grace of the Holy Spirit, I may especially receive that grace of a heart very attentive to the worship of God, when I am to be engaged in it.

The second was, that if there be any one discriminating point, which may keep up in me the character of a tare in the field of the Lord, he would discover it unto me, and deliver me from it.

2. G. D. My children are sensibly affected with the death of their uncle, in whose house, which was near mine, they were daily conversant. His dying desire to have the prayer of the closet recommended unto young people gave me a notable engine to inculcate this grand exercise of religion, and vehicle of all good, upon them. I will improve it accordingly.

3. G. D. To my aged aunt, at *Northampton*, I would send my character of the virtuous and excellent women in the preface to the book more than once already mentioned; and some other engines of piety to ripen her for the heavenly world.

4. G. D. I would write unto the distressed church at *Woodbridge* my directions about supplying themselves with a desirable minister.

5. G. D. I must renew my proposal for some good men to walk the streets at evenings, where the children are at play, and observe the language of the children, and take a proper notice of the children, who use any wicked language; and, if it be possible, reform their wickedness. It grows at such a rate, that it is high time something were done for the suppression of it.

6. G. D. There is a poor person in my neighborhood, whom I would assist by sending in something to furnish her for the beginning of house-keeping. I suppose the great quantity of wine made by our Savior for the new married couple at *Cana*, was, that they might sell some of it, for the assistance of their expenses, at their beginning of house-keeping.

1. G. D. I have in my view several hopeful essays to bespeak and promote early piety among the young people of the flock; and I would, with much supplication to heaven for directions and assistance therein, apply myself unto them.

2. G. D. There are some exercises of religion in my family which my wife is capable of upholding and cherishing; especially on the Saturday evenings, and the Lord's day noons and evenings; and I would prevail with her to do her part in carrying my family to God by such pious exercises.

3. G. D. I have some kindred at *New-Haven*, of whom I would this day take a particular notice, with sending books of piety unto them.

4. G. D. It may have a tendency further to advance piety in the country, if I give the public, in the way of the press, the sermon I have newly preached, at the desire of my deceased brother-in-law.

6. G. D. There is a hopeful young man, proposed for an usher in the grammar-school in this town; for whom it would be a considerable kindness, if I could prevail with some family of good fashion to give him his board and entertain him for the exercises of religion with which he would accommodate them.

7. G. D. For the recovery of my impaired health I must now and then take a horse, and ride a few miles out of town. I would make this an opportunity of acknowledging my dear Savior, as the Lord of my health and of all the creatures that serve me; and of

enriching the minds of the gentlemen, who accompany me on these little excursions, with as many admonitions of piety, and useful conversation, as may be.

[The writer mentions the publication of his treatise, entitled *Pastoral Desires*, which he had projected some time before, and records his intention of sending it, 'as fast as he could, into every town in the country.']

4. G. D. It may be a service to the interests of religion, and a thing well-becoming a minister of God, if I should give the town a lecture, to encourage that good work of building, which they are now much upon; and direct and bespeak the acknowledgments wherewith God is to be glorified in it.

5. G. D. I would not only preach to the societies of young people, the reason they have to beware of being *another generation;* but I would also very particularly and importunately set before them the points of their danger. And, if I can get opportunity, I would extend these admonitions further throughout the country.

7. G. D. I would exceedingly improve in two points of piety, relating to the government of my thoughts: The one is, that, as often as I find any ill thought shaping in my mind, I will rebuke it, and destroy it with a good one; and this as much as may be directly opposed to the ill thought which would have ensnared me. The other is, that I will frequently reflect on the condition and employment of my mind; and if I perceive no tendency to a good thought in the operations of it, I will be angry with myself, and labor to form some good thoughts immediately. The apprehension of having my heart always under the view of the glorious God, and the thoughts thereof afar off known unto Him, exceedingly quickens me in these exercises of piety. And the thoughts, which I therein fly unto, shall ordinarily be put into the form of an address unto the Lord, who considers my meditation.

2. G. D. Among the returns, which I would make to the glorious Lord, for his blessings on my family, I would set myself, with more than ordinary cogency, to have all domestic incumbrances and avocations over, every Saturday evening long before it be dark, that so the whole family may have nothing to do, but apply themselves to devotional exercises, and that the Lord's day may be duly prepared for.

4. G. D. The time draws near for the anniversary convention of our ministers. I would set myself to contrive the most edifying entertainment for them. I would entertain them with such subjects of discourse, as may be for the general advantage. I would set forward such things among them as all the country may fare the better for.

One thing that I propose to exhibit unto them is, a catalogue of *evil customs*, which begin to appear in the country, and proper *methods* to discourage them. I would ask them to concur in exhibiting it unto the country; and to complete it by their own communications for that purpose.

5. G. D. Fresh occasions occur for me to animate a minister in the vicinity to write a brief treatise, which he has been disposed and preparing to write, in the defence of our ordination.

6. G. D. There is a religious and well disposed candidate of the ministry, who has met with discouragements and is out of employment. I would immediately apply myself to find some good employment for him.

Friday, May 23, 1712. I set apart this day for prayer, with fasting before the Lord, on such occasions as employed me this day a month ago; and as then, so now, I had my pious friend Mr. Bromfield with me, in some of the sacrifices.

7. G. D. I am desirous to take a catalogue of the comforts, which I do at this time enjoy; and employ this thought upon each of them: What special service to my dear Savior does this favor of his unto me most agreeably call me to? And the comforts that may in the time to come arrive unto me, I would entertain with the like thoughts.

1. G. D. Having entered upon the work of catechising, and this with very encouraging circumstances, I find beginning to appear already a world of precious opportunities to do good among the young ones in the neighborhood. I would cry to heaven for assistance and use all possible contrivance and diligence, in cultivating these opportunities. And particularly I would proceed now to think on the best methods, that the daughters of Zion may come into them.*

(To be continued.)

OUR SAVIOR'S AGONY IN THE GARDEN.

Mr. Editor,

BY inserting the following Questions, in your useful magazine, you will gratify at least one of your constant readers.

1. Was the agonizing distress, which our Savior felt in the garden, and which caused blood to flow so copiously from his body, the cup, which he earnestly and repeatedly prayed, (though with submission,) might pass from him?

2. Was the sorrow, which he then felt, and which he apprehended would prove fatal, occasioned by an overbearing sense of divine wrath for sin, impressed upon his soul by the hand of God himself?

3. If this was any part of his suffering, by which he was making atonement for the sins of men, could he pray, that that cup might pass from him, unless he shrunk back from that work, on which he came into the world? or could he say, I have a baptism to be baptized with; and how am I straitened, till it be accomplished?

* On being further conversant with the Diary we find the author's practice to have been to enter one *good devised* every day, commencing with Saturday, numbering them in order till the next Friday inclusive. The two following paragraphs, having been omitted in their proper place, are inserted here.

March, 1712. 5. G. D. There are points of history to be collected and preserved, relating to the conduct of our public affairs. I will desire a worthy friend of mine to do the public the service of making such a collection.

6. G. D. There is a poor family at Wenham, for whom I would not only procure supplies from some wealthy persons related unto them in my neighborhood; but also myself make additions to them.

4. Will it not appear, as if Christ the Redeemer was even wishing to be released from his engagements, as the Savior of lost men, if the agony, which he at that time felt, was caused by the foresight of sufferings, which were still to come, and which he knew would be brought upon him, by the hands of wicked men?

5. Was it a speedy death which he feared, as the consequence of that agonizing distress, which he then felt, and which caused him to exclaim, "my soul is exceeding sorrowful, even unto death?" or was it that scene of heartfelt sufferings, which he foresaw, and quietly consented to undergo?

6. Was an angel sent to strengthen him to endure and to carry him through his present agony, or his subsequent distress?

It is earnestly desired, that some able divine would attend to these questions, and give them a clear and full answer, in the Panoplist.

QUERIST.

For the Panoplist.

A PLAN FOR THE MORAL AND RELIGIOUS IMPROVEMENT OF CHILDREN.

MR. EDITOR,

Having been requested, by a number of your readers, to give an account of the system which has been adopted, in the place of my residence, for the moral and religious improvement of children, I send you the following communication: if you think it will be useful, you are at liberty to publish it.

IN the spring of 1814 a Society, consisting of about seventy men, was formed for DOING GOOD.

In the spring of 1815 a Branch Society was formed, consisting of about one hundred and fifty women. This Society have in view a number of objects; one of which is, the Moral and Religious Improvement of Children. For this, and other purposes, they contribute about one hundred and fifty dollars a year.

The concerns of the Society are conducted by a Standing Committee, consisting of twelve men, who are chosen annually. They meet once in three months to devise ways and means of accomplishing the objects of the Society. The Society have an annual meeting; when they unite in religious exercises, and a discourse is delivered by some person previously appointed for that purpose. The Standing Committee then report their proceedings, during the past year, and the success which has attended them.

In the spring of 1816 another Branch Society was formed, consisting of between two and three hundred children. The exclusive object of this Branch, is to furnish the heathen with Bibles. Every child who daily reads the Bible himself, or, if he is not old enough to read, who hears it read by others, and endeavors to understand and obey it; and who annually contributes, to send it to the heathen, is a member. The particular sum, to be contributed, is left, entirely, to the discretion of each individual.

At the opening of the schools, in 1816, each teacher was furnished with a blank book, ruled with eight columns. On the first column was

to be written the name of each scholar;—on the second, his age;—on the third, the number of times he had been at the head of his class at the last spelling for the day;—on the fourth, the number of books which he had taken from the Library;* on the fifth, the number of verses of Hymns, and Divine Songs, which he had learned;—on the sixth, the number of answers which he had learned of the Assembly's Shorter Catechism;—on the seventh the number of verses which he had learned of the Bible; and on the eighth, the number of cents, which, in the course of one year, he had given to the Bible Society. When any scholar had, in the course of the week, saved any thing for the heathen, he was allowed, on Saturday, when he took a book from the Library, to hand it to the teacher; and the sum was recorded against his name in the eighth column, as a donation of his, to the Bible Society.

After the scholars were made acquainted with the whole system, they were informed, that the Committee, at the close, would examine the schools, and inspect the books: when, at one view, they would see how many children had attended school—what was their age;—how many times each scholar had been at the head of his class;—how many books he had taken from the Library;† how many verses of Hymns and Divine Songs, he had learned;—how many answers of the Catechism—how many verses of the Bible: and how many cents he had given to the Bible Society.

The object of the Bible Society interested the children exceedingly. You might see tears of compassion trickle down many eyes, as they heard of the destitute state of the heathen; and their hearts beat high, with desires to send them the Bible. The great question was, *How shall we get money to give?*

The Committee replied, that almost every one would, in the course of the year, receive a few cents from his parents, or friends, and that they might save one quarter, or one half, more, or less, as they saw fit, of these: and that probably many parents would give them more, when they found that they devoted it to so good an object.

The Committee then pointed out four ways in which they might earn something for this object. They informed them that each scholar, who should be at the head of his class, more than six times, should be considered as earning six cents: which should be

* This Library was established in 1815, by the Standing Committee of the Society for Doing Good. After procuring a large quantity of Books, suitable for children, they divided them into as many parcels as there are schools in the place; and took one parcel, enclosed in a trunk, to each school. The teacher was appointed librarian. All children, whose conduct and improvement met the approbation of the teacher, were allowed to take a book from the library every Saturday. The book was charged to them, and the next Saturday they were required to return it: and if their conduct, during the week, had been good, they were allowed to take out another.

In the course of six months, the whole, taken together, read more than thirty thousand pages, learned more than two hundred Hymns, and many select portions of Scripture: and notwithstanding their unusual attention to reading, &c. their improvement in the various branches of learning, was much greater than had been witnessed before.

† This would show, not only how much he had read, but also what had been his behavior: as no one was allowed to take out books, unless he behaved well.

paid, for him, out of the Treasury of the Society for Doing Good; and be recorded in the eighth column, against his name, as a donation of his to the Bible Society; and that the scholar who should read the most books should in the same way, and for the same object, receive six cents more; and each scholar who should learn such a number of hymns, and chapters in the Bible, six cents more; and each scholar who should learn through the Assembly's Shorter Catechism, six cents more; and that in these ways, they might, by their diligence, and good conduct, greatly benefit themselves, and, at the same time, be constantly earning something for the heathen.

Both teachers, and scholars, when the system was unfolded, entered into it, with very great ardor; and the result has surpassed the most sanguine expectations.

At the examination it was found, that four hundred and fifteen children had attended school—that their average age was about eight years—that one hundred and eight had been at the head of their respective classes, more than six times; that one hundred and twenty-seven had learned through the Catechism; that two hundred and forty-one (all taken together,) had learned more than seven thousand verses of Hymns, and Divine Songs; and one hundred and twenty-one, more than five thousand verses of the Bible; that two hundred and forty-two had become members of the Society, and had, in addition to their contributions, earned for it fifteen dollars, and thirty cents.

Their behavior, at the examination, was remarkably good, and it is believed, that they sustained a better examination in the various branches of learning, than the Committee had ever witnessed before.

PASTOR.

REVIEWS.

XCV. *The Duties enjoined by the Fourth Commandment, illustrated in a Discourse delivered Jan.* 1817. *By* AARON BANCROFT, D. D. *Pastor of the Second Congregational Church in Worcester.* pp. 39.

IT may not be known to all our readers, that Dr. Bancroft belongs to that class of ministers, who call themselves *liberal.* We do not mention this for the sake of prejudging his sermon, which must stand on its own merits; but merely that the quotations, which we shall make, may be the more easily understood.

The text of this discourse is the fourth commandment. In the first part of it, the preacher enforces the duty of *laboring six days;* in the second, the duty of *remembering the Sabbath.* It is easy to see, that the particular object in view, was, to expose the sin of attending religious meetings on the six days of the week, rather than to promote the strict observation of the seventh. Indeed, we presume the author himself would not deny, that he was induced to prepare and publish the sermon by the fact, that conferences, and other religious meetings, have recently been held with unusual

frequency in his town and neighborhood. It is because we suppose this to be the occasion of his publishing, that we have thought it advisable to write the present article. The sermon is not in itself deserving of particular notice. The style is feeble; the train of thought not remarkably well connected; and the effect by no means powerful. The subject is, however, of considerable importance; for if it is a breach of the fourth commandment to meet for social prayer and religious improvement, on any of the six days, it is time that Christians should be better instructed in this matter, than they generally are; better instructed, also, than the most faithful, and laborious ministers of Christ ever have been. But let us attend to what Dr. B. has thought proper to say, in reference to this subject. "All will allow," he asserts, "that it is the duty of man to be *constantly* occupied in some honest and useful *worldly pursuit.*" Now we by no means allow this. It is the duty of man to be constantly employed in the service of God. It is the duty of most men to have some regular worldly occupation; and of every man not to be idle; but worldly pursuits should not engross the mind, nor be permitted to exert a constant influence. There should be many and frequent intervals, in which the world should be forgotten, and eternity brought near. There should be many seasons, in which the social powers of man are employed in conveying and receiving spiritual improvement, and in the immediate worship of God.

After stating that labor is enjoined by the authority of God, the preacher adds: "But some fall into great and perhaps fatal mistakes on this subject. They appear entirely to separate the common business of society from religious duties, and to suppose that religion, strictly speaking, cannot be carried into the ordinary employments of life." At the close of two paragraphs to this purpose, the following sage conclusion is formed: "All these absurdities result from an error in first principles." We can assure the preacher, that he will not find the persons, whom he has described, among the patrons and promoters of conferences, and other similar religious meetings. They know very well, that religion is to be carried into all the concerns of life; that mere profession is nothing; that the mere attendance on religious worship, whether on the Sabbath or any other day, is nothing; that the heart is to be renewed, and the life conformed to the requirements of the Scriptures. We have, indeed, known individuals, whose views of religion bore a great resemblance to the description which has been quoted and referred to; but these individuals never entered a conference room. Their religion was confined to the Sabbath, and consisted entirely of a dull attendance on dull services for a part, or the whole, of that day, whenever they could attend without the least inconvenience. Can Dr. Bancroft be ignorant, that such men as Baxter, Whitefield, Cotton Mather, Brainerd, Edwards, Luther, Knox, who abounded in extraordinary services of religion, would be the last men in the world to separate religion from the common duties of life? It is unques-

tionable, that such men have insisted on the all-pervading influence of religion, with incomparably more zeal, eloquence, pungency, and force of argument, than any other class of men. So remarkably has this been the case, that they have been stigmatized by a wicked world for the superior strictness of their lives, more frequently than for any other cause. They have been called, by way of derision, *puritans*, *methodists*, *saints*, &c. and by the more serious names of *bigots*, *hypocrites*, &c. merely because they urged upon others, and practised themselves, a strictly religious intercourse with the world. Had they confined their religion to conferences and conventicles, and appeared, at other times, like other men, worldly, vain, sensual, trifling, profane, fond of worldly amusements, or merely decent in their morals, and careless of the morals of others, they would never have drawn upon themselves those bitter reproaches, which they have always been compelled to bear. The world may laugh at mere professions; it may despise hypocrisy; but it hates religion. Why should Dr. B. have spent a great part of his sermon in proving, that religion should be carried into all the duties of life, unless he was desirous of insinuating, that persons, who attend religious meetings on secular days, hold a different opinion, and think that they are to be religious only when engaged in religious worship? And yet for such an insinuation there is not the slightest pretence.

The pith of the sermon before us is crowded into the following paragraph:

"The duty of stated employment extends to every portion of the six days; we may not, therefore, suspend our weekly business under the pretence of attention to religious exercises not enjoined. In these cases the question ever occurs, Who hath required this at your hands? The direction is as imperative to work six days, as it is to rest on the seventh. As we may not carry the labors of the week into the Sabbath, so we may not carry the rest of the Sabbath into the week. The man who essentially neglects his secular employments to join in unrequired offices of piety, has not the countenance of religion; on the contrary, he suspends a duty enjoined by religion to offer upon the altar of Heaven unhallowed sacrifice." p. 15.

This paragraph is mollified, and explained away by what follows:

"You will understand me, my Christian Brethren. The business of the week does not exclude exercises of devotion in the family or closet. It is but seldom that the most urgent transactions of society need suspend those offices of piety which are proper for a family; and this suspension can be only occasional. The stated employments of men will also give place to occasional exercises of public worship. Works of necessity and mercy are justifiable on the Sabbath; and particular seasons may with propriety be set apart for religion. The exceptions in both cases prove the general rule. But these occasional exercises of religious worship must not have so frequent recurrence, as to operate injuriously upon the important occupations of the week. They who neglect the essential duties of the

family to join in exercises denominated religious, violate the essential principles of Christianity; for they omit indispensable duties enjoined by God, to engage in services which he has not required. The stated business of society is no hindrance to those silent reflections upon religious subjects, to which the character and condition of man ever invite. These are proper at all times; and they are no less the foundation of moral stability, than the source of self-complacence and delight. No man need be so completely occupied in secular affairs, as not to find seasonable moments to devote to meditations, which may arm him with resolution to repel assaults made upon his virtuous habits, in his intercourse with the world.

"The common employments of the week will also admit of that interchange of social offices which is adapted to the several ages and situations of men. But even here a sense of moral obligation should be manifested. I do not mean a sanctimonious countenance, using scriptural phrases, associating the names of God and Christ with the ordinary concerns of the world, or intruding sacred subjects into every company. A man may do all this, and yet not possess the spirit of the Gospel. I mean that religion should regulate our social intercourse, and preside over our most pleasurable enjoyments. In the hours of relaxation, amidst scenes of festive joy, it should restrain us within the bounds of propriety, chasten our mirth, and confine us to those gratifications and delights, which will yield satisfaction in the moments of sober reflection. But neither the cheerful pleasures, which within the prescribed bounds are commendable, nor even such services of the altar as are not divinely prescribed, must be allowed to interfere with those secular employments, which God, by the very condition of our being, has made necessary, and which he has expressly enjoined by revelation. To neglect duties commanded, that we may zealously engage in exercises not required, is to substitute our own devices for the counsels of Heaven. The usual consequences which arise from the multiplication of religious meetings during the week, are divisions in Christian societies, and alienation and bitterness among brethren of the same community. Those who attend these meetings, are apt to consider themselves as more religious than such as discountenance them; and they often abound in severe censures and uncharitable judgments. From disapprobation of these assemblies, some may be induced to condemn practices, which in themselves are worthy of imitation; and thus, from the abuse of religion, prejudices are excited against it. These alienations and prejudices not unfrequently find their way into families, interrupt the order and harmony of domestic society, suppress in its members the Christian spirit, and impede their progress in the divine life." p.15–18.

Taking the whole of these quotations together, it is impossible to make out any rule of conduct from them. In particular passages the rule is laid down with great positiveness; but in others it is qualified, in such a manner, as that nothing of the original rule remains. We are first told, that "the duty of stated employment extends to *every portion* of the six days," and that "we may not *suspend* our weekly business under the pretence of attention to religious exercises not enjoined." This rule is plain enough. If we read on a sentence or two, the line is still more precisely

drawn. "The direction is as imperative to work *six days*, as it is to rest on the *seventh*. As we may not carry the labors of the week into the Sabbath, so we may not carry the rest of the Sabbath into the week." Of course, we suppose, that when we see men laboring on the Sabbath, without any apparent necessity, and others attending a prayer-meeting, or a conference, on one of the six days, without any apparent necessity, we are to pronounce them all equally guilty of violating the fourth commandment. Now we cannot regard this in any other light, than as perfectly contemptible. Nor will any considerable class of the public regard it in any other light. The careless, the profane and stupid, may ridicule religious meetings; they may call those, who frequent such meetings, fanatics, enthusiasts, &c. &c. but it would never occur to *them*, that the being present at a religious meeting on a secular day is a breach of the fourth commandment. Such a thought would occur only to a man, who wanted to allege some grave reason against conferences, and found it necessary to allege this for want of any other more plausible. Immediately afterwards the rule is laid down in the following words: "The man who *essentially neglects* his secular employments to join in *unrequired offices* of piety has not the countenance of religion." To this rule we give our cordial assent; and the only difference, between Dr. B. and ourselves, would relate to what IS an *essential neglect* of secular employments, and what ARE *unrequired offices* of piety. Again, we are told, that "the business of the week does not exclude exercises of devotion in the family or closet;" that "the stated employments of men will also give place to *occasional exercises* of public worship;" and that "*particular seasons*," in the six days, "may be set apart for religion." By which of all these rules does Dr. B. mean to abide? The first in order are the most positive, definite, and authoritative; the last are so loose, as not to answer the purpose of rules at all. The most zealous advocate of conferences would not desire greater liberty than to have *occasional exercises* of worship, in the course of the week, and to set apart *particular seasons* for religion. Suppose, then, that we take the middle rule, in regard to which we agree with the preacher, and say, that the man, who *essentially neglects* his business under pretence of religion, is blameworthy. Admitting the correctness of this position, as a general rule, we solemnly ask Dr. B. whether those persons within his knowledge, who are fond of attending conferences and prayer-meetings, do in fact essentially neglect their business? Let him make an accurate scrutiny; let him write down the names of all, who, as he supposes, break the fourth commandment by attending conferences and prayer-meetings, and the names of all whose consciences cannot reproach them with this offence, and, at the end of one year, or five years, let him decide whether the former class have *essentially neglected* their business; and whether their houses are less comfortable, their families worse provided for, and their affairs more embarrassed

with debt, than those of the other class. We have no fears as to the result of such an estimate.

Though we admit that, as a general rule, men ought not to neglect their business, under pretence of religion, we by no means condemn every individual, who, in a state of great religious anxiety, devotes his whole time, for a season, to obtaining religious knowledge and attending to the concerns of his soul; or who, in a time of general inquiry, devotes his whole time to admonishing directing, consoling, and praying for, those of his friends and acquaintances, who are in different stages of religious experience. There are many occasions in life, which justify and require a suspension of ordinary business. A man loses a wife, or a child. Shall he be blamed for suspending his business, and retiring, for a season, to meditate, examine his heart, and humble himself before God? On the contrary, do not all men consider it as a proof of extraordinary hardness of heart, and of culpable indifference, to engage in the bustle of the world, immediately after such an event? Junius was not ignorant of this general state of feeling, when he told the public, in one of his severest papers, that the Duke of Bedford attended "the ballotings at the India-House," soon after the death of his son and heir. Sometimes the political state of the country may require, that every good citizen should suspend his business for a season, to secure some great public good, or avert some national calamity. Shall a man be forbidden to withdraw from the world, and take time enough to examine the Scriptures, inquire what is the state of his soul, implore the mercy of God, and make use of all the means of religious instruction within his reach? Suppose a person to say, as multitudes might say, "I have lived many years without religion; ignorant of God, where it is so easy to obtain a knowledge of him; ignorant of the Gospel, though it has often been preached in my hearing; destitute of faith, destitute of holiness, stupid, hard-hearted, a slave to sin and Satan. I feel that I am dead in trespasses, and exposed to righteous punishment. The way of escape I see not: whether my character will ever be changed I do not know; but I know very well, that my present character is odious and deformed, and my prospects tremendous indeed. I will devote my time to a thorough examination of my case. I will not be afraid to know the truth. I will read the Bible; seek the company and ask the prayers of the pious; attend every religious meeting, where I have a rational expectation of increasing my serious impressions; and shudder at the thought of banishing serious considerations by worldly business or pleasure." In accordance with this determination, the person, whose case has been stated, lays aside his worldly employment partly or wholly as he may be able, and applies himself to seeking *the kingdom of God and his righteousness:* and who will pretend, that by so doing, he stands chargeable with a breach of the fourth commandment?

Dr. B. himself teaches us, that "the common employments of the week will admit of that interchange of social offices, which is

adapted to the several ages and situations of men." That is, we suppose, men and women, the old and young, may visit each other; they may assemble for mere amusement; they may eat, and drink, and laugh, and play; they may spend afternoon and evening "amidst scenes of festive joy," as the Doctor expresses it; but they must not meet for religious improvement, on any one of the secular days: this would be an evident violation of the decalogue, which commands us to work "*every portion* of the six days." But what if some persons should say, as they certainly will, "We wish to promote our social enjoyment; we wish to employ our social faculties in the worthiest and best manner possible. For this purpose we wish to assemble frequently, that we may unite in reading the word of God and conversing upon it; in singing praises to our God and Savior; in praying for grace to perform all our social and relative duties; in rejoicing at the glad tidings of the conversion of sinners; in commiserating the unhappy condition of all, who are ignorant of the Gospel, whether in Christian or pagan countries; and in supplicating blessings upon all men, friends and enemies, Christians, Jews, Mahometans, and pagans. We feel the highest and purest gratification, while employed in these social duties; a gratification incomparably superior to any thing which can be experienced "amidst scenes of festive joy." We also become intimately acquainted with each other's wants and difficulties; we feel a much deeper interest in each other's happiness, than we otherwise should; and are able much more effectually to discharge the duties, which we owe to each other as Christians, than we could do, if we saw each other but seldom, and then while mingling in the busy world, or the promiscuous circle. We therefore ask the liberty of seeking our social pleasures, or at least a principal part of them, at religious meetings." What would Dr. B. say to such a representation?

It is very evident, that Dr. B.'s mind experienced some changes, while he was engaged in forming such an exposition of the fourth commandment as should interdict conferences. In the first place, he prohibited all meetings for religious worship, unless upon the Sabbath. But this would not do. He would involve in the same criminality with conferences all public fasts and thanksgivings, and all lectures preparatory to the communion. He would thus arraign before him the Governor and Council, and nearly all the clergy, as guilty of violating, and leading the whole community to violate, an express statute of the decalogue. He would also implicitly charge his clerical brethren in Boston with a similar breach of the divine law, repeated every week on Thursday, at the most busy hour of the day; at which hour they statedly entice the people to leave the labor of the six days, and attend a religious service "*not enjoined.*" Though very few are induced to desert their business, or their pleasure, by the enticement, it is not certain that this circumstance diminishes the criminality of the transaction. All these cases, doubtless, occurred to the mind of Dr. Bancroft; and, indeed, if we remember aright, the reverend gentleman him-

self has been known to preach in Boston, on one of the *six days*, thus holding a religious service *not enjoined*, and countenancing the same conduct in others; and, to make the offence still more aggravated, this was done in the midst of election-week;—a season full of temptations of a similar kind, when the bells are almost continually ringing to call the people away from their labors to join in "*unrequired offices of piety*," and when the metropolis is full of strangers, who may be expected to carry home the baleful example.

When all these things had occurred to the mind of the Doctor, he found it necessary to alter his rule entirely; and all that we can make of it afterwards is, that to attend religious meetings very frequently, or to sanction "a multiplication of religious meetings," is a very bad thing, and, if not forbidden in the decalogue, it is forbidden, and must be forbidden, somewhere else.

As some of our readers may not know what sort of religious meetings conferences are, and may have acquired an unreasonable prejudice against the name, when they would be highly pleased with the thing, we shall briefly describe the various assemblies which have been comprised under that general denomination.

1. A proper conference is a meeting of persons for purposes of devotion, and religious edification, at which the male part of the assembly engage in religious conversation. The conversation is usually prompted by some portion of Scripture, which is read and proposed for discussion. The speakers are usually persons well known by the hearers, and respected on account of their religious character. Some conferences are large, admitting many persons of both sexes, and all ages, and are frequented with great avidity by those who are in a state of concern for their souls. Other meetings of this class are confined to a few families, who meet at each other's houses for the purpose of enjoying this kind of social instruction. We have been long acquainted with conferences, as they are conducted in many different places; and do not hesitate to rank them among the most efficacious means of grace, and as being very powerful auxiliaries to the preaching of the Gospel. We are happy to say, that large conference-rooms are erected in many of our towns. No parish ought to be without a place well adapted to such meetings.

2. Various prayer meetings are held by ministers and private Christians, such as the monthly and quarterly prayer-meetings, and those, which are held, either statedly or occasionally, to supplicate the influences of the Holy Spirit. These meetings, though often called conferences, are wholly taken up with the exercises of prayer and praise, except that a brief exhortation is sometimes added by the clergyman. At the monthly concert missionary intelligence is frequently communicated.

3. Clergymen often attend religious meetings, which are principally held in the evening, and at which all the services devolve upon themselves. These meetings are convened in different parts of the parish, and accommodate different neighborhoods.

They are improperly called conferences. In these cases, the clergymen do in fact preach; though in a less formal manner, and with less preparation, than in their regular sermons on the Sabbath. What is lost, however, in regularity and accuracy of composition, is sometimes more than supplied by what is gained in animation and pathos. Let us not be understood to intimate, that clergymen always perform all the services, at religious meetings when they are present. At conferences, properly so called, ministers and private brethren alternately take part in the conversation and the devotional exercises.

Some of our readers may think it unnecessary to have given a description of meetings, which are perfectly familiar to them; not considering that others know nothing of conferences, except from the sneers of scoffers, or the misrepresentations of persons hostile to experimental religion. We are desirous, also, that the few readers of the Panoplist, who live on the other side of the Atlantic, and who are unacquainted with our manners and customs, should have it in their power to form some correct judgment concerning the tendency of meetings, which they often see mentioned in American publications. For this purpose we add, that social meetings of the kind described, whether called by the names of societies, conferences, or concerts of prayer, as conducted by Christians of the Congregational and Presbyterian denominations, are solemn, orderly, regular meetings. Instances of light and improper conduct are much less frequent in them, than in promiscuous assemblies for public worship on the Sabbath.

Are these meetings for religious improvement lawful upon any of the six days? We answer, yes; and defend this decision by Scripture, reason, history and experience.

There are many passages of Scripture, which implicitly warrant frequent meetings for social religious worship. We shall select a few. Perhaps no passage is more frequently, or more properly, cited in reference to this subject, than Mal. iii, 16, 17: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Dr. Bancroft need not be informed, that by them who *feared the Lord* are intended truly religious persons. Of such persons it was the peculiar characteristic, that they *spake often* one to another. The whole passage clearly implies, that these conferences were on the subject of religion. In what manner did God regard the patrons and promoters of them? He represents himself as listening to their conversation, and as testifying his approbation in the strongest and most affecting manner. Let all, who oppose religious meetings of the character here described, look well to it, lest they form a different judgment from that which God has expressed. Let them examine thoroughly, whether their opposition does not arise

from a lamentable deficiency of the fear of God. Those who *never* speak one to another, on the subject of religion, have great reason to conclude, that there is no book of remembrance kept for them; and to tremble, lest they should not be found among the jewels, which will for ever adorn the crown of the glorified Savior.

Again; Christ declared to his disciples, for the benefit of all succeeding ages, "Where two or three are *gathered together* in my name, there am I in the midst of them." The form of expression clearly indicates, that the act of *assembling* for social religious worship is peculiarly pleasing to the Savior: nor can it be pretended, that the meetings which he had in view, were to be confined to the Sabbath. The context excludes any such interpretation. We cannot but remark how different an impression is made on the mind by our Savior's discourses and example, from that which is made by Dr. Bancroft's arguments, if arguments they can be called, against the multiplication of religious meetings.

Immediately after the ascension of Christ, it is recorded of the Apostles, that they "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." We find soon after that a hundred and twenty were convened, doubtless for conference on religious subjects, and for social worship. Some of the effects of the great work of the Spirit on the day of Pentecost, are thus described: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." Is it possible to conceive of any example, which should more expressly authorize very frequent meetings for religious purposes, than the one which has been quoted? An example, which was set by all the Apostles of our Lord, which was followed by all their converts, and which was sanctioned by the ascended Redeemer, who carried on his gracious purposes of mercy by means of these multiplied meetings, is so entirely above the attacks of argument or sophistry, as not to need explanation or enforcement. The meetings were held *daily*, and a divine blessing *daily* rested on them. Had any of the apostles been of Dr. Bancroft's mind, they would have remonstrated with the people against this constant violation of the fourth commandment. They would have urged the brethren not to *suspend* their worldly pursuits; and they might have assigned a much more powerful necessity of unremitted labor, than Dr. B. can assign now; viz. a preparation for those days of persecution, which the infant church was soon to experience.

In the Acts and the Epistles there is a multitude of passages, which teach, by precept and example, the duty of convening very frequently for religious worship. It cannot be necessary to quote them and enlarge upon them. There is not a single text, which, by the most distant implication, can be made to condemn the hold-

ing of religious meetings, at any time when it is convenient to attend them.

What is taught in the most forcible manner by Scripture, is confirmed by the unbiassed dictates of reason and of common sense. Are the social powers of man to be applied to all other human concerns, but to be debarred from religion? Is our knowledge on all other subjects greatly increased, and deeply impressed on the mind, by the familiar lecture, and the animated conversation, and shall religion alone be debarred the use of these pleasing and powerful auxiliaries? But it is a waste of time to argue in so clear a case. The man, who loves religion, will love to converse upon it; the man, who leads a life of prayer, will love to unite in prayer with the social circle, as well as with the great assembly; the man who feels the great realities of the world to come will seize every opportunity to awaken the sinner, and comfort and animate the true disciple. All the logic in the world will not induce him to smother in his own bosom the best feelings of his heart. Religion would be gloomy, indeed, if men were forbidden to communicate their thoughts respecting it, and were thus excluded from some of the most promising means of becoming useful on earth, and of preparing for heaven.

The history of the church in every age will testify, that the most pious ministers and people have uniformly practised, and delighted to practise, just such methods of exciting attention to religion, and of keeping their own hearts awake and alive to God, as are practised by the frequenters of conferences and prayer-meetings at the present day. The late Dr. Dwight, whose name we would mention with great respect and affection, used to say, that he had attended to the history of the church with a view to this particular subject; and that whenever and wherever there had been a remarkable revival of vital godliness, just such religious meetings have been held, and just such doctrines have been preached, as are the common means and attendants of religious awakenings in our times. Such were the meetings in which Baxter poured out the desires of his holy soul in prayer: and such were the doctrines which flowed from his persuasive tongue. Such were the meetings, which were the constant theme of ridicule and scoffing, in the profligate reign of Charles the second; and which were prohibited by that most odious and tyrannical engine of bigotry and licentiousness, the Conventicle Act.

If we leave history, and appeal to the experience of the pious, we shall come to the same conclusion. It will be alleged, perhaps, that this is an assumption; and that we take it for granted, that the frequenters of religious meetings are of course pious. But we are willing to take any proper criterion of piety. Pass through our country; become acquainted with the character of the members of our churches; find those who are most conscientious in their dealings, most punctual and devout in attending family worship, most ready to bear testimony in favor of religion, most faithful in admonishing and reproving others, most thoughtful respecting death

and the world to come, most intimately acquainted with the Scriptures, and most apt to seek for enjoyment in contemplating the character and government of God, and in holy communion with their Redeemer. When these persons are found, take them to a religious conference, and inquire whether they approve of such a meeting. The answer will be, in ninety-nine cases out of a hundred, that they *do* most emphatically.

Let Dr. Bancroft inquire who are the men, that feel most heartily opposed to conferences and prayer-meetings. Admitting, as we cheerfully do, that some well-meaning persons may have received a dislike to them, through prejudice and misrepresentation, it is no more than truth to say, that men notoriously destitute of religion are almost universally opposed to them. When such meetings are first set up in a town, every drunkard, every reviler and scoffer, is almost sure to raise his voice against them, and to make them a standing topic of his sneers and reproaches. Unhappily he is often joined by persons of a more decent character, who cannot bear the humbling truths of the Gospel, and who keep themselves at a great distance from every thing that looks like experimental religion. In short, an intimate acquaintance with the characters of those, who are most violently opposed to social meetings for prayer and religious improvement, will satisfy the considerate Christian, that there must be something *very good*, in a thing which is thus opposed; just as the extravagant and malignant hostility to the name of Calvin, considering who *they are* that indulge it, proves him to have been an eminent servant of God, and an illustrious benefactor of mankind.

Dr. Bancroft pleads against conferences the authority of the fourth commandment. We advise him to look around upon his auxiliaries, and see whether they are remarkably strict in observing that commandment, or any other: we mean those auxiliaries, who exhibit the most active opposition to religious meetings. Are they not the same kind of men, who enacted and enforced the infamous Conventicle Act already mentioned; either bigoted formalists in religion, or profane, light-minded, and immoral in their lives?

The grand objection to frequent religious meetings, which Dr. Bancroft insists upon, is the suspension of labor which they occasion; or, in other words, the waste of time. But is the waste of time his real objection? Whatever the fact may be with him, we are well assured, that the waste of time is *not* the real objection with those who frequently bring it forward as such. One reason of our assurance is, that they make no complaint concerning the waste of time in a thousand other ways. Thus, for instance, a gang of equestrian performers may come to a town, and may draw together crowds of people every evening in the week: All this is very well; for the people need relaxation and amusement after their hard labor. Serious persons, however, instead of going to the circus, choose to hold a religious conference. This cannot be tolerated; and the guilty individuals are addressed in the language of Pharaoh; "Wherefore do ye let the people from their

works?" "They be idle; therefore they cry, saying, let us go and sacrifice to our God." The gang of equestrians may carry five or ten thousand dollars from a single city as the reward of their dexterity; they may even carry it *out of the country* too; and no remonstrance is made by a certain class of persons. But let a society of religious females raise a hundred dollars, for the support of missionaries abroad, and a sorrowful complaint is heard, that so much money should be *carried out of the country* for so useless a purpose. A day is coming, when all vain pretences will be brushed away like a spider's web, and when the real motives of action will be disclosed.

The argument of Dr. B. reminded us of a passage in Dr. Witherspoon's Characteristics, which we shall quote. Some of our readers may need to be informed, that the *moderate party* in Scotland greatly resembled the present *liberal party* in this country. The seventh maxim laid down by that great man, for the regulation of the moderate party, is as follows: "A moderate man must endeavor, as much as he handsomely can, to put off any appearances of devotion, and avoid all unnecessary exercises of religious worship, whether public or private."

While discussing this maxim, and urging it upon the moderate clergy, he thus addresses them:

"Being members of church judicatures, and we hope the majority in most of them, the moderate party can discourage and stifle all motions for extraordinary fasts or thanksgivings; which experience has taught us serve only to promote idleness and discourage industry. Upon the day that Henry V. fought at Agincourt, a solemn fast was kept in England for his success; and some historians are pleased to say, that the prayers of the nation had some share in procuring the victory; but later histories have disproved this; and now it can be demonstrated upon paper, that a fast day in Scotland loses 50,000*l.* to the nation, while nobody can make any calculation what it wins." *Witherspoon's Works*, vol. iii, p. 235.

By the same process of calculation it can be made to appear, that every fast day costs the people of Massachusetts more than $100,000.

One of our correspondents was greatly perplexed several years ago, in an attempt to learn what could be the *real* ground of opposition to conferences. It appeared, on examination, that every one of the *ostensible* reasons, which are commonly assigned against them, may be alleged with much greater force against balls; which, however, the enemies of conferences are very willing to tolerate. After the production of nine or ten of these reasons, and a satisfactory conclusion that they could not be the true reasons, our correspondent gave up the pursuit in despair. We quote a paragraph as applicable to the subject before us:

"I had heard it said, that people neglect their business to attend night-meetings; that they spend more time than they can afford, more than they ought to afford: in short, that conferences are too expensive.

But I soon perceived, that this objection could be sincere only on the ground of the excess of the expense of conferences above that of balls; for though the one class of associations costs time chiefly, and the other money chiefly, yet if, in fact, they are equally expensive, then, so far as relates to expense, they should be equally condemned, or equally tolerated. As it seemed clear to me, that the time, and extraordinary dress, and immediate expense, of four balls, would exceed the expense of two hundred evening conferences, I was forbidden to conclude, that people, who are able to estimate relative expenses as well as myself, could satisfy themselves in their opposition to conferences, on the ground of economy. Especially, since tea parties and evening visits, commonly occupy as much time without censure, as is devoted to religious meetings, though the expense be far greater." *Panoplist for Dec.* 1811, p. 296.

In his address to farmers and mechanics, Dr. Bancroft says: "Worldly employment is incumbent on you through the week. On the six days, therefore, your advantages for the acquisition of knowledge must be comparatively small, and your opportunities few for close and continued meditations upon religious subjects." p. 31. Now Dr. B. cannot be ignorant, that farmers and many mechanics are not able to pursue their labors after dark. He knows very well, that these classes of persons have long winter evenings at their disposal; and as he has told them, that their religious advantages during the week are *small*, what reasonable objection can he have to their spending in religious meetings some part of that time, which cannot be devoted to their worldly employments?

Considering the general character of the party to which Dr. Bancroft is attached, we were not a little surprised to read the following sentence: "Catechisms put into your hands will afford you some assistance in the endeavor to establish in their tender minds* the great doctrines of the Gospel, and the important duties of the Christian character, and to give them some worthy apprehensions of God who made them, and of the Savior who died to open for their entrance the gate of immortality." p. 34. It seems lawful, then, to make use of *catechisms*, notwithstanding some clergymen of the liberal party are accustomed to speak of them with supreme contempt; nay more, it is lawful to *put catechisms into the hands* of parents, to assist in the religious education of children. These catechisms are to contain the *great doctrines of the Gospel*, and to impart *worthy apprehensions of God, and of the Savior*. Of course they must contain a *creed:* yes, a Christian creed, that object most odious and abhorred in the view of the liberal party, is now recommended by Dr. Bancroft to be put into the hands of parents and children. As this creed is to impart worthy apprehensions of Christ, it would seem that it must teach the character of Christ, and as it is designed for children, it would seem necessary that it should be plain, precise, and definite. We hope, therefore, that Dr. B. will never be found joining in the senseless clamor against creeds and catechisms.

* Dr. B. is speaking of children.

However we may differ from Dr. Bancroft in other things, we are happy to agree with him respecting the perpetual authority of the fourth commandment. It has been a favorite object with some of his liberal brethren, both in Europe and America, to deny that the Sabbath is binding upon the Christian world. They urge, in substance, that it was abolished with the ceremonial observances of the Jews. But Dr. B. holds to the fourth commandment in the strictest sense;—not only that it enjoins the observation of the Sabbath, but that it compels all men to labor "every portion of the six days." Though we cannot accede to the latter part of this statement without qualification, we most cordially unite with him in urging the duty of keeping the Sabbath holy. As exertions are now making to prevent violations of the sacred rest, we cannot but desire that he and his friends should add the weight of their influence. Unless we are altogether deceived, this would be a much greater service to the church and the community, than any which can be rendered by opposing religious meetings on the other days of the week.

ART. VI. *Neal's History of the Puritans.* Vol. II. Boston; 1817. 8vo. pp. 600. Price $2 in boards.

(Continued from p. 82.)

THIS volume embraces the period from the death of Elisabeth to the commencement of the civil war in 1642, including some of the most eventful years of English history. It contains an account of those persecutions, which led to the settlement of New-England, and drove into exile such men as Robinson, Cotton, Norton, Hooker, Mather, &c.—men of great learning, eminent piety, and unwearied application to their pastoral duties. It lays before the reader, in chronological order, the principal facts which rendered the administration of Laud so odious to the British nation, and will cause his name to be abhorred through all succeeding ages. It exhibits the process by which two weak kings, under the influence of bigoted and unprincipled counsellors, were able gradually to disaffect the nation towards those forms of government in church and state, which had been previously established by long usage with the universal and hearty concurrence of the people. To whatever else the revolution, which brought Charles to the block, may be ascribed, it ought not to be ascribed to popular fickleness. The best part of the nation had groaned long under oppression; and there was in fact no probable method of obtaining redress, but by depriving the king and his minions of their power. The political troubles of that period were in a great measure owing to the antipathy, which proud, insolent, ambitious dignitaries of the church felt to real religion. Had there been less virtue, integrity, and conscientiousness, on the part of the non-conformists of those days, there would have been less resistance to superiors, and less exasperation and oppression on their

part. Persecution will not be long continued against those, who yield readily to the wishes of their persecutors.

There are two points of comparison between the tendency of Calvinism and that of Arminianism, which the volume before us brings forcibly to mind, and which it may be proper to mention.

The first is, that Arminianism, like other errors, spreads much more rapidly by secret arts, and in silence, than by open manly controversy. This has uniformly been the case. Mr. Neal says, in his preface, speaking of the times succeeding Archbishop Bancroft's persecutions,

"Arminianism was at this time both a church and state faction; the divines of this persuasion, apprehending their sentiments not very consistent with the received sense of the thirty-nine articles, and being afraid of the censures of a Parliament or convocation, took shelter under the prerogative, and went into all the slavish measures of the court to gain the royal favor, and to secure *to their friends the chief preferments in the church.* They persuaded his majesty to stifle the predestinarian controversy, both in the pulpit and press, and would, no doubt, in a few years have got the balance of numbers on their side, if, by grasping at too much, they had not precipitated both church and state into confusion." p. viii.

The Scriptures have repeatedly given it as a distinguishing characteristic of religious error, that it is accustomed *to creep in privily.* Thus it was with Arminianism in Great Britain, and in this country. Thus it has been with Socinianism. We do not deny, that champions of both these schemes have been frank and bold: we speak of the generality of the ministers, who have been engaged in making proselytes to these sects, when they have been a minority. But look at the records of Calvinism. Have its advocates been afraid or ashamed to avow their opinions, and to propagate them openly, though in ever so small a minority?

Again; it is notorious, that Laud and the other violent Arminians were desirous of abolishing the strict observance of the Sabbath, by inducing the people to engage in plays and sports on that day; while the Calvinists, that is the *doctrinal puritans*, as they were called, were remarkably strict in observing the Sabbath, and in all the duties of Christianity. Indeed, a strictly sober, devout, religious life exposed any man, whether of the clergy or laity, to ridicule, obloquy, suspicion, and persecution. Among the reasons why the more pious part of the community rejoiced at the fall of the bishops, the historian assigns the following: "Because they made a stricter inquiry after those who fasted and prayed, *and joined together in religious exercises*, than after those who were guilty of swearing, drunkenness, and other kinds of debauchery; and because they discouraged afternoon sermons *and lectures*, and encouraged sports and pastimes on the Lord's day." p. 533.

We copy the following account of Dr. Leighton's trial, as a specimen of the kind of justice, which was administered by the star-chamber.

"But Dr. *Alexander Leighton*, a Scots divine, and father of the worthy and celebrated prelate of that name, so highly commended by Bishop *Burnet* in the history of his Life and Times, met with severe usage in the star-chamber, for venturing to write against the hierarchy of the church. This divine had published during the last session of parliament, an *appeal to the parliament; or, Zion's plea against prelacy*, wherein he speaks not only

with freedom, but with very great rudeness and indecency against *Bishops;* calling them *men of blood*, and saying, that we do not read of a greater persecution and higher indignities done towards God's people in any nation than in this, since the death of Queen *Elisabeth*. He calls the prelacy of the church antichristian. He declaims vehemently against canons and ceremonies; and adds, that the church has her laws for the house of God. He styles the queen a daughter of *Heth*, and concludes with saying, what pity it is that so ingenuous and tractable a king should be so monstrously abused by the bishops, to the undoing of himself and his subjects Now though the warmth of these expressions can no ways be justified, yet let the reader consider whether they bear any proportion to the sentence of the court. The cause was tried June 4, 1630. The defendant, in his answer, owned the writing of the book, denying any ill intention; his design being only to lay these things before the next parliament for their consideration. Nevertheless, the court adjudged unanimously, that for this offence *the doctor should be committed to the prison of the Fleet for life, and pay a fine of ten thousand pounds; that the* HIGH COMMISSION *should degrade him from his ministry; and that then he should be brought to the pillory at Westminster, while the court was sitting, and whipt; after whipping, be set upon the pillory a convenient time, and have one of his ears cut off, one side of his nose slit, and be branded in the face with a double S.S. for a sower of sedition: That then he should be carried back to prison, and after a few days be pilloried a second time in Cheapside, and be there likewise whipt, and have the other side of his nose slit, and his other ear cut off, and then be shut up in close prison for the remainder of his life.* Bishop *Laud* pulled off his cap while this merciless sentence was pronouncing, and gave God thanks for it!

"Between passing the sentence and execution, the doctor made his escape out of prison, but was retaken in Bedfordshire, and brought back to the Fleet. On Friday, Nov. 6, part of the sentence was executed upon him (says bishop *Laud* in his diary) after this manner: "He was severely whipt before he was put in the pillory. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose slit. 4. Branded on the cheek with a red-hot iron with the letters S. S. On that day seven-night, his sores upon his back, ears, nose and face, being not yet cured, he was whipt again at the pillory in Cheapside, and had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of his nose, and branding the other cheek." He was then carried back to prison, where he continued in close confinement for ten years, till he was released by the long parliament. The doctor was between forty and fifty years of age, of low stature, a fair complexion and well known for his learning and other abilities: but his long and close confinement had so impaired his health, that when he was released he could hardly walk, see, or hear. The sufferings of this learned man moved the people's compassion; and, I believe, the records of the inquisition can hardly furnish an example of equal severity." pp. 235—237.

RELIGIOUS INTELLIGENCE.

EIGHTEENTH ANNUAL NARRATIVE OF MISSIONARY LABORS, PERFORMED UNDER THE DIRECTION OF THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

(Concluded from p. 88.)

An extensive field is opening to the west and south, and a vast region of country yet lies waste. The people, though numerous, are, in a great measure, destitute of Ministers, Bibles, and every means of religious instruction; and are, literally, perishing for lack of vision. The States of Tennessee, Kentucky, and Indiana, with the Missisippi, Illinois and Missouri territories, have been thought to open an ample field for missionary labors, which promises great good to souls. The Trustees have, accordingly, appointed some to visit those distant places. One of these is the Rev. Nathan B. Derrow. He commenced his tour to the west, from the Connecticut Reserve, last June. He, from thence, by a circuitous route, passed through the interior of Ohio to Indiana, as far as Jeffersonville. From thence he communicated an account of his journey and labors on the way, as well as his future prospects.

Mr. Derrow found, by the best information he could obtain, that the whole State of Ohio contains 35 counties, comprising a population of about 350,000 souls; and that there are no more than about 50 Presbyterian and Congregational Ministers to supply the whole State. He found in travelling through Ohio that, in some parts, for 50, or 60, and some instances for 90 miles, there is not one Minister, nor a single regularly organized congregation.

In his journey to Jeffersonville, Mr. Derrow visited and preached in a large number of settlements. In performing this part of his travels he spent 14 weeks; in which he rode 1009 miles; preached 71 times; planted one church; baptised 29 children and one adult. He notes in his journal, "It is but just to observe that while passing through regions where the light of divine truth does but faintly shine, and the prospects of religion are darkened by clouds of error and corruption, I have every where (with few exceptions) been received with cordiality, and treated with respect."

When Mr. Derrow wrote the letter alluded to above, which was the 26th of September, he proposed, after spending a few weeks in that part of Indiana, to go north to fort Harrison, and then down the Wabash, and proceed to explore the Illinois territory.

The Rev. Messrs. Stephen Mason and Herman Halsey, having been appointed to Kentucky, and received ordination as Evangelists, entered on their mission the beginning of June. After a journey of 30 days they arrived safely in Kentucky; and having obtained the best information they were able, they concluded to spend the summer in the northern counties of the State, as affording the greatest prospect of usefulness. By the latest accounts, which were from Mr. Halsey, the 26th of August, and from Mr. Mason, the 6th of September, they were laboring in different parts of the northern counties; but expected soon to proceed to the south western part of the State. They agree in their accounts of the deplorable state of morals and religion, and the imperious call for ministerial labors. In most places they have been cordially received, and hospitably entertained; and the people were generally disposed to hear the word.

The Rev Joseph Treat was appointed, last May, a Missionary to Indiana. He set out from New Milford on the 4th of June, and pursued his journey through Washington county, in Pennsylvania, into the State of Ohio. He passed through the north part of Ohio, spent some weeks on the Connecticut Reserve, visited the counties on the head waters of the Muskingum, and then down through the middle of the State, into Indiana. This route took up the most of the summer. He wrote from Lawrenceburg the 14th of October. He was then expecting before winter should set in, to make a tour through the south part of the State.

In the month of August, 1815, the Rev. Daniel C. Banks was appointed a Missionary for one year to Kentucky. He commenced his journey to that region on the 7th of November. From Pittsburg he passed through several counties of Ohio, adjoining and lying south of the Connecticut Reserve, visited the settlements on the head waters of the Scioto river, and then down the river to Chillicothe. From thence he pervaded a part of Indiana, and crossing the Ohio river into Kentucky, he passed through and preached in the settlements lying in his route to Louisville, at the falls of the Ohio, 640 miles below Pittsburg. After spending a few days at Louisville, he took a small circuit

into Indiana, preached several times, visited a number of families, some of which were from Connecticut, and then returned to Louisville. At this place he received a call from the Presbyterian church to become their Pastor. A compliance with this call he thought to be his duty, and, of course, concluded to leave the country, and return home to make arrangements for the removal of his family. On his way home he preached in the destitute regions, through which he passed, as often as opportunity presented.

In consequence of an appointment as a Missionary to Kentucky, Mr. Banks is now fixed in the ministry in that region, where the pointings of divine providence indicate extensive and great usefulness. How often do men use the means God appoints, not knowing the end He has in view! We are many times led in a way which we know not. God's providence is a great deep!

During his whole journey, which was performed between the 7th of November, and the middle of March, Mr. Banks travelled 1842 miles; preached 54 times; baptised 3 children; visited many families, and a number of schools, catechising and instructing the children and youth.

In his journal he observes, "Wherever I came, I was gladly received. Wherever I preached, the people were attentive and solemn. In every place I found a few pious people, who seemed, in the good providence of God, to be placed there, that they might, by their prayers, example and influence, do good to those around them." He witnessed no general attention to religion in any place; but individuals in several places were deeply impressed, and earnestly inquired what they should do to be saved.

The Rev. Cyrus Kingsbury has had and accepted an appointment to Tennessee. A communication has been received from him, of June 15th, 1816. He was then at Staunton, county of Augusta, and State of Virginia. He gives an account of some parts of Virginia through which he had passed, as lying waste, and almost entirely destitute of religious instruction.

He expected when he wrote, to be in Tennessee in about a fortnight. But he says, "I know not what I shall do. I am but a feeble man, and almost the whole region, on every side, lies destitute."*

Letters have been received from the Rev. Salmon Giddings, and the Rev. Timothy Flint, two Missionaries to the remote regions to the westward.

By letters from Mr. Giddings it appears, that he had performed the various duties of a Missionary, at St. Louis, in the Missouri Territory, and a large number of settlements in those parts. The people where he travelled were generally disposed to attend on religious instruction, and some would go ten miles to hear a sermon. He had formed a church at Bellevue; and had agreed to visit the people at Bonhomme, and form a church there in September.

Mr. Giddings notices, in his letter of August 26th, that he had found a great increase of attention to the word since his arrival in that country. Many of the people had never before heard a Presbyterian. The most of the preaching in all that region had been by travelling Methodist preachers, who, as is common with such as have great

*Since this Narrative was written, a letter has been received from Mr. Kingsbury, giving an account of his arrival in Tennessee, and of missionary labor performed by him, the particulars of which will be contained in the next annual Narrative.

zeal and little knowledge, had exerted themselves to excite prejudice against Ministers of the Presbyterian order. But these prejudices, Mr. Giddings found, were growing less; and the prospect greatly brightening in favor of evangelical truth.

Mr. Flint wrote three letters from Cincinnati, viz. January 18th; February 12th; and March 20th. In his letter of January 18th, he mentions having fixed a few stations where he could go at regular intervals, and alternate his labors. This method he thought the best calculated to promote the objects of the mission. It would give time to spread extensive information as to the time and place of worship, and collect more hearers, than could be brought together to attend the services of a continually travelling Missionary. When this letter was written, he had made one excursion over the great Miami, to Whitewater, on the western verge of the State, and preached both in Ohio and Indiana. The people there received him with cordiality and gratitude, and he had considerable and solemn audiences.

One of his stations is at North Bend, a village on the Ohio, 17 miles below Cincinnati. General Harrison, late Governor of Indiana, a gentleman very friendly to the mission, politely offered his house as a place of worship. How strikingly true it is, that in every part of the world where the Gospel is sent, the Lord raises up some to be friendly to the cause, and give it aid and support!

In this letter Mr. Flint observes, "My heart sinks within me, when I observe the manner in which the people, in general, spend the Sabbath; the horrible profanity which, every where shocks the ear, and the lamentable destitution of the first rudiments of learning among the children and youth."

In his letter of February 12th, Mr. Flint observes that the need of missionary labors every day more fully unfolds itself. He says, "I had yesterday, at General Harrison's, 200 hearers, where the first time I preached I had not 30. The house was crowded, and so large a congregation was never seen in the place." He adds, "The serious every where beg me to represent the deplorable destitution of religious instruction."

In Mr. Flint's letter of March 20, he informs that he had been laboring as a Missionary in that quarter since the last of November; that he had preached three and four times a week; that he had been every where kindly received; and that he had formed two societies, one at Newport, and the other at North Bend, which give promise of some stability and permanence, after he should leave them. He had, at that time, made an excursion through some parts of Indiana and Kentucky, in which he rode 300 miles, and preached repeatedly.

When that letter was written he determined on going to St. Louis and its vicinity, being persuaded that missionary labors were more needed there than in Ohio, and the parts he had visited. To this determination he was induced, not only by the best advice he could obtain in his tour to Kentucky, but by a letter from a gentleman at St. Louis, who appeared very friendly to the great object of the mission. The gentleman writes thus: "Should you feel willing to come to St. Louis, and not tire, or faint on the way, I have no doubt that, under God, you might be the instrument of bringing many souls to Christ; and be the founder of the first branch of the Presbyterian church in St. Louis."

By letters since received, it appears that Mr. Flint arrived at St. Louis with his family in May, where he continued, preaching and instructing a school, till September, when he removed to St. Charles, a town about 20 miles north west of St. Louis, on the Missouri. In his last letter, he mentions that he proposed to establish his family at St. Charles, and preach there, and at several other settlements in that vicinity.*

From the foregoing facts, it will be seen that our Missionaries have traversed a vast extent of country, and preached the Gospel, probably, to hundreds of thousands of our fellow sinners, who otherwise would not have heard the blessed sound.

Will any say, What need of all this? Could not the Lord convert, comfort, and save souls, without all this labor, and toil, and expense? Yes, if he saw fit. And so he could have converted, in the first age of Christianity, the myriads that were brought to Christ, in the various provinces of the Roman empire, without the labors of Paul and his fellow Apostles. But this was not his plan. The Lord brings his purposes to pass by means. He has appointed the means by which he will save sinners. And it is in the use of means that we are to expect his blessing. While it is true that Christ is a "Light to lighten the Gentiles, and the glory of his people Israel;" it is equally true that he hath appointed his ministers to bear his message, and to be his witnesses, "both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." The Gospel is to shine upon all lands, and eventually to enlighten the whole globe. This is the plan and promise of God. But in accomplishing this, men are to take an active part; they are to be active instruments in the hand of God.

The Trustees are happy in the belief, that the good people of Connecticut will rejoice with them, that the Lord appears to be extending his kingdom, enlarging his church, and building up Jerusalem. Yea, it is a cheering and animating consideration, that while some of the precious friends of Jesus have been strengthened, nourished, and led to increased joy in the Lord; probably, not a few, by the same means, have been brought out of spiritual darkness, into the light and liberty of the Gospel and kingdom of Christ.

The Lord is doing a marvellous work in the day in which we live. The gospel is spreading over the dark regions of the globe. The Bible is making its way to the heathen tribes of the earth. The Christian world is alive to the importance of sending the bread of life to the starving and perishing millions of the human race. The darkness of paganism is receding before the rising of the Sun of Righteousness, *with healing in his wings*. These things, it is thought, manifest the dawning of that blessed day so much the subject of prophecy.

Blessed is he that saves a soul from death! Blessed is he who is instrumental of sending the Gospel to the destitute! Every exertion of the kind, by the friends of Christ, is helping forward the Lord's work, and aiding the advancement of the blessed epoch, when "The

* Several other Missionaries have labored in the service of the Society, in the course of the year, whose journals were not received in season for insertion in this Narrative. A particular account of their labors will be published next year.

earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and when,

> "Jesus shall reign where'er the sun
> Does his successive journies run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more."

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees, Jan. 2, 1817. Attest, ABEL FLINT, *Secretary.*

Abstract of the Receipts and Expenditures of the Connecticut Missionary Society for the year 1816.

RECEIPTS.

Avails of the annual contribution in May through the whole state,	$3,473 64
Amount of contributions in the new settlements,	601 10
Donation from Benj. Beecher, of Cheshire,	150 00
From Societies and individuals,	144 16
Avails of books sold,	4 13
Interest and income of stock,	1,646 29
	$6,019 32

EXPENDITURES.

Paid to thirty missionaries, employed by the Society to labor in Ohio, New York, Kentucky, Pennsylvania, Tennessee, Vermont, Indiana, and Missouri Territory,	$5,466 38
Salaries of the Treasurer and Secretary,	200 00
Books, transportation, and rent of depository,	264 68
Taxes on land belonging to the Society in Ohio,	20 99
Printing, stationary, postage, &c.	117 98
	$6,070 03

The balance in the hands of the Treasurer, all belonging to the permanent fund, is $31,583 65.

Some donations were made to the Society in books, and above 5,000 books and tracts were distributed by the Society during the year. The whole number of books and tracts distributed by the Society is almost 36,000, including many Bibles, and other bound volumes.

AMERICAN MISSIONARIES.

Extracts from a letter, written by Messrs. Newell and Hall to the Rev. Dr. Worcester, dated May 3, 1816.

[After stating the disappointments they had experienced, in not receiving letters sent from this country during the war, and various particulars relative to the communications which they had previously made, the writers observe, that they had recently received the letters sent out by the missionaries to Ceylon, Oct. 1815. Extracts follow:]

"THE arrangements made by the Board, and communicated in your letter of October, are perfectly agreeable to us; and the system you have directed us to adopt will go into operation from the commencement of the present month.

"We received information of the arrival of our brethren in Ceylon about a fortnight since. They are kindly received, and have assurance of the favor and protection of His Excellency Sir Robert Brownrigg, the Governor. We have advised, that three of them should immediately fix on the Tamul language, as that in which they are to preach the Gospel to the heathen; leaving it for Providence

hereafter to determine, whether they shall continue in Ceylon, or labor on the neighboring peninsula, where the same language is spoken by seven or eight millions of people. We have also recommended, that the other two, (brother Bardwell, from his knowledge of printing, to be one of them,) should come, as soon as possible, to Bombay, to strengthen the mission here. It is by no means certain, however, that they will be allowed to stay here. All we can say is, that we consider it of so much importance to have our number here increased, and particularly that there should be one or two females in the mission, that we thought it expedient to recommend the measure abovementioned If it succeeds, we shall greatly rejoice; if it fails, our brethren, we have no doubt, will be allowed to return to Ceylon. If you have received our last letter, you have learnt, that about six months ago the Governor, having received communications from the Court of Directors, which authorized him to act his own pleasure respecting our remaining here, immediately gave us his full and cordial permission to remain and pursue the work of our mission, wishing us much success in it. This gives us strong grounds to hope, that he will be favorable to our brethren.

"We rejoice to hear, that you approve of our plan of schooling. By the enclosed letter you will see the present state of our schools. We cannot now enlarge on that subject."

"On account of circumstances, detailed in our journal, our preaching in English has been suspended. We may think it expedient, perhaps, to resume it again in a change of circumstances. Preaching the Gospel to the heathen, in their own language, which we consider as our great and principal work, is continued regularly every day. The *manner* of our preaching to the heathen you will be able to learn from a private communication of Mr. Hall's forwarded last week by way of Calcutta." [This communication was published in the two last numbers of the Panoplist.]

"Respecting the subject of translating, we beg leave to refer to the enclosed letter. We have already informed you, that the Bible Society here have requested Dr. Taylor to translate the Gospel of Matthew into Guzerattee and Mahratta.

"In a former letter, we mentioned that we consider it very desirable that there should be a Mahratta printing press in this place. There is at present no press nearer than Bengal, at which printing can be executed in the character which is most familiar to the Mahratta people, and in which, we think, all religious books, designed for that people, should be printed. There is not, so far as we know, any part of the Sacred Scriptures extant in the Mahratta language in the character in which the Mahratta books are almost universally written; and which, of course, seems to be the proper character in which the Bible should be presented to the people. The communication by water, between this place and Calcutta, is more difficult than between Boston and London. You will therefore easily perceive how inconvenient it must be for us to be dependent on a press in Bengal for the printing of every tract, Gospel, or school-book, which we may want for immediate use. We have written to our brethren at Serampore, to ascertain whether they would furnish us with a fount of Nagree types, but we have not received any answer. They have the moulds and punches, and could probably afford us the types at a quarter of the expense of getting new punches made. We hope for an early communication from you on this subject, which is of the first im-

portance to the mission in this place. We forgot to mention in our last, that in October we sent to London for a number of books, to the amount of about 30*l.* which we wanted very much for immediate use. Mr. Nesbit, the bookseller, will probably draw on Mr. Evarts.

"The mission lately established at Surat is prospering. Mr. Fyvie, one of the missionaries there, was visited a few months since with a severe illness, which rendered it necessary for him to leave Surat for a season. He and Mrs. F. were with us about two months. Mr. F. is now perfectly recovered, and has returned to his station Brother and sister Judson were well, the last time we heard from them. We have not heard from brother Nott since his departure in October last.

"The long expected arrival of our dear brethren and sisters in Ceylon has greatly rejoiced our hearts, and given renewed occasion to bless the Lord for all his mercies to us, and to our beloved patrons at home. We remain, reverend and dear sir, yours very affectionately, G. HALL, S. NEWELL."

The following extracts are from another letter to the Rev. Dr. Worcester, received by the same conveyance, and dated May 25, 1816.

"On the 7th inst we were happy in receiving a very friendly letter from the Rev. Mr. Thomason, saying, that we could be furnished with the types in *Calcutta* for twelve hundred rupees; that they could be prepared in three months; and that he should be happy in procuring them for us: also adding, "I agree with you in the expediency of your having a press of your own. Without a printing establishment no missionary proceedings can prosper greatly."

"The expense of the types was much less than we expected, and we thought that we ought to lose no time in getting them in readiness. Accordingly, we wrote the next day to Mr. Thomason, desiring that the types might be prepared and sent to us as soon as practicable; and that the expense of them should be taken out of the next remittance that arrives for us in Calcutta. We expect the press will be ready for printing by the end of the year, and that the whole expense of it will be about two thousand rupees. We shall immediately begin to print one of the Gospels, probably Luke. It will fill about 100 pages 8vo. The paper for 1000 copies will cost a little more than 200 rupees. When one of the Gospels is printed, we shall probably proceed immediately to print the Acts, and afterwards some Scripture and other tracts, &c. But we shall find a difficulty in procuring paper. The quantity brought to this country is not great; nor is it proper *printing* paper; and it is in general very dear. It therefore appears expedient to us, that the Board should immediately send out a quantity of paper from America, or (which would probably be the most expeditious and the least expensive way,) that they should order a quantity to be sent directly from England to Bombay for us. The quantity which we would propose to have sent in the first instance, would be 100 reams. If we should not be in immediate want of so great a quantity, it would be needed in a short time, and there would probably be a saving in sending the same quantity at once, rather than at different times.

"We deem it of great importance that the paper should be of a good quality. There is a plenty of country paper, which we might get cheap; and thus we might make the things which we print *cheap*. But we think, that already time and money enough have been injudi-

ciously spent, by printing the Scriptures on paper so bad as to render the impression in many places quite illegible, and of course useless. The ignorance and the indolence of the heathen; their indifference to all religions but their own; their being unaccustomed to reading, especially a printed character; the hostility of their own moral sentiments and feelings to the religion of the Gospel; and the constant allusion in the latter to things of which they are entirely ignorant; are great and unavoidable difficulties in the way of their reading and understanding the Scriptures, when put into their hands. If to all this is added a vexatious difficulty in *reading*, arising from the badness of paper and printing, what good can be expected?"

"In our letters for a year past, we have repeatedly expressed our desire and intention, should our lives be spared, of translating and printing the whole Bible in the Mahratta language. We are aware, that it will, of course, be asked, why we undertake this great and expensive work, since it is well known, that the Bible has already been *translated*, and the greater part of it *printed*, in this language? We have before given the substance of our reasons. They appear to us very obvious.

"We are in the midst of the people who speak this language. We daily read their books in it. We *hear them speak* it; and we *daily preach* in it to the people. Under such circumstances, allowing us to be men of ordinary capacities and attainments, must we not be able to make a better translation than can possibly be made in a place far removed from the country where the language is vernacular, and by persons, who never saw the people that speak it? Again; the *study* and *use* of this *one* language is to be the main business of every day of our lives. We think it most obviously our duty to undertake the *translation* of the Bible.

"For similar reasons, we think it manifest that the *printing* should be done in the country where the language is spoken, and under the eye of the translator, rather than in a foreign country, far removed from the translator. How absurd it would be to suppose, that the Scriptures, in all the languages of Europe, should be printed no where but in London! But in some respects, it would be still more absurd to suppose, that the Scriptures, in all the various languages of India, should be printed in one place only. The prolix and intricate alphabets of these languages, and their numerous and critical vowel marks, points, &c. upon which correctness and perspicuity materially depend, present difficulties which have no parallel, in European languages. Without the most patient, laborious and critical attention to the printing in all its stages, a correct version of the Scriptures cannot reasonably be expected.

"The Board will probably think it proper, that the expense of setting up the press and of translating and printing the Scriptures, should be defrayed out of that part of their funds, mentioned in the seventh section of the act of their incorporation.

"We suppose that our brethren at Ceylon will find it expedient soon to reprint some detached parts of the Tamul Scriptures, in small portions for distribution. They probably will not think it expedient, in the first instance, to have a printing establishment of their own; since there are already several presses at work in Ceylon; and since there is an entire and able version of the Scriptures in print.

"It is impossible, at present, to make an accurate estimation of the sums which may be needed for these objects; but so far as we can judge, that part of the funds of the Board just alluded to will cover all expenses of this nature, which we and the other missionaries of the Board may incur for some time to come.

"We wish that the printing press, which the Board have at their disposal, may be sent to us by the earliest opportunity. We shall doubtless have important use for it. We earnestly hope that *more missionaries will come with it.*

"Such, dear Sir, is the letter which we had prepared to send you, when we were informed that an American ship had arrived. One of us went immediately on board, and found it to be the Fawn, Capt. Austin. We are unable to express our joy at the invaluable things which she has brought us. All the letters, books, pamphlets, &c. are before us. We have hardly had time to glance at them. But we see abundant cause for the greatest thankfulness and praise to God for the glorious manner in which he is carrying forward the cause of his dear Son, in our native land. We feel under high obligations to the Board for the great solicitude for our personal peace and comfort, and for the prosperity of our mission, which they continue to evince. It affords us great satisfaction to learn, that our missionary views receive the approbation of the Board. Our hands are strengthened and our hearts are encouraged. If we may but obtain grace to be humble and faithful in the service of our Lord and Master we would desire no more. It is a great mercy from God, that we are the subjects of the prayers of so many Christians in our native land. But we are sensible that this will profit us but little, unless we are men of prayer ourselves. May this grace be given us.

"We send you this letter as we had previously prepared it. It may perhaps be interesting to you rather than otherwise, to see what our minds were upon at the moment when your communications came to hand. The packet for England, by which this is to go, closes to-day. We send but this one letter by it, because we expect to write again to the Board, to Mr. Evarts, and to our private friends, by the Fawn. We shall endeavour to make our communications full.

"We remain, dear Sir, with great affection and respect, your brethren and fellow servants in the Gospel,

GORDON HALL,
SAMUEL NEWELL.

LETTER FROM GOVERNOR BROWNRIGG.

The following letter from his Excellency General Brownrigg, Governor of Ceylon, has recently been received by the Rev. Dr. Worcester. The very friendly manner, in which his Excellency welcomed the American missionaries, entitles him to the thanks of the Christian public.

King's house, Columbo, 16 June, 1816.

SIR,—Your letter communicating the thanks of the American Board of Commissioners for Foreign Missions, in consequence of my reception of the Rev. Samuel Newell, and recommending five other missionaries to my notice, was lately delivered to me, by those gentlemen, on their arrival at this place.

To protect and encourage, as far as lies in my power, those who devote themselves to the propagation of Christianity, is so grateful a part of my duty, that I cannot lay claim to any merit for a service to which I am prompted by my own inclination. Yet I confess, that the mark of approbation from the Commissioners, announced in your letter, has given me great pleasure; and I beg you will convey to the gentlemen, who compose that Board, my sincere acknowledgments of their kind and flattering attention.

When Mr. Newell was in this island, I was a good deal embarrassed by the relative state of our countries, then unfortunately at war. The Peace which has happily been since restored, will, I hope, long remain, and remove every obstacle from the way of those who come so far to preach the Gospel of Peace.

I have read with much satisfaction the judicious instructions of your Board, wherein religious zeal is tempered with sound discretion. If your missionaries conduct themselves according to the course that is there so distinctly marked out, their success will not be doubtful.

They have just received my permission to establish themselves in Jaffna the northern Province of this Island; where, in their opinion, the fairest field is open for their labors; and I beg you will assure the Commissioners of my strong desire to do every thing to promote their Christian views, in all that is consistent with the safety and tranquillity of his Majesty's Colony of Ceylon.

I have the honor to be, Sir, your most obedient, and humble servant,

ROBERT BROWNRIGG.

The Rev. Samuel Worcester, D.D.
Cor. Sec. of the Am. &c.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Feb. 18, 1817. From the Female Charitable Society in Essex, (Ver.) by the Rev. Asaph Morgan, it being part of the last year's subscription,	$9 00	
From a friend to the heathen,	1 00	$10 00
From the Rev. Leonard Worcester, of Peacham, (Ver.) a contribution of the females of his Society, in aid of translating and publishing the Scriptures,		15 86
20. From the Rev. Thomas Williams, of Foxboro' contributed at the monthly prayer-meeting, Feb. 3, 1817,		9 00
From a Female in Northwood, (N.H.) remitted by the Rev. Dr. M'Farland,		2 00
25. From Mrs. Cram, given as a dying tribute to religion,		20 00
27. From the Foreign Mission Society of Litchfield County, by Uriel Holmes, Esq. Treasurer,		719 21
28. From a female friend of missions in Deerfield, (N.H.) by the Rev. Abraham Burnham,		50
From a Society of Females in Lebanon, (Con.) by the Rev. S. P. Williams, of Mansfield,		50 00
		$826 57

THE SCHOOL FUND.

Feb. 18, 1817. From two females, by the Rev. Asaph Morgan, of Essex, (Ver.)	50	
From a lad, out of his own earnings, by do.	1 00	
From six other children, who attended a Sunday-school,	1 50	$3 00
21. A contribution in the West Parish of Amesbury, by the Rev. Samuel Mead,		10 50
24. From Mr. Burgess, of Washington, (Conn.) by the Rev. Amos Pettengill, for the Owhyhean Youths,	5 00	
From Dr. Hawley, of Austinburgh, Ohio, for do.	5 00	$10 00
25. From a little girl,		50
27. From the following sources, for educating heathen children at Bombay, by U. Holmes, Esq. viz.		
From the Gentlemen and Ladies' Association in Canaan,	20 19	
Female Association in Harwinton,	12 73	
Gentlemen's in do.	13 17	
Female Association in Kent,	13 36	
Gentlemen's in do.	14 75	$74 20
28. From a pious lady in Lebanon, (Con.) by the Rev. S. P. Williams, of Mansfield,		10 00
Received by Mr. Elias Cornelius, an agent of the Board, for the support of schools among the Cherokee Indians; viz.		
In donations from individuals, and contributions after sermon, in the following places; viz. New Bedford, (Mass.)	104 59	
Newport, (R. I.)	30 20	
Bristol, (do.)	101 17	
Carried forward,	$235 96	$108 20

Brought forward,	$235 95	$108 20
Providence, (do.)	219 95	
Norwich, (Con.)	68 36	
New London, (do.)	93 12	
Middletown, (do.)	82 04	
Wethersfield, first Society,	33 57	
Stepney,	17 59	
Hartford,	292 29	
Mrs. G. and daughter of Berlin,	1 00	—1,043 80
Received by Mr. Cornelius for William Kamora, the Owhyhean youth, who arrived latest in this country; viz. From Ladies in Providence,	5 90	
From a school of females in Franklin, (Con.)	3 04	
From a young man in Hartford,	3 00	——11 94
		1,163 94
Add other donations,		826 57
		$1,990 51

REVIVAL OF RELIGION AT NEWARK, (N. J.)

A LETTER to the Editor from the Rev. Dr. Richards, dated the 7th inst. contains the following intelligence, respecting the present great revival at Newark.

"The God of our salvation is working wonders in this town. A revival of religion, which commenced about the middle of December last, is going forward with great strength. Christians have been searched, humbled, and made to sing of love and mercy, as in the days of their espousals. Between three and four hundred are under impressions, and asking the way to Zion. About one hundred and twenty, among the people of my charge, have already obtained hope; and they include persons of all descriptions and ages. The work is now general through the town; and a prospect of large accessions to the several churches animates the friends of the Redeemer."

Dr. Richards enclosed *one hundred dollars* for the school fund, as a donation from an individual to the cause of religion, and "as an evidence that Christ has really taken possession of the heart."

We learn from other sources, that the revival has extended to many congregations in the vicinity of Newark.

INSTALLATION.

INSTALLED, at Barrington, (R.I.) on the 29th of January last, the Rev. LUTHER WRIGHT, over the church and congregational society in that town. Introductory prayer by the Rev. Elisha Fisk, of Wrentham; sermon from Ex. xvii, 11 & 12, by the Rev. Thomas Noyes, of Needham; installing prayer by the Rev. Professor Park, of Providence; charge to the pastor by Rev. Henry Wight, of Bristol, (R.I.) charge to the church and people by the Rev. Joshua Bates, of Dedham; right hand of fellowship by the Rev. Joel Mann, of Bristol, (R.I.) and concluding prayer by the Rev. Jacob Ide, of Medway. The weather was fair and pleasant; and the exercises, performed in the presence of a crowded and attentive assembly, were peculiarly solemn, impressive, and appropriate.

The preceding installation was barely mentioned in our last number. We have since been requested to publish particulars.

TO READERS AND CORRESPONDENTS.

OBITUARY notices of ABEL BOYNTON, Esq. and Mrs. ELDREDGE have been received. The insertion of them is necessarily deferred. It will probably be judged advisable to abridge them both, by omitting some of the less important parts.

Several other obituary notices will be attended to as early as possible.

Letters have been received from Messrs. Hall and Newell, at Bombay, dated Sept. 30. These brethren were in expectation of being joined by Mr. Bardwell from Ceylon, and were proceeding regularly in their various labors.

The friends of the missionaries in Ceylon have received letters from them, dated June 20th. Mr. Bardwell had concluded to join the mission at Bombay, and the other four brethren had obtained leave to settle in Jaffna, where they contemplated forming two missionary stations. Extracts from these letters will appear in our next number.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 4. APRIL, 1817. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

FAMILIAR SERMONS.—NO. II.

Rom. vii, 13. *But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

Inadequate views respecting the nature of sin are both common and pernicious. To those, whose hearts have not been stung at the remembrance of sin, it appears an evil of very small magnitude. If they are not disposed wholly to excuse it, they are still willing to view it, in their own case, with great indulgence; and even when they are wholly under its influence, to adopt the language of the hardened Jews of former times, and to say to the Lord, "What have we done, or said, so much against thee?"

But although the impenitent entertain these low views of the demerit of sin, it is not so regarded by those who have been made acquainted with their own hearts; nor is this the light, in which it is represented by the inspired penmen. Had Job thus regarded it, a discovery of his heart would not have led him to exclaim, "Lord, I am vile;" nor would he have abhorred himself, and repented in dust and ashes. Such energetic language would not have escaped from the lips of an apostle, had sin been regarded by *him* as a trivial evil, "O wretched man that I am; who shall deliver me from the body of this death?"

In the text, the malignant nature of sin is represented in a manner still more striking. "But sin," says the apostle, "that it might *appear* sin;" that is, that it might appear most base and hateful. And again, that sin, by the commandment, might become exceeding sinful; or, according to the phrascology of the original, *above measure* sinful. Here the apostle appears to want words strong enough to express the malignity of sin; and, adopting an expedient in which he succeeds better than by any other form of expression, he represents it by an epithet taken from itself. To say that sin is sinful, and especially exceeding, or above measure, sinful, is saying all respecting it which can convey, in a single phrase, an idea of its odiousness.

I pass over every consideration in the text, except that which relates to the evil of sin; and propose to inquire how it appears, that sin is thus sinful and vile.

1. It is committed against the ever blessed God.

We are accustomed to speak of three objects against which sin is committed, God, our fellow creatures, and ourselves. But although this distinction may not be improper for some purposes, yet, whatever may be the direct and immediate object, all sin is committed ultimately against God. It is his authority which is contemned: his law which is violated. The supreme authority of the land is outraged, when the transgressor commits an act of murder, or any other offence against the life or property of his fellow creatures, as really as when he takes up arms and commences hostilities against the government itself. On the same principle, all sin is an offence against the Governor of the world. It is directed against the infinite authority and glory of God. It is a daring attempt to tarnish the honor of the Divine majesty, and even to wrest the government of the world from his hands. Whatever form it may assume, or toward whatever object it may be immediately directed, it has an ultimate tendency to alienate the affections of his subjects, and to engage the universe in rebellion against him. In what light then are we to regard sin, when we behold it arrayed in opposition to the all-wise and perfect Jehovah; when we behold its contrariety to his nature; its insensibility to his infinite beauty; its denial of his reasonable claims upon the love and service of his creatures, and the principle of enmity against him, and his holy throne, which it implies. Surely sin, when viewed as a principle of opposition against God, must be regarded as exceeding sinful.

2. The malignity of sin is aggravated by its ingratitude.

Were it possible to view it as disconnected with this aggravation, it would even then be worthy of universal detestation. The disregard of man to the excellent and perfect character of God, and to his claims as Creator and Proprietor, must ever appear base, although man were under no obligation arising from the kindnesses bestowed upon himself as an individual. But how must we view sin, when we consider the ingratitude which it involves. All who have been the subjects of sin have been under infinite obligations to God. To him we are indebted, not only for our existence, but for the bestowment and continuance of those favors, without which existence would not be a blessing. From God we have received ten thousand mercies. Food and raiment, the air which we breathe, the heat of the sun by which we are warmed, and every temporal and spiritual blessing, have flowed to us from the Divine munificence. And, let it be remembered, they have not been bestowed upon us merely for a little season, but goodness and mercy have followed us all our days.

Now sin implies a disregard of all this profusion of blessings; a total insensibility to the obligations we are under to God for all that he has ever done for us. "He has nourished and brought up children; but they have rebelled against him." This is not all. The sins of men are aggravated by a greater weight of obligation

than has yet been mentioned. They have not only exercised no gratitude to their heavenly Benefactor, in view of the common favors of life; but they have been unaffected by the dying love of his Son. They have trampled under foot his precious blood, that blood which purchased salvation, and without the shedding of which there could have been no forgiveness. How great, then, is the ingratitude of sin!

3. The sinfulness of sin is most strikingly manifested by the death of Christ.

To lay a foundation for the consistent display of God's mercy, was a principal object of our Savior's mission. The Lord having laid upon him the iniquities of men, he became the propitiation for sin; he humbled himself, and became obedient unto death, that the sinner might be saved. The punishment of sin had been rendered indispensable. It was inconsistent with the Divine character, with the perfect principles of God's government, to suffer his holy law to be violated with impunity. Sin was too great an evil, too contrary to the Divine nature, to be suffered to pass without an adequate testimonial of the abhorrence in which it was held. But how great an evil, let me ask, was it esteemed in the sight of the Searcher of hearts? What sacrifice must be made, rather than it should pass unatoned. This we may learn from the event. The sacrifice which he made, was no less than the Son of his love, given up to the accursed and cruel death of the cross. Nothing short of this would have afforded an adequate expression of the malignity of sin. Could its stain have been effaced, and the ruin with which it threatened the whole kingdom of God, have been prevented at any cheaper rate, surely the blood of Christ had not flowed. Here, then, the evil of sin is to be learned. Here we may see what it is to sin against God. Although an innocent victim, and the object of the Father's everlasting love, Christ must die; and die too, not an ordinary death, but wasted by the tortures of crucifixion, slandered by his enemies, and crushed by the oppressive weight of the Father's displeasure. What a proof is this of the malignity of sin! Who can doubt, in this view of it, that it is above measure sinful?

4. Its malignity may be learned from the joy of angels at the conversion of sinners.

The repentance of sinners affords unspeakable joy to the inhabitants of heaven. Christ informs us, that there is joy among the angels of God, over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. But why is this joy; why do these holy beings so interest themselves in the repentance and salvation of sinners? Among other reasons, we cannot doubt that they rejoice in such an event, because they behold immortal beings delivered from the power of sin, and from the everlasting destruction to which it exposed them. If sin were not regarded by them as an evil of the greatest magnitude, we should not hear the high notes of joy which they raise when even one sinner is extricated from the snare of the devil. They had

before regarded him as lost, but he is now found. He was dead, but he is alive again. Sin had enslaved him; but he begins to breathe the air of freedom. It had destroyed his beauty, and rendered him an object of the Divine hatred; but he is now purified from its influence and brought into favor with God. Although he is not wholly liberated, the work of deliverance is commenced; his chains are broken; he is brought into the liberty of a child. At every repetition of such a deliverance, their hearts are filled with joy. They hail the event as a partial accomplishment of those benevolent purposes, the prospect of which filled them with transport, when, at the birth of the Savior, they exclaimed, Glory to God in the highest, and on earth peace, good will towards men: Surely sin must appear to those holy beings unspeakably malignant.

5. The everlasting destruction of the finally impenitent evinces the evil nature of sin.

To sin we may look, indeed, as the source of every calamity, with which our apostate race has been visited. "Death and all our woes," have been introduced into the world as its proper fruits. It was this which destroyed the old world; and which visited Sodom and Gomorrah and the cities of the plain with a tempest of fire and brimstone. It is this which has depopulated kingdoms, by means of war, famine and pestilence, and filled whole nations with mourning and woe. From its first introduction, its progress has been marked with ruin. Among nations, families, and individuals, it has been attended and followed with sorrow, and wretchedness, and tears. But the evils, which have followed in the train of sin, in the present state, although it has covered so large a portion of the world with sackcloth, are insignificant compared with those which respect a future existence. Though numbers of mankind, who are by nature heirs of destruction, are delivered from it, yet all the impenitent will perish for ever. These, says the omniscient Judge of the world, shall go away into everlasting punishment. Their worm, we are assured, shall never die, and the fire, which consumes them, will never be extinguished. This will be the portion of their cup for ever and ever. The most lively images are employed to heighten the impression of their misery. No drop of water will ever be afforded to cool their parched tongue; and no voice of mercy will light upon their ears to assuage their torments. Such is the representation of the Scriptures respecting the miserable end of the finally impenitent. But what, let me ask, will bring upon them a doom so tremendous? The sure word of prophecy points to transgressions. "Because of these things cometh the wrath of God on the children of disobedience." The everlasting destruction of the body and soul in hell, is but the just expression of the feelings of God toward sin. He does not delight in the misery of his creatures. Punishment is his strange work. But such is the evil of sin, so vile is its own nature, and so at war with the happiness of the universe, that it imperiously calls for this awful expression of the Divine anger.

Did not the malignity of sin rise to this height, we may be sure that the displeasure of a righteous God would not be thus awakened. Although his anger burns to hell, it does not reach beyond the desert of its object. Sin, then, deserves everlasting destruction. All the pains of the damned, overwhelming as may be the conception of them, give us but a just view of its exceeding malignity. It is this which plunges them into interminable misery, and awakens the wrath of the Almighty against their guilty souls. Who then will not cry out against it, as the great destroyer. And who will not take up a lamentation over the unhappy state of sinful and ruined man.

From the view, which has been taken of the subject, we may learn in what light mankind should regard themselves, considered as sinners.

That we are by nature tainted with sin, few will be ready wholly to deny. But it is one thing to acknowledge that we are sinners, and another to entertain just views of the evil of sin. While the impenitent will not deny the first, they are yet wholly ignorant of the extent of their wickedness. They are insensible to the exceeding sinfulness of transgression. On the contrary, they are disposed to excuse themselves. Their sins are, in their estimation, little more than indiscretions. But from this subject sinners may learn, that they should look upon themselves as exceedingly sinful. They should be deeply sensible, that their sins render them vile; that instead of being attended with extenuating circumstances, they are greatly aggravated. They should feel, that God cannot but look upon them, considered as sinners, with abhorrence. They are wholly without excuse, and might justly be visited with the Divine wrath. Be not deceived, all ye that are impenitent; though you may feel whole, and scarcely, if at all, guilty before God, an immense load of guilt presses you down. How much have you done to awaken the displeasure of the Most High? What have you not done to harden your hearts, and to inflict incurable wounds on your souls? Your guilt is indeed great. And could you see it with convinced Saul of Tarsus, you would feel yourselves cut off from all self-righteous hopes. Sin would revive, and you would die; your hopes, however bright and confident, would be all slain. "God be merciful to us, sinners," would be your language. Nor could you rest under such a load of sin and guilt, until you had reason to hope, your pardon had been sealed, and your polluted souls had been washed in that blood, which cleanseth from all sin.

Again; we may remark, that the subject furnishes a powerful motive to induce sinners to forsake their sins. It not only leads to a discovery of their turpitude, but urges to forsake them. And why should not sinners forsake that, which is in itself so evil, and which is attended with so many aggravating circumstances. As an inducement to forsake your sins, consider, O impenitent sinners, that you sin against the ever blessed God. You violate ten thousand obligations. You sin against

a Being who has loaded you with every favor, and who has given his Son to die for you. In no other way, could God give an adequate expression of the evil of sin. He must lift the sword against the man that was his fellow. Will you cherish that, the removal of which would give so much joy to the inhabitants of heaven? The repentance of sinners animates the song of angels. But should you refuse to part with your sins; should you still cherish them, and resolve to pursue a course of impiety, you see that sin is so "exceeding sinful," and attended with such aggravations, that God may justly send you to hell. And he assures you, that though hand join in hand, the wicked shall not go unpunished. "Except ye repent, ye shall all perish." May I not call upon you, then, in the language of God, "Turn ye, turn ye, from the evil of your ways, for why will ye die?"

Should you repent of your transgressions, and turn from your evil ways, the Lord will have mercy upon you. Hear the encouraging language of the prophet, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, though they be red as crimson, they shall be as wool." Cast down, then, the weapons of your rebellion against your Maker, and seek his friendship. He is ready to be reconciled. Do you ask how you shall forsake your sins? Be deeply sensible, that you are sinners; that your sins are aggravated, and that you are without excuse: and with the language of deep repentance, betake yourselves to that Almighty Savior, who came to save from sin. Throw yourselves wholly into his hands, and while you are falling before him, he will lift you up and bid you live for ever.

The following communication was written by a friend and correspondent, whose benevolent labors on earth are closed, and whose pious soul, we doubt not, associates with the spirits of the just made perfect.

For the Paneplist.

AN EXPOSITION OF DAN. XII, 5.

THIS extraordinary, and apparently difficult passage is introduced at the beginning of a paragraph, in the following manner.

"Verse 5. Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

"6. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders.

"7. And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have

accomplished to scatter the power of the holy people, all these *things* shall be finished."

The word, which in the sixth verse is translated, *one said*, is rendered in the ninth verse, *he said;* the translators adding the word *one*, on the ground that the question in the sixth verse was asked by one of the two whom Daniel had just seen. This question, however, may have been asked by the angel with whom Daniel had been conversing, and who had just been speaking. Indeed, as no other person was introduced as speaking, after the angel had ended the prophecy; and especially as the manner, in which the conversation with the angel is resumed in the eighth and ninth verses, implies that he was the speaker when no other was introduced, the question can be referred only to the angel. Hence the sixth verse should be, "And *he* said, &c."

Concerning the two, who are mentioned in the fifth verse, we have therefore only the fact, that they appeared standing in such a position, that one was on the right and the other on the left of the person on the river, when the question was put to him, "How long, &c." That their appearance was introductory to the oath, and entirely on account of it is evident. Hence the purport of the passage may be easily conjectured.

It is impossible to deny, that in swearing by the ever living God, that certain events should be, for a time, times, and a half, the person on the river pledged himself to cause the events to be limited to that period. The events entirely depending on his sovereign pleasure, he settled by his oath the time, in which they should be accomplished. The oath, therefore, implied the Supreme Divinity of him, who was upon the waters of the river. When the vision first appeared to Daniel, chap. x, 5, the sight of this Divine Person quite overpowered him. "I was left alone," says he, "and saw this great vision; and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength;" verse 8. It requires particular care, however, to remark, that it is not this person, who afterwards converses with him; as the following passage, in the 16th and 17th verses, might lead us to suppose. "O my lord," says Daniel to the angel who was sent to communicate the prophecy, "by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord; for as for me, straightway there remained no strength in me, neither is there breath left in me." But the prophet mentions his being totally exhausted by the first appearance of the vision, as the reason why he is unable to converse; not the effect which conversing with the angel would have. He meant that it was not in his power to converse with any one; and that therefore he could not attend to the words of the illustrious person who was speaking to him. Besides, he expressly designates the person who talked with him, by the phrase, "one like the sons of men;" which introduces him to the reader, as a person distinct from Him, whose appearance overwhelmed the prophet. And it is evident, when he

calls the two, who appeared last, *other two*, that by the *first two* he means the Person who appeared on the river, and the angel with whom he himself had been conversing.

That the Divine Person on the river was the Lord Jesus Christ, is evident, from the great resemblance between the particular description given of him by Daniel, and the particular description given of the Son of God by the apostle John; Rev. i, 13—15. As Daniel retained no strength, and was in a deep sleep on the ground, before the glorious vision; so John fell as dead at the feet of his Lord. From these circumstances, it is evidently intended that we should understand the same Person to have appeared in both visions.

In Rev. x, 1, this Person is again introduced, previously to the sounding of the seventh trumpet, to announce the end of that time, to which he had limited the mysterious operations of God in his oath, Dan. xii, 7. After that period, time should be no longer; for God would visibly uphold the cause of truth and righteousness, and crush all its opponents. Nations would no longer submit to the truth or reject it, at their pleasure, but every nation refusing to serve Zion should be utterly wasted. The angel binds himself by an oath, that this state of things shall commence when the seventh trumpet shall begin to sound.

The doctrine of a plurality of Divine Persons is repeatedly introduced in the book of Daniel. In Nebuchadnezzar's vision of the great tree, chap. iv, the judgment represented by the hewing down of the tree, &c. is said to be "by the decree of the Watchers, and the demand by the word of the Holy Ones;" and it is called, in the interpretation, the decree of the Most High. The clause "the demand is by the word of the Holy Ones," implies, that the judgment was required by them to assert their supremacy. With what propriety could angels, or holy men, be represented as demanding that this extraordinary judgment should be inflicted? or with what propriety could the judgment be represented as called for by their *word;* that is, their authoritative sentence?

The command to hew down the tree, &c. is stated to have been given by a Watcher and a Holy One, who at the same time declares, that the matter is 'by the decree of the Watchers, and the demand by the word of the Holy Ones.' He could not intend by the decree of the Watchers and the demand of the Holy Ones, merely his own decree and demand. He was manifestly one Divine Person, announcing the decree which more than one had unitedly ordained.

The angel calls Michael, chap. x, 13, "one of the Chief Princes." He is careful to inform the prophet of the peculiar prerogative of Michael, in revealing future events; both by saying, verse 13, 'that Michael came to help him;' and by adding, in the 21st verse, "there is none that holdeth with me in these things, but Michael your Prince." Hence it appears that Michael was Christ; since it was the province of Christ to signify future events to his

messengers by his Spirit.* Michael is also called, chap. xii, 1, "the great Prince which standeth for the children of thy people," so that, unless another has taken that place, he is evidently our Lord and Savior Jesus Christ. In saying that Michael is one of the Chief Princes, the angel asserts that he is a Divine Person. As he must have intended to convey a definite idea by the expression, "one of the Chief Princes;" and as this is the only definite idea which the words, taken in their connexion, express; the passage teaches, in my apprehension, that there is a plurality of divine Persons.

Since, therefore, the passage under consideration is manifestly introduced as preparatory to the oath; the character of the Person on the river, and the repeated intimations already given, of a plurality of Divine Persons, lead us to conclude, that the passage is designed to represent the three Persons of the Godhead, the Father, the Son and the Holy Ghost, as uniting in this solemn oath of Almighty God. QUARTUS.

For the Panoplist.

HINTS TO RELIGIOUS PARENTS.

RELIGIOUS parents, and others who have the charge of children and youth, are often at a loss what course to take with them, as it respects dancing and other amusements. The matter is indeed a difficult one. To restrain them at once by mere parental authority often produces serious mischief, and ends in a more complete alienation of their minds from religion and religious people. To permit them to go on without restraint is to fail in our duty entirely. The writer would not object even to restraint by parental authority, when every other method fails. To restrain children in some way is required at their hands. One of the two following courses is within the reach of even the weakest Christian; and it is believed, that if faithfully adopted, they will in almost every instance render unnecessary the recourse to authority.

Let him, who can trust himself to do it effectually, take his child alone and admonish him faithfully of his danger. Let him shew, in a feeling manner, the unsatisfying nature of pleasure, and its baneful effects upon those who have followed it. Let the child be convinced, by reference to facts, that the votaries of pleasure have all, sooner or later, agreed in the pointed expression of one, who had with every possible chance of success gone over the whole ground: "Vanity of vanities, vanity of vanities: all is vanity!" Shew him that the end of his course, without repentance, is death—certain death; yea the second death. Impress upon him the necessity of following the divine advice, "to seek *first* the kingdom of God;" that then, if he should have time and inclination, he can attend to the calls of pleasure. Above all, convince him by your affectionate manner of the importance of the subject, in your view,

* 1 Pet. i, 2.

and of the interest you take in it. This will often have more effect upon a thoughtless child, than an hour of pious exhortation. Few children can bear repeatedly to bring a parent to weeping. Finally, let him understand that you feel it to be your duty, should he be engaged in the vain course, to be found at the throne of grace, wrestling with God for him.

Those, who feel as if they should be more likely to fail than to succeed in this way, are nevertheless provided for. They can have no difficulty in obliging their children to spend, before each season of amusement, at least one hour in retirement, with earnest advice that they should employ the time in praying and searching the Scriptures. Even this, done with a heart overflowing with affection and a declared resolution, on the part of the parent, of spending the same time in praying for the child, it is believed will seldom fail to be effectual. Under such treatment, he will soon cry out, as did one with whom the writer is acquainted; "Do let me alone till after the ball, for you spoil all my comfort,"—the very point to which every Christian will rejoice to see his child brought. H.

MISCELLANEOUS.

REFLECTIONS ON THE UNITARIAN MODE OF TREATING THE SCRIPTURES.

In your numbers for May and June last were communicated several observations on the *manner in which the Scriptures are to be understood;*—observations, which, as they are founded in sound sense; as they are applicable to every part of the Scriptures; and as they are conveyed in a clear and lucid manner, are important to every attentive reader of the oracles of God. On perusing these observations, I could not but be struck with the wide difference between the mode of coming at the true meaning of the Scriptures, recommended by your correspondent, and that adopted by those who call themselves Unitarians. It is to a few remarks on the last of these methods, that the reader's attention is now invited.*

Is the obvious and common interpretation of a passage irreconcilable with Unitarian tenets? It cannot then be the true one. We are cautioned against the practice of adopting the obvious meaning. The passage is not to be taken literally, since it is beyond a doubt either figurative or idiomatical. A thousand conjectures, surmises and suggestions now rise in formidable array before you; and you may, also, prepare for an almost endless catalogue of rules for interpreting the Scriptures, prefaced with the declaration (not that they are founded upon the nature and structure of lan-

* See the "*Improved* Version of the New Testament," and the Works of Henry Taylor, Dr. Priestley, Belsham and Yates, *passim*, for abundant evidence of the truth and justice of what follows.

guage and upon the established import of its phrases, but) that they were first suggested by the ingenuity of the learned, sound, discriminating candid, good-tempered, &c. &c. Mr. Such-a-one—Belsham for example; who, (says Yates to Wardlaw,) is your superior in age, in talents, in learning and in celebrity!—language, which evidences more strongly his talent at abuse than at reasoning.

But is the obvious interpretation so sound, so much of the fire-proof character, that none of all these rules can be made to destroy it? You are now to be frightened from the field by a familiar and infallible knowledge of the original languages. The *translation* is certainly wrong; this every sound critic will at once confess; and the man, who says it is not, has *ipso facto* proved himself to be entirely unacquainted with the first principles of philology, and is, of course, unqualified to judge. You may now brace your shoulders for an overwhelming volley of real, unadulterated German criticism. I need not here observe, that a stranger to this business will be in a manner thunderstruck, when he first discovers with what ease almost any text can be made to fly off in empty fumes, after it is once fairly within a critical alembic.

Is the passage, after all, found to be of such a nature, that it is impossible to affect either the soundness of the interpretation or the correctness of the translation? The next resort is to the original text. The correctness of this is questioned: the received reading is clearly false: the text is certainly either defective or *spurious*. One of the two it must be; and the point is triumphantly settled by an appeal to manuscripts, whose authority (if not their existence) is yet to be established.

But is all this excruciating process ineffectual? Will not the passage cease to speak Trinitarian language? A never-failing mode of preventing it from speaking at all is now resorted to. It is cast out of the sacred volume without even a pretence of authority, and this whatever may be the authority by which it is supported.

We all know how much, and how justly too, Luther has been censured for rejecting the Epistle of James, with no other reason for questioning its genuineness, than that *he* could not reconcile the views of faith there given with those of St. Paul. But how much more reprehensible is the conduct of those, who, without even this ghost of an excuse, make the like havoc in every portion of God's holy Word. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book," is the awful language of Jehovah himself; and let us all see to it that we do not ourselves become the subjects of its dreadful denunciations.

I have briefly remarked upon the Unitarian treatment of the original text and the received *translation*, as well as upon their mode of interpreting Scripture. It is the last of these, however, that I have more especially in view. It was before observed, that

we are frequently cautioned by this class of writers against receiving the obvious and literal meaning. In its stead we are supplied with an unnatural and far-fetched figurative explanation, suggested by ingenuity on the rack, and supported by palpable sophistry. If this principle of interpretation is to be adopted, the Scriptures can be made to signify any thing. No matter how clear and unequivocal the passage is in itself; it can at once be veiled in obscurity and robbed of its force. In order that the reader may at one view clearly see the consequences of the legitimate application of this system to the Word of God, if pursued to its full extent, permit me to quote an example from the first chapter of Genesis, furnished by a writer* of the seventeenth century, who had well considered this subject in all its bearings.

"If, when the world and all things (John i, 3, 10,) are said to be made by Christ, we are not to understand the production but the reformation of the world and all things in it, although the natural sense of the words be quite otherwise; what argument can make it necessary for me not to understand the creation of the world in a metaphorical sense, when Moses delivers to us the history of it? Why may I not understand *in the beginning* (Gen. i, 1,) for the beginning of the Mosaical dispensation, as well as Socinus does *in the beginning*, (John i, 1,) for the beginning of the evangelical? And that from the very same argument used by him: viz. That *in the beginning* is to be understood of the main subject, concerning which the author intends to write; and that I am as sure it was in Moses concerning the *Law* given by him, as it was in John concerning the *Gospel* delivered by Christ. Why may not the 'creation of the heavens and the earth' be no more than the erection of the Jewish polity, since it is acknowledged that by 'new heavens and new earth, wherein dwelleth righteousness,' no more is understood than a new state of things under the Gospel? Why may not the confused chaos import no more than the state of ignorance and darkness, under which the world was before the law of Moses, since it is confessed that it signifies, in the New Testament, such a state before the Gospel appeared? And consequently why may not the light which made the first day be the first tendencies to the doctrine of Moses, which, being at first divided and scattered, was united afterwards in one great body of laws, which was called the *sun*, because it was the great director of the Jewish nation, and therefore said to *rule the day;* as the less considerable laws of other nations are called the *moon*, because they were to govern those who were yet under the *night* of ignorance? Why may not the *firmament being in the midst of the waters* imply the erection of the Jewish state in the midst of a great deal of trouble; since it is confessed, that *waters* are often taken in Scripture, in a metaphorical sense, for troubles and afflictions; and *the earth appearing out of the waters*, be no more but the settlement of that state after its troubles, and particularly with great elegancy after their passage through the Red Sea?—And why may not the *production of herbs and living creatures* be the great increase of the people of all sorts, as well those of a meaner rank (and therefore called *herbs*) as those of a higher,

* Dr. Stillingfleet, Ld. Bp. of Worcester.

that were to live on the other and sometimes trample upon them, and therefore by way of excellency called *the living creatures?* And when these were multiplied and brought into order, (which being done by steps and degrees is said to be finished in several *days*) then the state and the church flourished and enjoyed a great deal of pleasure, which was the *production of man and woman and their being placed in paradise;* (for a *perfect man* notes a high degree of perfection, and a *woman* is taken for the church in Revelation;) but when they followed the customs of other nations, (which were *as a forbidden tree* to them.) then they lost all their happiness and pleasure and were expelled out of their own country, and lived in great slavery, which was the *curse* pronounced against them for violating the rules of policy established among them."

You here see with how much ease the plainest passage of Scripture can be perverted from its true meaning, and made to signify what is as far from its real meaning, as the east is from the west. There is no difficulty in raising surmises, and introducing perplexity into what is in itself perfectly intelligible. Nothing is required for the purpose but a small portion of ingenuity. Although all can cavil, few can either reason soundly themselves, or estimate justly and accurately the reasonings of others. We are too apt to mistake an assertion for an argument; and are too generally induced by our indolence of mind to rely upon the affirmations of others, where we can and ought to examine, think, and decide for ourselves.

Let me here direct the attention of your readers to one only of the ruinous and dreadful consequences of that mode of interpreting Scripture, on which I have been remarking. It is this: Reason and experience both declare that where this scheme prevails there cannot possibly be any such thing, as being well grounded and fixed in the faith. All certainty, especially in the minds of plain men, is torn up at once root and branch. In its room we find a degree of skepticism, which, on religious subjects, is inconceivably more distressing and agonizing, than any other imaginable situation, particularly to such as are desirous of knowing the truth. Before it, give me infidelity with all its horrors. Have we a message from Heaven, and is it to be to us in effect a sealed book for ever? Has Jehovah, abundant in goodness and truth as he is, spoken only to confound, perplex and distress His creatures? Is that Sacred Volume, which professes for its object our consolation here below and life eternal beyond the grave, in reality calculated only to lead us in a course of error for a while, and at last leave us in the deep and shoreless gulf of universal skepticism?

C. T.

THE SABBATH MADE FOR MAN.

The Christian economist, who looks around upon the world with an observing eye, will see a thousand proofs, that the Sabbath was instituted in infinite kindness to man; and that a sacred and strict

observance of it tends directly and uniformly to promote temporal comfort, as well as spiritual improvement. It would be a curious and useful piece of moral and economical statistics, if an authentic history and description were written of particular towns and parishes, which have been distinguished by a disregard of the Sabbath; and of others, in which that holy day has been observed according to the design of its institution. Such a description should contain an exact account of the wealth, agriculture, schools, public and private buildings, household furniture, and prevalent habits in both classes of towns. We have no question what the result of the comparison would be. The effect would be heightened, by inserting a few engravings, to present to the eye an exact view of the houses and fences, in those places where the Sabbath is habitually violated. The broken windows stuffed with old hats and rags, the tottering and dilapidated walls and rotten fences, would be no unsuitable emblems of the deplorable state of manners and morals. I was struck with the facts, in reference to this subject, which transpired in an examination of several highly respectable gentlemen, before a Committee of the British House of Commons, as to the causes of mendicity in London. It was stated by several witnesses, that the influence of Sunday schools is very great in producing an observance of the Sabbath among the poor; and that they could distinguish those families, in which the Sabbath is observed, by the superior neatness, order, and comfort which were apparent.

We present our readers with the answer of Mr. Daughtry, one of the witnesses, to this question: "What are the best means of curing and preventing the evil of begging in the streets?"

"It is difficult perhaps to state facts which prove the direct influence Sunday and other schools have upon this evil. But the proper observance of the Sabbath by the lower orders of society, has a most important influence on the moral character and general comfort of their families; and it will rarely be found to happen, that poor persons so brought up, and who had also the advantage of suitable instruction, have become mendicants. Sunday Schools, perhaps, above every other means, promote among the poor this much neglected duty; the children are not only taught the sacred obligation of the Sabbath, but are habituated to observe it, by being regularly conducted to public worship. Such is the effect on the poor in general, of a stated attendance on the public service of religion, that those who are accustomed to visit them, are in most cases able to discern it in the very aspect of the family. Where the Sabbath is observed, you may expect to find, in even the poorest, cleanliness, decency, and civil behavior; but where it is violated, the reverse of these is often met with. In the course of inspecting the condition of several hundred families, for the purpose of affording some relief to the necessitous and deserving, the most filthy and wretched of the whole was one in which the father was found working at his trade on the Sunday; his children having never, to their recollection, been in a place of worship, and none of them taught even the alphabet. Instead, however, of working on a Sunday, it is much more common to find men of this class of the

poor in bed at noon, and in a state of intoxication at night. Numerous as are still such instances of depravity, more than fifteen of them out of twenty will be found to have had no such instruction in early life, as is at present afforded by Sunday Schools Persons who have been for many years connected with these institutions, and have anxiously traced the destination of many of the children that were formerly under their care, can point out great numbers, who being grown up into life, are now good members of society; *but they have never discovered any instance of one becoming a mendicant.* Youthful beggars are found, with few exceptions, unable to read. It has occasionally happened, that such children have applied for admission to a Sunday School, sent by the kind interference of persons who have seen and pitied them in the streets, but they seldom remain many weeks; either they are disinclined to submit to the restraints which the discipline of a school imposes, or their worthless parents require their services on that day, as well as on others. Well regulated Sunday Schools are directly calculated to counteract the dispositions and habits that might lead to mendicity. In the course even of a few months after the lowest order of children have been admitted, their very appearance is observed to undergo a decided improvement; they are uniformly cleaner and more tidily dressed; and their minds are evidently raised a degree further from the meanness and degradation of mendicants. But they do not, therefore, become assuming and impertinent; on the contrary, the order and subjection to which they are trained, and the instruction they receive in their moral and religious duties excite a more respectful behavior, and more correct feeling towards their superiors in general. The knowledge and moral influence of which the children thus partake, they communicate, in a greater or less degree, to all their various families Not unfrequently, too, the benefit, which in this way extends to the parents, is confirmed by a word of counsel and admonition from a teacher, who calls, perhaps, to inquire after an absent child, or to afford relief in case of sickness. Through such means, multitudes of the poor, who were before notoriously vicious and profligate, and were among the most likely to become mendicants, are now not less remarkable for the virtues, by which families, and society at large are so much benefited. These remarks, in a great measure, apply to those day-schools in which the children are assembled on the Sunday, for moral and religious instruction; and are statedly conducted to public worship. If required, proof could be afforded of every part of the statement. In a school established at Hoxton a few years ago, where there were a great number of very depraved poor, the moral improvement in the neighborhood is visible to all the inhabitants; and there are many instances which can be pointed out, of the most complete reformation in the morals and conduct of the parents, from the circumstance of the children having been introduced into the schools. In some instances they have taught their parents to read; a little girl I could point out, has taught her mother to read. As a branch of this school, another has been established at Haggerstone, a village at a short distance, which was proverbial for depravity; there are a number of brickmakers reside there, who are a most wretched set of beings; the face of that neighborhood is completely changed in the course of the last year or two; and it is ascribed by all to the institution of the school there. Such is the ingenious benevolence of the

persons belonging to those schools, of which I am not one at present, that they have formed societies for visiting children that are sick, belonging to the schools, or others; for it is well known that the sickness of children occasions a pressure upon the family. And the poor have expressed such surprise at the interest taken in their welfare, and the welfare of their children, that it has had the best possible effect. This I know can be confirmed by positive proof of the good resulting from such institutions."

It will be found true, as a general rule, that in those communities, where the Sabbath is strictly observed by a part of the people, and disregarded by another part, the worldly circumstances of the former class are vastly more eligible than those of the latter. Among the poor, who are dependent on their daily labor for support, those are beyond measure the poorest, who attempt to save time and earn something by laboring on the Sabbath. Their tattered garments, their squalid and dirty appearance, their envious and discontented looks, their murmuring dispositions, all proclaim, in language not to be misunderstood, that temporal comfort is not to be found by disobeying the known commands of God.

Knowing, as every legislator in a Christian country may know, that the observance of the Sabbath tends powerfully to the promotion of virtue and happiness among men; that it adds to every domestic and social enjoyment; and that it is favorable to every great interest of the human family; how reasonable is it, that this holy institution should be protected by human laws; and that these laws, the result of wisdom and experience, should be enacted and enforced, till they should become entirely effectual. There is not a single position in political economy, which can be more firmly established in the mind of every candid man, than that the strict and universal observance of the Sabbath is in the highest degree conducive to the public prosperity. On no subject whatever is the language of experience more explicit and decisive. Why then should there be any hesitation respecting the necessity of enforcing such an observance? Why any delay, when the most precious interests of the community are endangered? Why any doubt as to the question of duty?

Wherever the obligations and advantages of the Sabbath are known, it is just as much the province and the duty of civil government to punish Sabbath-breaking, as to punish theft or perjury. These crimes are all violations of the divine law, and at war with the welfare of the community; but particular instances of Sabbath-breaking are vastly more injurious to the community, than almost any instance of theft. The man who, in an elevated sphere of action, wantonly tramples on the Sabbath, and causes his family and servants to do the same, is chargeable with doing more to injure society, than could be done, in an equal time, by a whole gang of thieves. He manifests the same disregard of the divine authority, which is manifested by the thief, while he sets an example incomparably more contagious than that of stealing. As to the injury done to individuals by these different crimes, let a

judicious man determine, whether he would most dread to have his son robbed of property by a nightly depredator, or of morals by following the corrupting example of the Sabbath-breaker. Theft can never become a popular crime. As it is a direct invasion of private right, it will always be resisted. But multitudes are so stupid and short-sighted, as not to discover, that a contempt of divine institutions gradually and very rapidly destroys all moral principle, and prepares men to become gamblers, cheats, and thieves, as temptation is offered. The rich man, who looks for nothing beyond the grave, and seeks only the secure enjoyment of his property on earth, acts under the most wretched infatuation, even respecting the attainment of his narrow wishes, if he is willing to destroy the influence of the Sabbath. He lends the whole weight of his example to the promotion of immorality. If his servants become unfaithful, debauched, and intemperate; if the poor who surround him are disposed to plunder every thing within their reach; if he complains of a general want of principle among those to whom he is obliged to confide his affairs, he may blame himself for setting an example, which naturally produced all these evils.

In short, the Sabbath is the noblest pillar in the beautiful and grand edifice of well-regulated society. Whoever defaces it with sacrilegious hands is in morals a barbarian, incapable of discerning either utility or beauty. Whoever undermines it will bring upon his guilty head the building which it supports. Happy would it be if the comparatively innocent did not, in this case as in many others, suffer with the guilty. A. B.

MASSACHUSETTS MISSIONARY SOCIETY.

The friends of this Society, which has for seventeen years been engaged in sending the Gospel to the poor and destitute, need to be awakened to a just sense of its claims on their continued liberality. Other Societies are rising, and, by their very praise-worthy activity, obtaining a great increase of patrons, friends, and means of usefulness, while the Massachusetts Missionary Society, one of the first of the kind established in this commonwealth, remains stationary. The writer of these paragraphs rejoices in the success of every Society, which is designed to promote the happiness of mankind; and he would discourage every species of rivalry, except a holy emulation in the blessed work of doing good. But the friends of that respectable institution, whose name has just been mentioned, ought to inquire of themselves, whether they have done all in its behalf, which might have been expected from them.

Many of our brethren and fellow-citizens, in the newly-settled parts of the District of Maine, are destitute of the preaching of the Gospel, and must remain destitute for many years to come, unless they are supplied with missionaries. If left without Christian instruction, the rising generation will be ignorant of religion, and

without any sense of its importance. There will be, in short, a general relapse into heathenism. I need not take up the time of readers in describing the tremendous evils of such a condition. What, then, should not be done to prevent its occurrence? How great should be the sacrifices, how unwearied the labors, how incessant the prayers of Christians to preserve all the unspeakable blessings of Christianity to a rising country of great extent and importance. Besides the people of Maine, who seem to have a peculiar claim upon us, there are vast multitudes in other parts of our country, who are in like necessitous circumstances.

From viewing the spiritual wants of our countrymen, and contrasting what is actually done for their relief with what might be done by the professed friends of Christ, it is impossible to avoid the conclusion, that Christians are greatly defective in their duty. It is in the power of professed Christians, in some one of the wealthiest counties in this state, to support a *hundred missionaries* through the whole year, if so many suitable persons could be found; and all this without impoverishing themselves, or denying themselves a single comfort of life. This could easily be shown by descending to particulars. Some persons give two dollars a year, who ought to give ten, twenty, or fifty; and many give nothing, who ought to give their fifties and their hundreds. Nothing is more common than to underrate the extent of charitable duties. But how lamentable will it appear, in the day of judgment, to witness the disclosures, which will then be made, of the apathy, and lukewarmness, with which spiritual wants are regarded by multitudes, who think they are spiritually-minded, and the partakers of a new and spiritual life. Ah, how feeble, how inoperative, how sluggish is the Christianity of too many, who bear the Christian name. How narrow their minds, how close their hands, how callous their hearts. A few deserve praise for their liberality; but the great body, even of real Christians, are but babes in the works and the sacrifices of benevolence.

Most of those, who wish well to enlarged plans and efforts of charity, are not sufficiently aware of the importance of doing *now* what they will perhaps acknowledge to be their duty at some future time. Though they have property enough to spare handsome donations to twenty charitable designs; yet they have not so much ready money, perhaps, as they expected to have; or their business has not been so prosperous the year past, as they hoped it would be; or they have experienced some losses at sea, or by bad debts; or their private expenses have been larger than they anticipated They think, however, that future years will be more prosperous, and *then* they intend to give more liberally than they can make up their minds to do at present. They seem not to consider, that future years may never arrive to them; that should they live, they may be less able to do good hereafter than at present; and that many, who are now in perishing need of their assistance, will certainly be beyond the reach of their good intentions, if deferred for a single year.

It is doubtless true, that the changes of human affairs very frequently diminish the ability of charitable and well-disposed persons; but it is equally true, that many deceive themselves by pretending to do good at some future time on a large scale, which time is always put off, till they shall have supplied all their real and imaginary wants; and as this last achievement is not easily accomplished, they defer, and defer, and defer, till they are suddenly removed from this scene of action, and are obliged to give an account of neglected opportunities, and an unfaithful stewardship.

The late illustrious Richard Reynolds, whose name will shed a perpetual lustre on the place of his residence and the age in which he lived, and will be joined with the names of Howard and Thornton by admiring posterity, set a very small value on charitable designs to be executed at some future time. His maxim was to spend his money, even his whole income, reserving to himself *bare necessaries*, in relieving the *present* wants of the destitute. Let the friends of missionary exertions well consider the importunate wants of the destitute, and, under the direction of enlightened consciences, let them act accordingly. A. B.

CORBAN SOCIETY.

Having been acquainted with the proceedings of the Corban Society, and impressed with the importance of its object, I am induced to make the following statement, with a hope that it may excite a more general attention to the situation of those, who, with scanty means of support, are laboring to prepare themselves to preach the gospel.

This society, composed of ladies in Boston, has for its object the assistance of indigent young men, who are engaged in the study of divinity. It appears, from a record of its proceedings, that since its establishment in 1811, ninety-eight students, of the above description, belonging to various parts of New England, have received assistance from its bounty.

Though the number of its members has always been small, (originally 29, at present 78,) yet its benefactions in money and articles of clothing, amount to $1,630; a sum, which bears honorable testimony to the liberality of its members, and claims the gratitude of those, who have been benefited by its charity.

At a time, when so many benevolent plans solicit Christian patronage, it would be wrong to propose any additional ones, without a full conviction of their utility. On this principle, the writer is persuaded, that the object of the Corban Society may justly be recommended to the attention of the benevolent.

It is hardly necessary to state, that there are many who need such assistance as this society is designed to afford; and for want of it, must either postpone their studies, preparatory to the sacred office, or pursue them in very embarrassed circumstances. Most

of those, who are designed for the ministry, commence their studies with little or no property; of course, when they leave college, they must be in debt. Notwithstanding the provision that is made in some of our charitable establishments to defray the expense of board and tuition, they must, in a course of preparatory study, incur considerable additional expense, to meet which they have no means. Many have it not in their power to borrow money; and if they had, still they cannot help feeling unwilling to borrow, without the means of paying. They are sensible of the uncertainty of life, and that if they should die, whilst preparing for the ministry, their creditors would suffer loss and the cause of religion be injured. Besides, a state of debt is a state of perplexity. Disguise it as you please, still it is an evil. Nothing can be more sinking to the student, than the perplexity of wants that he cannot supply, and the pressure of debts which he cannot pay. It unnerves the vigor of his mind, drinks up his spirits, and utterly unfits him to pursue the studies, which are to prepare him for his future labors. Nor can he find much relief in the prospect before him. However desirable the sacred office may be in some respects, it certainly cannot be coveted as a source of wealth. In most cases, it barely supplies present wants, without affording any means of cancelling former debts.

Without property, without books, and pressed down with debt, he must have fortitude indeed, who, in such circumstances, enters upon an office, whose duties forbid his attending to pecuniary affairs, and require of him an entire consecration of his time, his talents, and his all.

To prevent, in some measure, these evils, and to enable students to prepare for the sacred office, free from the discouragements of want, is the design of the Corban Society; and it has set an example of Christian liberality very worthy of imitation.* The design is important: and may well claim a larger share of patronage than it has hitherto received; especially when it is considered, that it may be promoted without interfering with any other plans of beneficence. Many may easily supply articles of clothing, who would find it very inconvenient to give money.

Charity bestowed for this purpose will not merely supply the temporal wants of those who are preparing for the ministry; it will, we may reasonably hope, make them better Christians and better ministers. The thought of being assisted by Christian charity, must awaken sentiments of pious gratitude, and excite those, who are thus aided, to be more diligent and active in the service of the Redeemer.

Whilst they are enabled to obtain a suitable preparation for the great work, they will be encouraged to press forward, by an assurance that they have the good wishes and prayers of those who are careful to supply their temporal necessities. A pious mind

* We are happy to state that ladies in Hartford, Litchfield, Chatham, Richmond, and some other towns, have recently contributed very generously for the purpose here recommended.

cannot be insensible to the obligation which charity imposes; and if the present unprecedented liberality in assisting indigent young men to obtain an education, does not excite in them peculiar devotedness to God,—does not render them unusually active in the service of Christ, great must be their guilt. They are bound by every tie of gratitude and duty, to be *wholly* devoted. The design of the Corban Society is also directly calculated to forward the great object of the American Education Society:—a Society, which promises a brighter day to the church, and well deserves the prayers and patronage of every person, who regards the present or future happiness of his fellow men. It is therefore earnestly recommended that societies of females should be formed, whose object it shall be to assist indigent young men who are preparing for the ministry. Such societies, when formed, may act either as auxiliary to the Corban Society, or independently of it. In some cases, it will be convenient to make the treasury of the Corban Society a kind of depository;—in others, it will be preferable for each society to select the objects of its charity; and, instead of confining its favors to students in theology, to extend them to the needy and deserving in the various stages of education.

There are many pious youth in our academies and colleges, whose situation is truly necessitous. They are destitute of property, and find it very difficult to furnish themselves with clothes. May not something be done for the assistance of such? Is it not the duty of those, whom God has blessed with the means of giving, to enable others who have devoted themselves to the service of the church, to prepare for their future labors, free from the embarrassments of want? It is hoped, that barely presenting this subject will be sufficient to engage the attention of that part of society, whose numerous charities have already so richly blessed the church.

A. E.

REVIEWS.

XCVII. *An Oration, pronounced on the evening of the 5th of February, before the Alumni of Yale College, resident in the city of New York, in commemoration of their late President, Timothy Dwight*, D. D. LL. D. *By* GARDINER SPRING, A. M. *Pastor of the Brick Presbyterian Church in the city of New York.* N. Y. Dodge & Sayre, 1817. pp. 35.

No office can be more grateful than that of celebrating the virtues and prolonging the memory of a revered friend and benefactor, whose life was one continued series of important services to the world, and whose death merely the translation to a higher sphere of action and enjoyment. The first emotions, at the decease of such a friend, are doubtless those of grief; but when the mind has had time, to fortify itself with Christian principles, it is filled with gratitude for the past, and with joy while it contemplates the exalted felicity of heaven. The friends of the late Dr. Dwight, however intensely they may feel the bereavement occasioned by

his death, are favored with many topics of pleasing contemplation. The vigor and success with which his distinguished faculties were employed in some great and useful pursuit; the uninterrupted tenor of his exertions; and the completion of the principal works, which he had ever designed to publish, are circumstances on which the mind will dwell with great satisfaction.

Our readers were informed, soon after the death of Dr. Dwight, that the Alumni of Yale College, residing in the city of New York, assembled by previous appointment to take suitable notice of that afflicting event. Mr. Spring was requested to express their common feelings on the occasion; which office he performed by delivering the oration before us. We did not take up this article with the design of entering into a minute criticism; for, on a subject so solemn and interesting to us, we should feel little inclined to weigh words and sentences. Nor do we intend to seize the opportunity to present our own view of the life and character of this great man, whose memory was thus affectionately honored by his pupils. This we have designed to attempt, in an article by itself; but a fear that we should not do justice to the subject has hitherto kept us from attempting it.

Mr. Spring commences his discourse by inquiring into the nature of real greatness; and shows, at considerable length, that true religion is necessary to the highest cultivation of the intellectual powers; and especially to that uniform, consistent and happy display of energy and benevolence, which may properly be said to constitute a great character. He then traces some of the principal outlines of the life and character of his revered instructor and friend, gives an interesting description of the closing scene, and concludes with a brief exhortation to his fellow-mourners. In the warm attachment, which Mr. S. expressed to the person of the deceased, he was anticipated by the unanimous voice and spontaneous feelings of those, who have enjoyed the parental instructions and profited by the excellent example of this celebrated teacher.

The following paragraph contains a just description of Dr. Dwight's intellectual powers.

"It will not be questioned that the natural capacity of Dr. Dwight was of the first order. Though there have been men of surpassing eminence in some one trait of mental excellence, yet very few men combined such vigor and vivacity of intellect, such native good sense and inexhaustible invention. The original traits of his mind, when cultivated by education and purified by grace, qualified him in a peculiar manner to be great. Very rarely has he been seen in the company of intelligent men, where he was not felt to be the first man in it. He saw almost by intuition. To those especially who were conversant with the efforts of his mind, in its most free and familiar operations, the process of his thoughts seemed like the rapid passage of light from the sun. Few men had more perfect command of the powers they possessed, whether of argument, persuasion, wit, or fancy. The quickness and variety of his perceptions,

the fluency of correct and eloquent expression, together with the prodigious compass of thought, of which the public have had so many specimens, furnish a splendid proof of bright and glowing genius." p. 16.

It is not always the case, that the retired and domestic character of great men corresponds with their public reputation; but, in the instance before us, the more intimate the acquaintance the more affectionate and cordial was the attachment.

"The combined influence of a cultivated mind and sanctified heart, was delightfully developed in some of the general traits of Dr. Dwight's more retired character. Strong in his attachments, affable and sweet in his manners, he appeared uncommonly excellent in the various relations of life. As a son, he was always affectionate and dutiful; as a husband, a father, a master, his family regarded him with the highest affection, reverence and delight. I cannot here withhold the remark, that it was one of the privileges of the students of Yale College, to have exhibited before them in the family of their President, one of the most alluring examples of domestic wisdom, regularity, industry, and kindness. As a friend, the number, the select character, and the steadfastness of his friends, are the highest evidence of his worth. As the friend of young men, his character was almost without a parallel. As a friend of the poor, he will not soon be forgotten. His charities were as extensive as those of almost any man with the same means. His generosity of feeling was like sunshine. No proper object of munificence ever went from his door without relief. He was "not forgetful to entertain strangers." Thousands are witnesses of his hospitality." p. 20.

We can make but one more quotation, and that relates to the character of the deceased as a Christian minister.

"I need not say, that it is in the character of a Christian Minister that the Alumni of Yale will never forget Dr Dwight. He unfolded a system of truth, opposed indeed by the world, but between the distinguishing features of which and the efficient operation of the Holy Spirit upon the heart, the Father of mercies has instituted a happy connexion. Under his preaching, it pleased the great Head of the Church to visit Yale College with five seasons of the special out pourings of the Spirit of God. Three of these revivals of religion were of inconsiderable extent, each adding not more than twenty five or thirty to the College Church. The two others, one in 1802, and the other in 1815, were more deep and general. During the former, about one half the College, during the latter, about fifty of their number made a public profession of religion. No inconsiderable portion of the youthful ministry of reconciliation in our country, and especially in New England and the western parts of the State of New-York, are the fruit of these revivals." pp. 29, 30.

It has been supposed, by persons unacquainted with Dr. Dwight, that Mr. Spring may have been biassed, by affection for a beloved instructor, to make an extravagant estimate of his acknowledged excellent qualities. We can assure such persons, that if there is

any bias in the case, it is so general as to influence almost all the numerous pupils, and intimate friends of the late President; a circumstance, which of itself would confer lasting honor on the memory of any man. But the fact is, that Dr. Dwight's real character was easily known; and, where known, was universally admired. It will long be remembered in this country; and will promote the cause of virtue and truth in succeeding generations.

XCVIII. *First Report of the Sunday School Union Society, for the year ending February*, 1817. New York; J. Seymour. pp. 44.

THE institution of Sunday Schools, (or Sabbath Schools, as we much prefer to call them,) is one of the great works of beneficence, which distinguish the present day. They would be rendered unnecessary by a perfect system of education; but wherever children are brought up in ignorance, and exposed to vicious and irreligious examples, Sabbath schools seem the first and the most efficacious means of correcting the evil. Many conscientious persons have objected to them as violating the Sabbath, by appropriating it to a secular employment. For ourselves we are not backward to acknowledge, that we should be opposed to them, if designed merely to save time, or to confer only the secular benefits of education. As works of useful labor they cannot be justified; but as necessary works of mercy, they may clearly come within our Savior's explanation of the fourth commandment. Thus, for instance, in a community where all the children regularly attend school through the week, there is no proper occasion for their assembling to learn to read on the Sabbath; though, even in such cases, a short meeting to repeat passages of Scripture, and receive appropriate religious instructions, might be attended with the best effects. But the great advantage of Sabbath schools is experienced in populous towns, where multitudes of children are destitute of instruction, and exposed to all the malignant influence of the most depraved examples. Instances have been extremely numerous of children sought for in the very haunts of vice, brought to enjoy a regular course of religious instruction, and their torpid consciences awakened to life and activity, their minds expanded and enlightened, their conduct reformed, and their whole appearance and demeanor changed. In some cases, there is reason to hope that the heart has been renewed, and the soul prepared for heaven.

The Report before us is a very interesting document. The detail of facts, arguments, and encouraging circumstances, drawn up by Mr. Lord, the Secretary, and read to the Society at the annual meeting, is peculiarly worthy of attention. From this paper it appears, that during the first quarter of the Society's operations, 23 schools were opened, conducted by 50 superintendents and 170 teachers, and containing more than 2,000 learners. In the third quarter there were 28 schools and 3,000 scholars; and in the fourth quarter, notwithstanding the inclemency of the weather, the number of teachers and learners had been somewhat augmented. By

the aid of this Society, and of the "New York Female Union Society for the promotion of Sabbath Schools," more than 5,000 learners, of whom about one tenth were adults, assembled on the Sabbath under the direction of 500 instructors and superintendents. The use of having so many instructors is found in being able to divide each school into many classes, and thus having all the children employed in learning at once.

The most obvious and general advantages of Sabbath schools are such as relate to the children, their parents, the instructors, and society at large.

1. The children are almost immediately improved in their appearance, habits, and feelings. They are conscious of being raised in the scale of existence; and are grateful for that attention and kindness, which they receive from their superiors. They are stimulated to make as much progress as possible in their learning; and in this way employ their leisure hours in study during the week. They gradually imbibe a sincere respect for virtue and virtuous men; a respect which is often a powerful preservative from vice. They are conducted to the house of God, and taught to regard the Sabbath as a holy day, consecrated to benevolence and piety. But, in the abodes of poverty and vice, none of these blessings would have reached them, had it not been for these schools.

2. The parents cannot but see the improvement of their children, and be pleased with their docility and amiableness. Seeing this, they are often induced to read themselves, to become more regular in their habits, and to attend divine worship. In all such cases, the condition of the family is greatly meliorated.

3. The instructors learn patience, humility, and self-denial. They sympathize with the suffering poor, and lament the miseries of vice and impiety. They form the most delightful of all habits, the habit of doing good. In teaching the momentous truths of religion to children, they not unfrequently bring these truths home to their own consciences; and instances are mentioned, in the Report before us, of their being thus brought to a saving knowledge of the Gospel.

4. Society is greatly benefited by the moral and religious instruction of the children of the poor. Idleness, vagrancy, intemperance, mendicity, profaneness, and Sabbath-breaking are prevented; and many industrious and virtuous citizens are raised up from among those, who would otherwise have become a nuisance and a burden. These happy effects are stated to be already perceptible in the city of New York, after a single year's experience of the benefits of Sabbath schools. Who does not wish success to such exertions? Who does not congratulate the principal agents in such a labor of love, and pray that they may receive all that encouragement, which, even in this unpropitious world, usually attends persevering and faithful efforts to promote the welfare of mankind?

The expenses of this establishment, during the year past, were somewhat less than $2,000.

We quote the greater part of a speech delivered at the annual meeting by J. Buchanan, Esq. the British consul at New York, both on account of the interesting facts which it contains and the pious feelings which it expresses.

"Sir—I have the honor of seconding the motion of the Rev. gentleman, and upon any other occasion, I should feel a delicacy in adding an observation; but the subject is inexhaustible, and one in which I have been engaged for ten years; and if there are periods in my life, the retrospect of which affords satisfaction, I contemplate none with more true pleasure, than those in which I was so engaged. Sir, this, the first Anniversary of this Institution will form an epoch in your life, in the history of this city, and in the lives of those connected with this Society. What has brought us all here this night? What has given rise to this Institution? It may be referred to man; but, sir, it is the work of the Almighty. Whence have arisen Bible Societies in our day? Missionary efforts in our day? the education of the poor in our day? These events are all concurring to accomplish one great and glorious object—the extension of the Redeemer's kingdom, and are the fulfilment of that prophecy, wherein God declared, that "the knowledge of the Lord should cover the earth," &c. Mark, sir, that 1800 years have passed without any such exertions as those adverted to; yet we cannot reproach our forefathers with want of zeal; but now the whole world is, as it were, moved with a zeal peculiar in our day and generation. This marks the Spirit of God operating in the earth. We are assembled here, sir, not for the purpose of discussing subjects that may prove advantageous alone for the present day. No, no! they have a reference both to the temporal and eternal interests not only of the present, but of succeeding generations. The importance of the objects of this Society, I would endeavor to enforce by bearing testimony, not to what I have heard, but to what I have known. I will take the liberty to relate as briefly as I can, a few, out of many instances of the blessed effects of Sunday Schools.

"A little girl, (Ann Colgan,) about 13 years of age, had never been at school. She felt ashamed to go and begin, at that age, to learn her A, B, C. She was induced to attend a Sunday School, and was encouraged; her capacity and attention were great; in a few months she was able to read, and she afterwards taught her father, (a blacksmith,) and four of her brothers and sisters to read the Bible. Another girl, (Mary Mean,) was induced at 16 years of age to attend; in a short time she read; and in one year committed to memory between thirty and forty chapters. I know instances of children at Sunday Schools, who were required to prove from the Scriptures, that lying and swearing were contrary to the word of God, reading the entire Scriptures, and marking all the passages that referred, (in their judgment,) to these crimes—crimes, alas! so common, that it is not to be wondered at, if the practice was not considered sinful by poor neglected children. A father of a child who had been thus engaged, declared to me, that the exertion of his little boy searching the Scriptures to prove swearing was a crime against God, produced such remorse in his (the father's) mind, that he was led to abhor it.

"Sir, the exertions the Report exhibits, and which have been made the first year in this city are truly cheering; and, if my recollection serves me right, exceed any that have taken place elsewhere in the first year. It appears 500 persons are engaged gratuitously as teachers; how important their work! sowing the seed of eternal life in the minds of five thousand youths!

"I will pass to another part of the Report, which refers to teaching adults. On the importance of this part of their labors, permit me to make an observation to teachers. There is a natural backwardness in grown-up persons to commence to learn to read, conceiving such attempts hopeless: it rests with you, who attend the schools, to overcome this timidity. As an inducement, I will mention the case of a William Greer, who, between 45 and 50, having bought in the market the last speech of a felon condemned to be hanged, brought it home, and as he could not read, he brought a poor little boy into the house to read the speech to his wife and himself, which, when the lad had done, Greer said to his wife, "Well, Margaret, I have but the one cow, and I would give her could I but read that speech as well as that boy." The wife urged him to begin; he did so, and though a laboring man, he learned to read the Bible: that blessed book became his study and his consolation, as I saw him on his death bed, when he rejoiced in the atonement for sinners made by the Lord of life and glory. Where the teacher can infuse into the mind of the pupil an earnest desire to learn, there is no fear of success, and indeed so many instances of the blessed effects of Sunday teaching have come before me, that I verily believe the Lord, in a peculiar manner, will bless exertions on *that* day, where his glory is had in view. In many countries peculiar privileges are attached to induce attention to education. In Sweden, I have been informed, that without being able to read, a person cannot become a witness in a court of justice, nor will they be allowed to marry.

"Sir, no part of the exertions of this Institution affords me more pleasure, than to hear from the Report, that the Scriptures are read in the schools. I would earnestly recommend that portions of the word of God should be committed to memory by the children; it is sowing the sound seed, even the incorruptible seed, the word of God; that certainly will produce fruit to the glory of God. I will not detain the meeting, by relating the many glorious results from this practice that I have been a witness to. It may be alleged, these poor children have not time. I know instances of what can be done in this way, that exceed the conception of all who have not seen the attempt. I will just mention a girl, Margaret Finton, about 15 or 16 years of age, who never committed a chapter in her life previous to attending a Sunday School, and who had her daily task of spinning to perform. She contrived to fix her Bible before her on the wheel, and in this way, within *one year*, she repeated at a Sunday School 193 chapters; many others the entire Psalms, and few in the school did not exceed ten chapters. A Testament was the premium for those who repeated the three first chapters of John, and a Bible for those who committed fourteen chapters. One word more to you, gentlemen, who are by your exertions fulfilling the benevolent intentions of the friends of this Institution. You differ from all other teachers in this city. They have pecuniary motives, worldly advantage to stimulate them; while those of you who have, and may I hope all of you

have, the glory of God in view, in attending to the poor and the ignorant, sow the incorruptible, the imperishable Word of Life, and you will be blessed in your labors. I hope the time is not distant, when I shall feel honored by aiding in your labors, which distance has hitherto prevented. May God Almighty bless your labors. I wish in the sincerity of my heart, all manner of success to attend your exertions under the auspices of this Society." pp. 36—38.

XCIX. *An Apology for Religious Conferences: or, a Letter addressed to the Rev. Aaron Bancroft, D. D. &c. containing some Remarks on a Discourse, &c. on the fourth commandment. By* ENOCH POND, *Pastor of the Congregational church in Ward.* Worcester; W. Manning, March, 1817. pp. 32.

SINCE the publication of our last number we have received a copy of the Letter, whose title-page is here given. As it was written independently of our Review, and as the same arguments and passages of Scripture are relied upon by Mr. Pond as we brought forward, Dr. Bancroft will be induced, we hope, at least to consider the subject again. The writer of this letter had room for several topics and proofs, which our limits compelled us to omit. To say that he has refuted Dr. Bancroft is saying very little; but he has done more: he has furnished a defence of conferences, which will be able to resist a much more powerful attack, than the one which we now have in view. The quotations, which he has introduced from President Edwards and others, are very weighty, and, indeed, absolutely decisive on several points.

The argument of Dr. B. from the fourth commandment will never have any credit attached to it. All the members of the party to which Dr. B. lends his influence, whose opinions we have heard, speak of that argument as extremely futile.

The temper displayed by Mr. Pond is mild and conciliatory; his views are modestly expressed; and, though his style might be improved, and his letter somewhat abridged without loss, he has rendered a real service to the cause of religion. We quote his second argument in favor of conferences as a favorable specimen.

"Religious conferences are promotive of *mutual instruction.*

"An interchange of ideas facilitates the acquisition of knowledge. In this view, religious conference seems to possess advantages superior to every other means of religious instruction. The friends of God have, in many points, been differently taught What one knows, another may not know; and of that, concerning which one has a perfect comprehension, another may have but feeble and indistinct conceptions. Hence, by frequently meeting together, and freely imparting to each other their several views, they will naturally acquire the most important religious knowledge.

"In meetings for religious conference persons are at liberty to make inquiries, and to suggest objections; or they may express their sentiments, and submit them to the examination of others. If a public teacher has left any thing in the dark, he may here explain it; if he has led into any mistakes, he may here rectify them; or if he finds

any of his flock imbibing erroneous principles, he may here warn them of their danger, and point them to the way of truth. Here both the awakened and the stupid, the joyful and the desponding, the sinner and the saint, may freely express their feelings; and thus much may be learned concerning the operations of the Spirit, the wiles of the adversary, and the treacherous workings of the human heart.

"On almost every other subject, which has exercised the human mind, learners have formed themselves into associations, and have held their meetings, for the purpose of mutual conference and instruction. Is religious knowledge, then, the only kind which cannot be acquired in this way? I beg you, Sir, to review the subject; and I flatter myself that you will perceive that, by attending properly upon religious conferences, persons may greatly increase their stock of religious knowledge." pp. 17, 18.

RELIGIOUS INTELLIGENCE.

LETTERS FROM THE AMERICAN MISSIONARIES.

THE following passages are extracted from a letter written by Messrs. Hall and Newell to the Rev. Dr. Worcester, dated July 6, 1816.

"Rev. and dear Sir,

"BEFORE the writing of this letter, we did hope to receive later intelligence from our brethren at Ceylon. Their last letter to us was of May 25th. They had then decided on brother Bardwell's joining us In regard to stations for the other four brethren, they were undecided as to the expediency of their all settling in Jaffna. In consequence of Mr. Ringletaube's resignation, there is now an opening for one or more missionaries, in Travancore. Possibly some of our brethren may gain an entrance there.

"We have strong hopes, that brother Bardwell will be allowed to stay with us. Circumstances will plead powerfully for it. By the time he arrives here, (for he cannot leave Ceylon during the present monsoon,) we expect to be ready to commence printing, and shall therefore be in obvious and urgent need of him.

"We rejoice to know, that the Board have more missionaries at their disposal. We may well hope to see them, from time to time, coming from America to this desolate part of the world.

"Placed as we are, in a situation peculiarly favorable for collecting information concerning many places, we feel compelled, both by duty and inclination, to be continually collecting all the knowledge we can, and to communicate our views to the Board. We have already written at considerable length concerning Western Asia. There we see a field vast in extent, urgent in its claims, encouraging in its prospects, and almost untouched by missionary hands.

"We have conversed with intelligent men, who have visited Alexandria, Cairo, Constantinople, the shores of the Red Sea, Palestine, Syria, Bussora, Bushcer, and other parts of Persia and Arabia. All that we have been able to collect from every quarter has only served the more to convince us of the *practicability* and *importance* of missions to Arabia, Persia, and the eastern provinces of the Russian empire, bordering on China.

"Translations into the Persian and Arabic languages, seem to promise more usefulness, than translations into almost any other eastern languages. The reasons are obvious.

"The Board, being a *Foreign Bible Society*, as well as a Missionary Society, has peculiar advantages for taking up these languages. It has the money, and can procure *able men;* and such men are peculiarly desirable in those fields. How easily four missionaries might be sent to prepare for translating into each of these languages, in the first instance, and immediately too, if so many suitable men could be spared for these purposes. For the Arabic four; two to Cairo and two to Bussora: For the Persian four, two to Busheer, Shiraz, or Ispahan, and two to the north western parts of Persia, now under the Russian government.

"There can be no reasonable doubt, that missionaries might securely remain at all these places; at least so long as they were quietly learning the languages, and translating the Scriptures. And while they were executing this very important work, they would be under the highest advantages for ascertaining what further missionary establishments would be expedient or practicable, and for promoting the cause generally as *literary correspondents*. This last consideration is, of itself, in the view of the late Dr. Buchanan, and of the Church Missionary Society, sufficient to justify similar establishments. Besides, these languages being spoken to a great extent, and by many Christians as well as Mahometans, should the missionaries, after translating the Scriptures, find it necessary, they might remove to some other region where the languages are spoken, and where they might preach publicly without apprehension of evil.

"There are two considerations, which give a very great importance to the eastern provinces of the Russian empire. They offer stations on the borders of Thibet and China; stations, which may afford a very intimate connexion and intercourse with that supposed inaccessible and most populous quarter of the globe. At such stations, how much might be done for China, as well as for the Russian provinces.

"Again; these provinces are under a government well known to be friendly to the propagation of Christianity and partial to America.

"As to our concerns in Bombay, we have nothing new to add. Things continue to go on in the same train. To-day the translation of Luke's Gospel has been completed. Our schools are gradually increasing. We have agreed with a man to open a fourth school in the course of a few days.

"We shall send our journal, letters, and several other things by the Fawn, capt. Austin.

"We remain, dear Sir,
"Your brethren and fellow servants,
GORDON HALL,
S. NEWELL."

The following extracts are from a letter dated Sept. 30, 1816, and contain the latest intelligence from the missionaries.

"Rev. & dear Sir,

"Our last of July 12th, was forwarded by the Fawn, of Boston. By the same opportunity we forwarded to you our journal up to that time, and also a trunk of books, principally Arabic and Persian. We send

our present communications by way of Calcutta, with the hope that they may reach you sooner than they would *via* London. Since we wrote last, we have had the satisfaction of hearing, that our brethren in Ceylon have obtained the sanction of government to their settlement in Jaffna, the place of their choice. They were to proceed thither from Colombo as soon as the season would permit. We expect soon to hear of their final settlement. Brother Bardwell is to come to this place by the first opportunity. The most favorable season for coming is at hand, and we are expecting to see him shortly. We are also in expectation of receiving our Mahratta types and press by the next ships from Bengal. We hope to commence printing early in the ensuing year.

"Our schools continue about in the same state, as when we wrote last; for though we have since that time opened a *third* school, the number of boys, on the whole, has not been increased. The rainy season, which is just now closing, is unfavorable to their attendance. We hope the number of pupils will be greater the ensuing season.

"We continue to preach almost every day to the heathen, in their own houses, at their temples, or by the way side, as we find opportunity; but we have not yet been able to collect a congregation to attend statedly at one place. We intend to make an effort to do this soon. Should we succeed in this attempt, we shall be able to introduce those interesting and important parts of public worship, *prayer and praise*, which we are now obliged to omit. It would also enable us to communicate our instructions more in the form of a regular discourse, than we can do at present. We have for some time past held a little meeting on Sabbath morning among the poor, to whom we formerly used to preach in English. We found that they did not attend either the Scotch or English church, and as they professed to be willing to come together, in their own neighborhood, on the Sabbath, for religious instruction, we thought they ought not to be neglected. They are but few in number, not more than 15 or 20 men with some women and children, and it is seldom that more than 8 or 10 of them attend at one time. We cannot say that we have much expectation, at present, of collecting any considerable number of persons, to whom we can preach in English. This need not discourage us at all. The great business for which we came hither, is to preach the Gospel to those among whom Christ has not been named. In this respect we have an open door, and more work within the compass of a few miles, than would suffice for twenty preachers.

"Since we wrote last, the number of laborers in this part of the vineyard has been considerably increased by the arrival of chaplains and missionaries of different denominations. Two chaplains, and a missionary of the Wesleyan connexion, have arrived in Bombay; several chaplains and six missionaries from the London Society at Madras; and four or five Wesleyan missionaries in Ceylon. Thus the number of laborers is increasing; but still there is room.

"The state of our pecuniary affairs you will learn from our communications of this date to Mr. Evarts. We shall endeavor in future to write you regularly as often at least as once a quarter.

"We remain, &c.

G. Hall,
S. Newell."

The latest intelligence from the missionaries in Ceylon is contained in the following extracts from a letter written by Mr. Poor to his mother, dated June 20, 1816.

"Within a few days, several important decisions have taken place in our affairs; and now an opportunity offers, if letters be immediately written, of sending to Calcutta by private conveyance. Though the present is an unusually busy season, I hope to be able to write *one* letter, and give you a short account of what has taken place since our residence here. On reviewing the past, the prevailing sentiment of my heart, I would hope, is gratitude to God for the great degree of prosperity that has hitherto attended us in our great work; and for the pleasing prospects that are now opening before us.

"Immediately on our arrival, we obtained a commodious house for $12 per month, which is very convenient for our large family. As a body, we have enjoyed better health than persons generally do on their arrival in this country. When we arrived here we supposed that, in consequence of the prevailing monsoon, we should be unable to leave this place short of five or six months. We immediately applied to government, and obtained permission to open English and native schools, and preach to the natives by interpreters. We issued proposals for schools, pledging ourselves to continue them six months, if we had sufficient encouragement. Application was made to us by the Hon. and Rev. T. J. Twistleton, that we would take under our tuition 15 or 16 Malabar and Cingalese scholars, who, for several years, have been attending to the English language, under the care of the Rev. Mr. Armour. These persons Mr. T. wished us to instruct in the principles of theology, with reference to their entering on the work of the ministry. The brethren appointed me to take charge of them; and in this important and pleasing business I have been hitherto employed. It seems like entering at once on the immediate object of the mission. A part of their time is devoted to geography under the care of brother Bardwell. Their progress has been much greater than I expected from native youths in this country. Soon after our proposals were issued, my wife commenced the school for young ladies. She continued in it ten days, having but seven scholars. As she was taken off by ill health, and did not receive that encouragement we had reason to expect, we concluded to suspend the school.

"We have not established any public meetings of our own; but thought it best to assist other missionaries, the few months we may continue here. We, [the American missionaries,] preach about five sermons a week, in five different places. The number of hearers is from 50 to 150. We discover an increasing attention to hear the word preached. Mr. Chater is about to receive three persons into his little church. Four military men, who give evidence of piety, have made application to join our church. We have some doubts of the propriety of admitting them, on account of our short continuance in the place. We formed ourselves into a church soon after we arrived here, and hold our communion with Mr. Chater's church alternately once a month.

"Since we have been here, we have been forming acquaintances and collecting information, with reference to our future employments and place of abode. The principal characters in this place are very

friendly to our designs, and have shewn us every mark of attention that we could desire. The united opinion of all here, who are interested in the subject of missions, is, that the District of Jaffna is the most important station. We have been much urged to go thither immediately; but we would make no decision till we received letters from Bombay, and had made further inquiries. About 4 or 5 weeks ago we received letters from the brethren at Bombay; containing very pleasing accounts of the state of the mission at that place. They wish much for assistance, even all our number; but as they can give no assurances that missionaries would be readily received, and as there is a very urgent call for a large number to go to Jaffna, we have concluded to send brother Bardwell only; he being somewhat acquainted with printing is peculiarly needed at the Bombay mission. We immediately applied to government for permission to settle at Jaffna; and after some delay we obtained a very favorable answer, and a promise of such assistance as is necessary to our settlement there. This answer we received last week; and we feel that it is very desirable for four of us to go to Jaffna immediately. At this time, my wife has recovered her health, and the people have waked up on the subject of the school; they press so hard, that we have thought it expedient that a part of our number should remain here and continue the school at least three months The others will go, in the course of two or three weeks, and make preparations for our comfortable residence. On Wednesday the school was opened again in our dwelling house. There are 21 scholars, and five more on the subscription list. They are from the first families in the place. The tuition is 12 rix dollars, or nearly three Spanish dollars, a month. Here I may remark that this is not the only, nor the most important, way in which females render assistance to the mission.

"We shall occupy two stations at Jaffna; Tillepally and Battacotta. We are unanimously agreed, that it is the best division of our force for brother Warren and myself to go to one of the stations; it is not determined which."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

March 5, 1817. From a society of females in Pelham, (N. H.) who meet for social prayer, by the Rev. J. H. Church,		$5 00
13. From Mr. S. C. Schenck, of Savannah, the clear profits on the Panoplist taken by him,	20 10	
—— from the same, a donation from a friend of missions,	33 94	54 04
From the Foreign Missionary Society of Portland and the Vicinity, by Mr. Levi Cutter, Treasurer, to be appropriated equally to the different objects for which the Board was instituted,		100 50
From the Female Cent Society of Norway, for the same objects,		19 50
19. From Mr. Joel Tuttle, of Prattsburgh, (N. Y.) by Dr. N. Niles,	5 88	
—— from Mr. Richard Hull,	87	
—— A friend of missions,	5 00	11 75
From the Female Charitable Society in Locke, (N. Y.) remitted by the Rev. Joshua Dean to Mr. Armstrong, half for missions and half for translations,		8 00
25. From the Female Benevolent Society in Alfred, (N. Y.) by Mrs. Amelia Davenport, remitted by C. Hurlbut, postmaster.		18 00
26. Collected at the monthly prayer-meeting in Keene, (N. H.) remitted by the Rev. David Oliphant,		5 00
27. From individuals in Hancock, (N. H.) contributed after Mr. Nichols had preached in that town,		16 75
Carried forward,		$236 54

Brought forward, $238 54

A legacy to the Board, committed to James Morris, Esq by the late Mr. James Frisbie, of Bethlem, (Con.) who deceased in 1813, - 71 11

31. From the Foreign Mission Society in the Eastern District of New Haven County, by the Rev. Matthew Noyes, the Treasurer, - - 80 06

From the following sources by Mr Elisha P. Swift an agent of the Board; viz.

—— from the Rev. Mr. R. - - - 2 00

—— from Miss Lydia Bartlett, of Bethlehem, (N. J.) - 1 00

—— from the Rev. Mr. Dean, of do, - - 5 00

—— from the Rev. Mr. Price, of Fishkill, - - 3 00

—— from Mrs. Anne Chittendon, of Guilford, (Con.) - 10 00

—— from a stranger, do, - - - 1 00——22 00

$411 65

THE SCHOOL FUND.

MARCH 4, 1817. From females in Charlestown, (Mass.) for the education of two boys in the families of the missionaries, to be named JEDIDIAH MORSE, and WARD STAFFORD, - - - - 48 75

From the association of females in Gloucester, by Mrs. Rebecca Jewett, the Treasurer, - - - - 17 75

From the association of males in Gloucester, by Reuben Brooks, the Treasurer, - - - - 34 00——51 75

6. From the Female Association in the second parish of Rowley, by the Rev. Mr. Braman, - - - 8 79

—— from the Gentlemen's Association in do. - - 11 50——20 29

10. From the Gentlemen's Association in the first parish in Rowley, by the Rev. J. W. Tucker, - - - 32 65

—— from the ladies' association in the same parish, for the same object, 14 73

—— from four small children, - - - 1 00——48 38

12. From an individual by the Rev. Dr. Richards, for the permanent fund, for schools among the heathen, - - - - - 100 00

19. From the Female Association in Concord, (N. H.) by Miss Sarah Kimball, collector, for the education of a heathen child to be named ASA M' FARLAND, out of respect to the Rev. Dr. M' Farland, - 30 00

From several children in Locke, (N. Y.) by the Rev. J. Dean, - - 1 00

From the following sources by the Rev. Dr. Worcester; viz. - -

—— from the Association for education of heathen children, in Marblehead, by the Rev. Samuel Dana, - - - - 64 00

—— from the Association in the 2nd parish of Ipswich, by the Rev. Mr. Crowell, - - - - - 25 00

—— from the Boston Cent Society, for educating heathen children on our own continent, by Mrs. Lucia G. Swett. - - 100 00

—— from Mrs. Cooper, of Boston, to aid Mr. Kingsbury in his mission, 5 00

—— from the association in the north parish of Danvers, by Capt. Hezekiah Flint, - - - - - 66 95

—— from the Association in the north parish of Beverly, by Dea. John Bachelder, - - - - - 18 02

—— from the Association in Topsfield, by Dea. Daniel Bixly, 21 50

—— from a mother, - - - 3 00

—— from a friend, - - - 80 00

—— from the Salem Female Society for educating heathen children, by Mrs. Abigail Needham, the Treasurer, - - 24 00——407 47

24. From J. Lampson, of New-Boston, (N. H.) by Mr. Armstrong. 1 00

26. Collected at Keene, (N. H.) remitted by the Rev. David Oliphant; viz.

—— for the education of heathen children at Bombay, - - 4 00

—— for educating heathen children generally, - - 6 00——10 0

From the following sources by Mr. Elisha P. Swift, an agent of the Board; viz.

—— from Elias Riggs, of New-Providence, (N. J.) - - 88

—— from Joseph L. Riggs, of do. - - - 73

—— from the Presbyterian Congregation in Woodbridge, (N. J.) a collection, - - - - - 6 85

—— from do. in Goshen, (N. Y.) - - - 7 52

—— from the Congregational Society in Middletown, Orange County, (N. J.) for the western schools, - - - 60 00——75 98

School Fund, $794 62: Other donations $411 65: - Total. $1,206 27

REVIVALS OF RELIGION.

THE hopeful religious appearances, in many parts of our country, still continue. The revival at Newark suffers no abatement, so far as we learn. It is considered as the most remarkable revival, which has taken place for many years. We hear that the good work prospers in several towns in Vermont. There have been recently some signal displays of divine grace. Happy will it be if our country should generally partake of those influences, which have been so graciously vouchsafed to some parts of it, in so distinguished a manner.

A letter to the editor from a clergyman, who resides in the Connecticut Reserve, contains the following intelligence. "The church and society in this town are in a very promising state. Our meetings on the Sabbath are generally crowded, especially when there is preaching.* Within about nine months past, 40 persons have been received into our communion; 23 from other churches, and 17 by profession. About half the latter number are the fruits of a little revival, with which we were favored last summer. We expect several others will unite with us before long, by making a public profession of religion.

"Last summer and fall there were pretty extensive revivals in several towns of Ashtabula county; particularly in Austinburg, Morgan, Rome, and Jefferson. In the former of these places, containing 50 or 60 families, there are probably not more than three or four in which there is not family worship.

"The Grand River Presbytery, during their session in February, formed themselves into a Society for the education of pious young men for the ministry, and appointed a committee to publish an address on the subject.

"The Connecticut Reserve Bible Society are about procuring 400 more Bibles, making 1,600 in the whole procured by that Society.

"The subject of the establishment of a College in New Connecticut has lately begun to interest the attention of the public.

"Thus you see, dear Sir, that this new country is prospering. The wilderness is indeed beginning to blossom. We trust that it will ere long bring forth fruit in abundance to the praise of the glory of divine grace. At least we have much cause to rejoice in the past, and to hope for the future."

BOSTON CENT SOCIETY.

THE liberal and catholic manner, in which this Society appropriated its funds, did not secure it from the attacks of those who boast perpetually of their own catholicism and liberality. We publish the following statement furnished by the Society.

Funds of the Society the past year distributed in the following manner:—

For the education of native Indian children,	$120 00
To a school in Vergennes, for emigrant Canadians,	20 00
To the Charity School, Poplar-street, Boston,	12 00
To the Female Society for the religious and moral instruction of poor children in Boston,	30 00
To a School in the neighborhood of Norridgewock, District of Maine,	20 00
To the American Education Society, for the Gospel Ministry,	20 00
To the Female, do. do.	20 00
To the Baptist Sunday School,	30 00
To the Female Auxiliary Bible Society of Boston and vicinity,	105 62
For the the relief of a young man in the study of Divinity,	10 00
To aid pious youth in obtaining an education for the Gospel Ministry,	30 00
	$417 62

The Managers cherish a belief that from this little Association have issued streams that have swelled that *River, which is to make glad the city of God.*

*We suppose there is preaching but half the time, the clergyman supplying two congregations.

From its sources the ignorant have been instructed; native heathens enlightened, and the word of life imparted to those perishing for lack of knowledge: and it is confidently hoped, that as the benefits resulting from this Society become more known, the present list of subscribers will not only continue, but very many will be added to it, who will rejoice in an opportunity of furnishing another proof, that "great effects result from little causes."

MISCELLANEOUS INTELLIGENCE.

EXERTIONS FOR COLONIZING FREE PEOPLE OF COLOR.

THE past winter has been distinguished by an attempt to excite the public attention to the condition of the free people of color in the United States.

During the autumn the Legislature of Virginia took up the subject, and requested the Governor to correspond with the President of the United States, for the purpose of obtaining a territory in Africa, or some other place without our own limits, to serve as an asylum for such free persons of color, as might choose to remove thither. The same body also requested the Senators and Representatives in Congress from Virginia to aid the President, in the attainment of the above object.

On the 21st of December a public meeting was held at Washington, for the purpose of considering the same subject. The Hon. HENRY CLAY presided.

The meeting was opened in a suitable manner by the chairman. ELIAS B. CALDWELL, Esq. then addressed the gentlemen present, and explained, in a judicious and sensible speech, the plan which had been conceived, and the means which were requisite, to meliorate the condition of the free people of color. He was followed by Mr. Randolph and Mr. Wright. He then offered the following preamble and resolution, which were unanimously adopted:

"The situation of the free people of color in the United States has been the subject of anxious solicitude, with many of our most distinguished citizens, from the first existence of our country as an independent nation; but the great difficulty and embarrassment attending the establishment of an infant nation, when first struggling into existence, and the subsequent convulsions of Europe, have hitherto prevented any great national effort to provide a remedy for the evils existing or apprehended.—The present period seems peculiarly auspicious to invite attention to this important subject, and gives a well grounded hope of success. The nations of Europe are hushed into peace; unexampled efforts are making, in various parts of the world, to diffuse knowledge, civilization and the benign influence of the Christian religion. The rights of man are becoming daily better understood; the legitimate objects of government, as founded for the benefit and intended for the happiness of men, are more generally acknowledged, and an ardent zeal for the happiness of the human race is kindled in almost every heart. Desirous of aiding in the great cause of philanthropy, and of promoting the prosperity and happiness of our country, it is recommended by this meeting to form an association or society for the purpose of giving aid and assisting in the colonization of the free people of color in the United States.—Therefore

Resolved, That an association or society be formed for the purpose of collecting information and to assist in the formation and execution of a plan for the colonization of the free people of color, with their consent, in Africa or elsewhere, as may be thought most advisable, by the constituted authorities of the country."

A committee was appointed to present a respectful memorial to Congress, and another to prepare a constitution for the proposed society.

The meeting was adjourned to the 28th of the same month, when a constitution was reported, and unanimously adopted. The Hon. BUSHROD WASHINGTON was appointed President; thirteen gentlemen of distinguished character, in different parts of the United States, Vice Presidents; twelve gentlemen of Washington and the vicinity, Managers; ELIAS B. CALDWELL, *Secretary;* W. G. D. WORTHINGTON, *Rec. Sec.;* and DAVID ENGLISH, *Treasurer*. The President and Managers were directed to present a memorial to Congress; and, on the 14th of January, the following memorial was presented:

"To the Senate and House of Representatives of the United States of America in Congress assembled—

"The memorial of the President and board of managers of the 'American Society for Colonizing the free people of color of the United States,'

"*Respectfully shows*,

"That your memorialists are delegated by a numerous and highly respectable association of their fellow citizens, recently organized at the seat of government, to solicit Congress to aid with the power, the patronage, and the resources of the country, the great and beneficial object of their institution; an object deemed worthy of the earnest attention, and of the strenuous and persevering exertions, as well of every patriot, in whatever condition of life, as of every enlightened, philanthropic, and practical statesman.

It is now reduced to be a maxim, equally approved in philosophy and practice, that the existence of distinct and separate casts, or classes, forming exceptions to the general system of policy adapted to the community, is an inherent vice in the composition of society, pregnant with baneful consequences, both moral and political, and demanding the utmost exertion of human energy and foresight to remedy or remove it. If this maxim be true in the general, it applies with peculiar force to the relative condition of the free people of color in the United States; between whom and the rest of the community, a combination of causes, political, physical, and moral, has created distinctions, unavoidable in their origin, and most unfortunate in their consequences. The actual and prospective condition of that class of people; their anomalous and indefinite relations to the political institutions and social ties of the community, their deprivation of most of those independent, political and social rights, so indispensable to the progressive melioration of our nature; rendered, by systematic exclusion from all the higher rewards of excellence, dead to all the elevating hopes that might prompt a generous ambition to excel; all these considerations demonstrate, that it equally imports the public good, as the individual and social happiness of the persons more immediately concerned; that it is equally a debt of patriotism and of humanity, to provide some adequate and effectual remedy. The evil has become so apparent, and the necessity for a remedy so palpable, that some of the most considerable of the slaveholding states have been induced to impose restraints upon the practice of emancipation, by annexing conditions, which have no effect but to transfer the evil from one state to another; or, by inducing other states to adopt countervailing regulations, end in the total abrogation of a right, which benevolent or conscientious proprietors had long enjoyed under all the sanctions of positive law and of ancient usage. Your memorialists beg leave, with all deference, to suggest that the fairest and most inviting opportunities are now presented to the general government, for repairing a great evil in our social and political institutions, and at the same time for elevating, from a low and hopeless condition, a numerous and rapidly increasing race of men, who want nothing but a proper theatre, to enter upon the pursuit of happiness and independence, in the ordinary paths which a benign Providence has left open to the human race. Those great ends, it is conceived, may be accomplished by making adequate provision for planting, in some salubrious and fertile region, a colony, to be composed of such of the above description of persons as may choose to emigrate, and for extending to it the authority and protection of the United States, until it shall have attained sufficient strength and consistency to be left in a state of independence.

"Independently of the motives derived from political foresight and civil prudence, on the one hand, and from moral justice and philanthropy on the other, there are additional considerations and more expanded views to engage the sympathies and excite the ardor of a liberal and enlightened people. It may be reserved for our government, (the first to denounce an inhuman and abominable traffic, in the guilt and disgrace of which most of the civilized nations of the world were partakers) to become the honorable instrument, under Divine Providence, of conferring a still higher blessing upon the large and interesting portion of mankind, benefited by that deed of justice; by demonstrating that a race of men, composing numerous tribes, spread over a continent of vast and unexplored extent, fertility, and riches, known to the enlightened nations of antiquity; and who had yet made no progress in the refinements of civilization; for whom history has preserved no monuments of arts or arms: that even this, hitherto, ill-fated race, may cherish the hope of beholding at last the orient star revealing the best and highest aims and attributes of man. Out of such materials, to rear the glorious edifice of well ordered and polished society, upon the deep and sure foundations of equal laws and diffusive education, would give a sufficient title to be enrolled among the illustrious benefactors of mankind; whilst it afforded a precious and consolatory evidence of the all prevailing power of liberty, enlightened by knowledge and corrected by religion. If the experiment, in its more remote consequences, should ultimately tend to the diffusion of similar blessings through those vast regions and unnumbered tribes, yet obscured in primeval darkness; reclaim the rude wanderer from a life of wretchedness, to civilization and humanity; and convert the blind idolater, from gross and abject superstitions, to the holy charities, the sublime morality and humanizing discipline of the Gospel; the nation, or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise, will have raised a monument of that true and imperishable glory, founded in the moral approbation and gratitude of the human race; unapproachable to all but the elected instruments of divine beneficence:—a glory, with which the most splendid achievements of human force or power must sink in the competition, and appear insignificant and vulgar in the comparison. And above all should it be considered, that the nation or the individual, whose energies have been faithfully given to this august work, will have secured, by this exalted beneficence, the favor of that Being "whose compassion is over all his works," and whose unspeakable rewards will never fail to bless the humblest effort to do good to his creatures.

"Your memorialists do not presume to determine, that the views of Congress will be necessarily directed to the country to which they have just alluded. They hope to be excused for intimating some of the reasons which would bring that portion of the world before us, when engaged in discovering a place the most proper to be selected, leaving

it, with perfect confidence, to the better information and better judgment of your honorable body to make the choice.

"Your memorialists, without presuming to mark out, in detail, the measures which it may be proper to adopt in furtherance of the object in view; but implicitly relying upon the wisdom of Congress to devise the most effectual measures, will only pray, that the subject may be recommended to their serious consideration, and that, as an humble auxiliary in this great work, the association, represented by your memorialists, may be permitted to aspire to the hope of contributing its labors and resources.

BUSH. WASHINGTON, *President.*"

The memorial was committed to the Committee on the slave-trade. On the 11th of February the following Report was made; which, however, was not acted upon during the remainder of the session.

"REPORT on colonizing the free people of color of the United States February 11, 1817. Read, and committed to a committee of the whole house on Monday next.

"The committee to whom was referred the memorial of the president and board of managers of the "American Society for colonizing the free people of color of the United States," have had the same under their deliberate consideration. The subject is of such magnitude, and attended with so many difficulties, it is with much diffidence they present their views of it to the House.

"Were it simply a question of founding a colony, numerous and well known precedents show with what facility the work might be accomplished. Every new territory established by our government, constitutes, indeed, a colony, formed with great ease; because it is only an extension of homogeneous settlements. But in contemplating the colonization of the free people of color, it seemed obviously necessary to take a different course. Their distinct character and relative condition, render an entire separation from our own states and territories indispensable. And this separation must be such as to admit of an indefinite continuance. Hence, it seems manifest that these people cannot be colonized within the limits of the United States. If they were not far distant, the rapidly extending settlements of our white inhabitants would soon reach them; and the evil now felt would be renewed; probably with aggravated mischief. Were the colony to be remote, it must be planted on lands now owned and occupied by the native tribes of the country. And could a territory be purchased, the transporting of the colonists thither, would be vastly expensive, their subsistence for a time difficult, and a body of troops would be required for their protection. And after all, should these difficulties be overcome, the original evil would at length recur, by the extension of our white population. In the mean time, should the colony so increase as to become a nation, it is not difficult to foresee the quarrels and destructive wars which would ensue; especially if the slavery of people of color should continue, and accompany the whites in their migrations.

"Turning our eyes from our own country, no other, adapted to the colony in contemplation, presented itself to our view, nearer than Africa, the native land of negroes; and probably that is the only country on the globe to which it would be practicable to transfer our free people of color with safety, and advantage to themselves and the civilized world It is the country which, in the order of Providence, seems to have been appropriated to that distinct family of mankind. And while it presents the fittest asylum for the free people of color, it opens a wide field for the improvements in civilization, morals, and religion, which the humane and enlightened memorialists have conceived it possible, in process of time, to spread over that great continent.

"Should the measure suggested be approved, an important question occurs—In what way shall its execution be essayed?

"A preliminary step would be, to provide for the perfect neutrality of the colony, by the explicit assent and engagement of all the civilized powers, whatever dissentions may at any time arise among themselves.

"The next important question is:—Will it be expedient to attempt the establishment of a new colony in Africa, or to make to Great Britain a proposal to receive the emigrants from the United States into her colony of Sierra Leone?

"At Sierra Leone, the first difficulties have been surmounted; and a few free people of color from the U. S. have been admitted. A gradual addition from the same source (and such would be the natural progress) would occasion no embarrassment, either in regard to their sustenance or government. Would the British government consent to receive such an accession of emigrants however eventually considerable, from the United States? Would that government agree that at the period when that colony shall be capable of self-government and self-protection, it shall be declared independent? In the mean time, will it desire to monopolize the commerce of the colony? This would be injurious to the colonists, as well as to the United States. Should that country, from the nature of its soil and other circumstances, hold out sufficient allurements, and draw to it, from the United States, the great body of the free people of color, these would form its strength, and its ability to render its commerce an object of consideration. Now as the great and permanent benefit of the *colonists*, was the fundamental principles of the establishment—will the British government decline a proposition calculated to give to

that benefit the important extension which will arise from a freedom of commerce? To those at least, at whose expense, and by whose means, the colony shall be essentially extended? Should an agreement with G. Britain be effected, no further negotiation, nor any extraordinary expenditure of money will be required. The work already commenced will be continued--simply that of carrying to Sierra Leone, all who are willing to embark.

"It would seem highly desirable to confine the migrations to a single colony. The two distinct and independent colonies, established and protected by two independent powers, would naturally imbibe the spirit and distinctions of their patrons and protectors, and put in jeopardy the peace and prosperity of both. Even the simple fact of separate independence, would eventually tend to produce collisions and wars between the two establishments, (unless, indeed, they were far removed from each other) and perhaps defeat the further humane and exalted views of those who projected them. The spirit which animated the founders of the colony of Sierra Leone, would be exerted to effect an union of design, and the cordial co-operation of the British government with our own; and, it might be hoped, not without success. It would be in accordance with the spirit of a stipulation in the last treaty of peace; by which the two governments stand pledged to each other, to use their best endeavors to effect the entire abolition of the traffic in slaves, while the proposed institution would tend to diminish the quantity of slavery actually existing.

If, however, such enlarged and liberal views should be wanting, then the design of forming a separate colony might be announced, by the American ministers, to the maritime powers, and their guarantee of the neutrality of the colony obtained.

"Your committee do not think it proper to pursue the subject any further at this time; but that the government should wait the result of the suggested negotiations; on which ulterior measures must depend.

"In conclusion, your committee beg leave to report a joint resolution, embracing the views herein before exhibited.

"JOINT RESOLUTION for abolishing the traffic in Slaves, and the Colonization of the Free People of Color of the United States. February 11, 1817. Read, and committed to a committee of the whole house on Monday next.

Resolved by the Senate and House of Representatives of the U. S. of America, in Congress assembled, That the President be, and he is hereby authorized to consult and negociate with all the governments where ministers of the United States are, or shall be accredited, on the means of effecting an entire and immediate abolition of the traffic in slaves. And, also, to enter into a convention with the government of Great Britain, for receiving into the Colony of Sierra Leone, such of the free people of color of the United States as, with their own consent, shall be carried thither; stipulating such terms as shall be most beneficial to the colonists, while it promotes the peaceful interests of Great Britain and the United States. And should this proposition not be accepted, then to obtain from Great Britain, and the other maritime powers, a stipulation, or a formal declaration to the same effect, guaranteeing a permanent neutrality for any colony of free people of color, which, at the expense and under the auspices of the United States, shall be established on the African coast.

Resolved, That adequate provision shall hereafter be made to defray any necessary expenses, which may be incurred in carrying the preceding resolution into effect.

PROGRESS OF EDUCATION.

No subject can be more interesting to the moralist and the Christian than the state of education in the newly-settled parts of our country. The impress which is given to society at first is supremely important. Every exertion should therefore be made, by the first settlers of a wilderness, to give a happy character to their rising community. It is with pleasure we learn, that the inhabitants of many places in the western states are very desirous of enjoying themselves and securing for their children the advantages of Christian instruction and of early education. In some places, the efforts which have been made are very commendable, and have been attended with encouraging success. The settlers of the Connecticut Reserve, in the north-eastern corner of Ohio, deserve particular credit for their efforts for the establishment of schools and of the Gospel ministry among them. We publish the following account, as an instance of the progress which is making in education.

A year ago last winter an act of incorporation was obtained for an Academy in Tallmadge, Ohio. On the 26th of November last the institution was opened. The first term has lately closed. An account of the exercises of the first quarterly exhibition, written by one of the Trustees, is as follows:

"The quarterly exhibition of the students in Tallmadge Academy was attended on the 25th of February. As this was the first exhibition of the kind, that has ever taken place

in this part of the state, a considerable concourse of people assembled, and were highly gratified with the various performances of the day. The forenoon was spent in examining the several classes, in the following branches, viz. English Grammar, Arithmetic, Geography, Rhetoric, Logic, and the Latin language. A disputation on the question, Has the discovery of America been beneficial to mankind? was then held by Asahel Kilborn in the affirmative and Francis H. Wright in the negative.

"The exercises in the afternoon were opened and closed with appropriate music. A dissertation on the advantages of education was delivered by the Rev. Simeon Woodruff, the preceptor, who closed with seasonable advice and an affectionate address to his pupils. An appropriate prayer was then made by the Rev. William Hanford.

"It is no more than an act of justice to mention the decent deportment, the good moral conduct, the respectful obedience, and the assiduous application of the students. Every individual, whose mind is enlarged by benevolence and science must be impressed with sensations of the most pleasing kind, when he beholds the progress made in useful knowledge by so many of the youth around him. In this way the young are laying up a rich store of entertainment for themselves, and are preparing to do great good to mankind."

EXECUTION OF PHILLIPS.

On the 13th ult. the last sentence of the law was executed on *Henry Phillips*, a Welchman by birth, for the murder of *Gaspard Deñegri*, an Italian. The crime was committed on Sabbath evening, the 1st of December, and sentence was pronounced in the course of January. A large concourse of people witnessed the execution, which took place on Boston neck. By some the crowd was estimated to contain 20,000; but this was probably an extravagant estimate. It was a mortifying circumstance, that a multitude of females hurried through the streets to behold this melancholy spectacle. We have heard it remarked, that our country contains no *populace*, like the crowds which are often collected in London, and other large cities in Europe. If any thing can serve to create a populace, it is such a destitution of tender and delicate feelings, as is indicated *by the voluntary assembling of females* to witness the infliction of death on a fellow creature.

Capital punishments are so seldom in this country, that every instance of the kind excites considerable public attention. But the case of Phillips was regarded with peculiar interest on account of the numerous petitions for his pardon, which were actively circulated, and presented to the Governor and Council. Some of the applications went so far, we understand, as to deny the right of civil government to inflict death in any case whatever. As this doctrine is brought forward of late, and advocated by some very excellent men, we feel it a duty to enter our protest against it. On some future occasion we intend to state our reasons.

Several clergymen visited Phillips frequently while under sentence of death, prayed with him, and instructed him in the Gospel. He was very ignorant and stupid for a long time. Subsequently he appeared to possess more intelligence and feeling on the subject of religion. He died with apparent resignation and even cheerfulness; but whether his soul was in reality prepared for the momentous change must be left to the decision of an unerring tribunal.

THE WEATHER.

It has been generally remarked, that the month of February last was colder than any February within twenty or thirty years. However this may be, there can be no doubt it was much colder than common. The 14th day was peculiarly severe, different thermometers in and near Boston varying from 10 to 15 degrees below zero, on that night and the morning of the 15th. It is worth mentioning, that the night of Feb. 14th, 1816, was the coldest in that year. The average temperature of last February was more than 8 degrees lower than that of th February preceding. The extreme cold of the morning of the 15th is indicated by the following fact. We placed a thermometer in a position where the sun shone fairly upon it through a perfectly clear sky, and at a quarter before ten, (when the sun had been risen about three hours,) the mercury had risen only to zero.

Among the remarkable facts, relative to the temperature of the weather during the last year, is the following. The 29th of February was warmer than any day in March; and the mercury stood higher at noon of that day, than in 22 days in April, several in May, and one in June.

The average temperature of March 1817, was a little more than half a degree higher than that of March 1816.

We understand, that the venerable Dr. Holyoke of Salem, states, as the result of his long-continued observations, that the temperature of the summer months of 1816 was 4 degrees lower than the ordinary temperature of the summer in this climate.

NEW WORKS.

A VINDICATION of Unitarianism, in reply to Mr. Wardlaw's Discourses on the Socinian Controversy. By James Yates, A. M. Boston; Wells & Lilly. 1816. pp. 294 and xxxv.

Unitarianism incapable of Vindication: a Reply to the Rev. James Yates's Vindication of Unitarianism. By Ralph Wardlaw, Author of the "Discourses on the Socinian Controversy," which occasioned the "Vindication." Andover; published and for sale by Mark Newman. 1817. pp. 351. 8vo.

Memoirs of the Life of Mrs. Abigail Waters; who died in Boston, Nov. 22, 1816, in the 96th year of her age. To which is prefixed the Sermon on occasion of her death. By Joshua Huntington, Pastor of the Old South Church. Boston: S. T. Armstrong. 1817. 18mo.

Discourses on several important Theological Subjects, adapted to the present state of religion. By Thomas Andros, A. M. Pastor of the church of Christ in Berkley, (Mass.) Boston: S. T. Armstrong. 1817. 18mo.

WORKS PROPOSED.

PROPOSALS have been issued for publishing by subscription, in five or six volumes 8vo. a System of Divinity, in a series of sermons, by the late President Dwight. The price to subscribers will be three dollars a volume of about 600 pages, in boards. The first volume will contain a Life and Portrait of the author.

We consider this as the most valuable work, which has been offered to the public for many years. It is a work, whose merits are now more extensively known, than the merits of valuable works generally, for several years after they are published. About a thousand gentlemen of education, now scattered through every part of our country, heard the whole system, during their residence at Yale College. Many other gentlemen have heard considerable parts of it; and not a small number have heard the whole, or large parts of it, more than once. It has been considered by all, so far as we have ever known, as the production of a great mind, deeply and thoroughly conversant with theology. It contains a great variety of fine and sublime writing, many powerful appeals to the conscience and the heart, and many grand exhibitions of the glorious truths of the Gospel.

All our readers may not have been informed, that Dr. Dwight sustained the office of Professor of Divinity during the whole of his Presidency; and that it is the duty of the Professor of Divinity to preach to the students a regular course of systematic Theology once in four years. In fulfilment of his prescribed duty, the late President preached this course five times. He had previously preached the principal parts, or nearly the whole, twice during his ministry at Greenfield. From 1804 to 1808 it was fairly copied by amanuenses, and was twice afterwards carefully revised by the author.

In the following notice, which we extract from the Christian Monitor, published at Richmond (Vir.) the hand of a friend and correspondent of ours is easily recognized.

"As I once had the happiness to hear the work delivered from the pulpit, I am glad to see that it will soon be given to the world in another form; and I hope the publication will receive the patronage which I am sure it deserves.

"The fame of the author indeed is too well established to require any commendation; and his works will speak for themselves without the help of critics. The System of Divinity in particular, composed and finished with the utmost care and diligence, is perhaps the best monument of his piety and talents. It is true the sermons cannot now appear with as many advantages, as when they came warm and glowing from the lips of their author. Alas! that tongue of eloquence is now silent in the grave! We shall miss, (those of us who have listened to his voice,) the charm of that clear, distinct, and judicious elocution, which gave new force to argument, and new sweetness to persuasion. We shall miss too the influence of that commanding figure, and that expressive countenance, which served to embody sound, and enliven the dulness of hearing with the vivacity of vision. Still the work itself contains beauties and virtues of a higher strain, that could not perish with their author; but must for ever live in his pages, and embalm his memory in the hearts of his readers.

"The System of Divinity, according to its title, presents a view of all the great doctrines of Christianity, in their order, connexion, and harmony. Nor does it present them in the mere nakedness of outline; but with all the force and spirit of coloring and relief. Thus the various topics of the work are discussed with a strength of judgment, a force of argument, a copiousness of knowledge, and a splendor of illustration, perhaps never so well united before. Then, as to the style, it is worthy of the subject. The language is always clear and forcible, often elegant and picturesque. In short the whole

execution is eminently happy. In this respect particularly, the work is probably superior to any Theological System now in the possession of the public. It is indeed a BODY of Divinity—and with a SOUL too,—not a mere assemblage of bones put together with all the curious but disgusting nicety of professional skill. The skeleton is at last taken down from the wall, clothed with flesh, adorned with beauty, and animated with fire from Heaven."

OBITUARY.

WE are sorry that we have not been able to give a more punctual insertion to several articles in this department, which have been lying sometime on our files. Though we do not think it by any means important, that notices of deceased persons should be published *immediately* after they are furnished, we should still be glad to avoid any considerable delay. We should also be glad to preserve the names, at least, of all who have been greatly distinguished by their talents, their usefulness, or their piety. Though the desire, which is often manifested by the friends of deceased persons, to have their memories emblazoned by the publication of any thing and every thing which the most partial and short-sighted friendship can say in their favor, is not to be gratified; yet it is a truly pleasing and useful office to record the good deeds of those, who have been eminent even in their own neighborhoods, for benevolence and piety. It is also proper, that the death of public characters, and of persons eminent in any profession, should be publicly noticed. We wish it to be distinctly kept in mind, that we publish no obituary notices, unless we are informed who the writer is, or have other means of becoming acquainted with the credit which is due to his representations. The reasonableness and propriety of this course of conduct cannot fail to be seen and acknowledged.

Memoir of the late ABEL BOYNTON, *Esq. of Bath, Maine, Consul of the U. S. for the island of Curacou.*

IT is not in the life of a long honored and eminently useful Christian only, that a pious reader finds profit and delight, or an anxious inquirer information and hope. It sometimes pleases the Almighty Giver of all good to call his children late into his service, and speedily to dismiss them from the scene of trial. In these instances, we are often permitted to discern a peculiar mercy; and the progress of those, who are thus called, in the acquisition and manifestation of many of the Christian graces, not unfrequently surpasses that of older professors of religion. God works for his own glory, while he is thus conferring his precious gifts; and it is a sacred injunction, "Remember that thou magnify his work, which men behold." Such is the motive, that originates this brief memoir, which its author desires to consecrate to the honor of divine grace.

ABEL BOYNTON, Esq. late of Bath, was the eldest son of Abel Boynton, Esq. of Westford in Middlesex county, (Mass.) His mother was a pious professor of religion, who made it her business and pleasure to bring up her children, as far as she was able, "in the nurture and admonition of the Lord." He had one brother and three sisters. The surviving brother is a Lieutenant in the army of the United States; the eldest of the sisters died in Bath, a hopeful Christian, in 1810; and the two others, who remain, are members of the same church, to which their departed brother and sister were united.

After a preparation in the Academy of Westford, his native town, Mr. Boynton was admitted young into the University at Cambridge. Here his deportment was such, as to obtain the attachment of his associates and friends; an attachment, which his social and kind disposition was calculated to render permanent.

After leaving the University, he decided soon on the profession of law, as the future employment of his life, and the path to eminence. His studies were pursued at Templeton, in the office of Mr. Walker; at Leominster, with Mr. Bigelow; and at Boston, under the eye of Luther Richardson, Esq. whose early death deprived his friends of a gentleman of undoubted genius and uncommon promise. From the office of the latter Mr. Boynton came into the District of Maine, with warm feelings and eager hopes. He had before this been inclining, for a time, to habits of dissipation, and several serious expostulatory letters were sent him by his pious sister, which, there is reason to hope, assisted in diminishing the influence of pernicious examples, although they produced not an evident change of moral principle.

Commencing the practice of the law, his first residence was in Lisbon, whence he removed to Bath. By diligent attention to business, he secured a due share of patronage, and became ardent in political discussions and arrangements. His attention was also directed to military affairs, and he became captain of a troop of horse raised in the town and neighborhood. In the expected attack on Bath by the marines and seamen of the Bulwark, 74, his activity and zeal were conspicuous, as a special aid to Maj. Gen. King, and contributed greatly to enfeeble a constitution already undermined.

Previously, however, to this period, he had married the eldest daughter of the Hon. Joseph Leland, Esq. of Saco, and had been called to sustain the loss of an infant child. His affectionate feelings were tried by this dispensation, and he appeared for a time unusually sedate. But business, ambition and amusement dissipated these impressions, and they became "like the morning cloud and early dew."

His habit indicated exposure to consumption. Of this disease his mother and sister had been victims. By the autumn of 1814, it became expedient for him to undertake a journey to a southern climate, and he proceeded on horseback by easy stages to Georgia, where he passed the winter months, and returned as summer advanced. His health appeared benefited by this excursion; his intercourse with hospitable and affectionate individuals, to whose kind offices he had been recommended by several of our first civilians at the northward, had amused and animated him; and the hope was entertained that he might possibly recover.

Soon, however, this hope diminished, and it became necessary to spend the succeeding winter abroad. His mind appeared somewhat depressed by the prospect, and he conversed more willingly than before his journey on religious subjects. He had again been called to affliction in the death of another infant, and was left without a child. He had previously sustained also the loss of his father, who died under circumstances peculiarly distressing, being absent from his family, while engaged in the Commissariat department with the army at Buffaloe, in Pennsylvania. The elder Mr. Boynton had been for some years a retired man, having suffered much in his property from too great confidence in interested acquaintances. Easy of access to the designing or unfortunate, he had been defrauded often and deceived. This had produced on the son an impression of gloom; but he was still an advocate for the *natural goodness of the human heart*, and knew not "the plague" of his own.

An opportunity was offered of making a voyage to the pleasant island of St. Croix, in company with Edmund Flagg, Esq. of Wiscasset, a brother at the bar, whose declining health pointed out the expediency of such a measure, but who lived not to return. They sailed together, and Mr. Boynton, not long after they landed, was called to pay to his companion the last offices of friendship.

Hitherto no distinguishing impressions of a religious nature had been made on Mr. Boynton's mind. But before his departure the excellent work of Mr. Wilberforce, contrasting the prevailing notions of religion with true religion itself, was put into his hands by one, who sought his spiritual welfare, and has witnessed the happy result. This work he at first felt himself bound to read, in consequence of his own engagement; but he soon became deeply interested in it, and ascribed to it, under the influence of divine grace, the subsequent change of his mind.

But he shall now be made his own narrator. Suffice it to say, that on his return, and after a series of events, which will partly be unfolded in what follows, he felt it his duty to apply for admission into the church of Christ; and to this, although there was but little prospect of his long continuance in life, a cordial assent was soon obtained.

His minister with the deacons, appointed by vote of the church to this special service, attended on the 21st. of Dec. last, after he had been confined to his room for more than a month, and had totally given up the expectation of proceeding abroad to the place of his consulate; and some minutes having been taken of the conversation, which took place, they are now precisely copied.

'I read to Mr. Boynton our summary of Faith and articles of Covenant, and asked if these met and expressed his views. "Perfectly, Sir," said he, "with my whole heart, I think I can say it." I observed that the way was prepared to listen to a relation of his former and present state of mind in regard to the subject of religion.

'He replied, in substance, as follows. "Till lately, my mind has been alienated from the subject. I did not wish to have it presented to me. But about a year since, as I was preparing to sail to St. Croix I took with me 'Wilberforce on Religion.' I was then endeavoring to investigate the heart; and I found that this work faithfully depicted myself. It opened to me my depravity, and I perceived I was a vile, ungrateful sinner; and that, considering my advantages of education and instruction, my sins were greatly aggravated.

"While in this state of mind," he continued, "I received accounts of the awakening in this town;—such accounts, as astonished me, when I considered some of the subjects of it; and I could not but reflect, that it must have been caused by Divine power.

"At my arrival in Boston from St. Croix, a pious friend shewed me a letter she had received from Mrs. Boynton, giving an account of her happy change of mind." This, it seems, rivetted his attention, and gave rise to very serious reflections. "But," said he, "when I came down to this town, I found my heart strangely opposed to what I saw. My understanding was convinced that God had done the work; but I felt no inclination to submit to Him. I even went so far, as to oppose Mrs. B. and desired she would not associate with *Christian* company; but seek that of others. I was constantly framing trivial excuses to prevent her going where religious conversation was held;—but my heart told me all the while, that I was doing wrong.

'Being asked if he attempted to pray, he said, "I had attended this duty occasionally from the age of 15, owing to the instructions and example of my pious and excellent

mother;—but it was all a form." He was asked if, after he went to St. Croix, he persisted. "Yes," said he, "for a time; but I found that, convinced of the truth of Mr. Wilberforce's descriptions and reasoning, I traced all my feelings and conduct to a vile self-love; and it made me appear so to myself, that I could think my prayers to be only a mockery of God, and therefore finally omitted them altogether."

'I asked how he now and of late had felt in regard to this duty. "O," said he, "I find it sometimes a precious privilege to go to my God in Christ. I have no other friend. I seek no other. No other is able to give me relief."

'He was asked whether he felt grief and regret at the remembrance of past sins. He replied, "When my mind was first impressed, I thought only of past sins, and brought them up, as it were, in *battalions*. They were numerous, aggravated, and constantly before me. But I soon found that I had daily and hourly sins to mourn—evil thoughts and desires. These made my former sins vanish from my mind."

'It was inquired, if he thought he could take hold on the promises. He replied, "I sometimes hope I am heard in prayer, and may take encouragement. *But I desire to speak with* DIFFIDENCE. God has not seen fit to give me that clear light and strong consolation, which he has bestowed on others. But I do not murmur. I cannot. I have no merit of my own. He is under no obligation to give me any peculiar favor."

'To the question respecting his motive in seeking to be united with the church, he answered, "That I may confess my Savior before men. "He was then asked what appeared to be his present supreme desire; and to this he replied with very strong emotion, "To be with my God."

'His extreme feebleness rendered it prudent to avoid wearying him. But I desired to know the change of his feelings with respect to the great objects of worldly pursuit. "I place," said he, "riches, honors, and worldly pleasures, all in one scale;—and I find that compared with an interest in Christ they are vanity."

'He was asked how he thought he should be affected in regard to these things, if health could be restored; and he observed with tears, "I had rather be a door-keeper in the house of my God, than to be a prince!"

'When asked if he found any difference in his feelings toward Christian or pious persons, he replied, "Yes, great. Once I repelled them, and I desired none of their conversation. But now they are welcome to me, and I embrace them with my whole heart."

'He observed he had never, as he believed, been very desirous of wealth, or avaricious and grasping; but said, "I have aimed much at popularity, and I see its vanity."

'Of the Bible he remarked, "It was once regarded by me only for its ancient and rare historical importance;—or its sublimity in certain passages;—and I read it as a romance. But now I see my own heart described in it, and I read it with the deepest interest, for the good of my soul."

'He observed, that a Christian friend had lately said to him, that there might be a species of apparent resignation, calm and seemingly cordial, arising from necessity; as in the case of the sick. "This distressed me," said he, "for a time; and I had very little sleep that night." I stated my own views on the subject, and endeavored to shew him what real resignation seemed to imply, in distinction from this, and asked him how he had obtained relief from his painful thoughts. "I could find no relief," said he, "till next morning, when I went to my God in prayer."

'Of the Divine justice in the punishment of sinners he seemed fully persuaded, and acknowledged, that it would be just in God to have cast him off at any previous period, or even now to cast him off for ever, for his "sinfulness, hardness of heart, and opposition of will."

'Several other questions were asked, and the conversation prolonged as much, as was considered prudent, and exhibited evidence judged to be satisfactory, that God had indeed commenced in his heart a work of sovereign grace.' He was unable to point out the special period of his obtaining a comfortable hope. The process to him appeared gradual; but, in the judgment of his Christian friends, its fruits evinced its origin.

Before the next communion his bodily strength had become visibly weakened. But his mind was constantly engaged in researches after Divine truth, and in expatiating on its sacred excellences. The Bible was almost constantly in his hands; and his progress in the knowledge of its contents exceedingly rapid. Wilson's "*Sacra privata*" and Corbet's "Self-employment" were near him and precious. In reading these, and in conversation with the friends, who resorted to him, the little time, which his disease would permit him so to employ, was spent.

At his request the Holy Supper was administered to him in private, a few members only of the church being present. It was a solemn and most interesting season. The patient sufferer had the preceding night expectorated a large quantity of blood, at which, when asked by Mrs. Boynton if he were alarmed, he replied, "no; I have been afraid that I should be left to linger so long, that I should grow impatient; and as this seems to indicate that I shall not, it rather gives me pleasure."

It seemed to be his daily desire, that his will might be wholly absorbed in that of God. If another desire of equal strength remained, it was, that the gracious Savior might be resorted to in faith by sinners of every class and description.

He was enabled to deal with great faithfulness in conversing with his friends. To one especially, in whose hearing he had formerly uttered sentiments the reverse of what he now believed to be true, he addressed a most affectionate exhortation; and took leave of him in the most impressive manner. A similar disposition was manifested also toward his beloved brother, who left the garrison at Sacket's harbor, to visit him, and hear his dying advice.

But as his disease advanced, he seemed more and more ripened for heaven. On the morning of the day before his death his mind was, in a remarkable manner, occupied with heavenly contemplation, and his tongue employed in a strain of sacred eloquence, which it is regretted cannot be conveyed in the animated language of its author. For though several were present, they were engrossed with the *subject* of his remarks more, than with either his manner, or peculiar words. He first dwelt largely on the character of the eternal God, all-perfect, holy, just and good; and compared Him, under the appropriate appellation of "our God," with the vanities of the heathen, whether as exhibited in the classical mythology of antiquity, or in the accounts of modern times. He then dwelt on the manifestation of mercy in the atonement, and expatiated on the divine condescension to us in the person of the Savior, whereby the eternal God became in some measure apprehensible by man. His heart was then engaged in contemplating the obstinacy of blinded sinners, and he continued to express his views in a manner the most convincing and affectionate, shewing the strongest desires that all might "repent and believe the Gospel." Being then interrogated by his physician, happily also a Christian brother, respecting his own hope and its grounds, he adverted to himself, stated his views of his own ill desert, and yet his entire resignation, as he trusted, to the will of God. He observed that it was his desire to depart; but if it pleased his heavenly Father to prolong his stay and his sufferings, he hoped to be patient and to submit. These efforts were closed by a brief, but peculiarly pertinent and affecting prayer.

He died the next morning, January 24th, in the 34th year of his age, tranquil, and much at ease, with eyes raised to heaven, and a placid smile diffused upon his countenance.

Memoir of the Rev. Roger Newton, D. D.

Rev. Roger Newton, D. D. was born at Durham, (Con.) May 23, A. D. 1737. His parents were Mr. Abner, and Mrs. Mary Newton. They were respected for their prudence and piety, their discreet management of their domestic concerns and the virtuous education of their children.

The subject of this memoir was the youngest of five sons. He received the advantages of a liberal education at Yale College. His improvements in literature were distinguished, and prepared him for that long series of useful labors, by which he served Christ and his church for more than fifty-five years.

He was ordained the pastor of the church and congregation in Greenfield, on the 18th of Nov. 1761. He continued in the discharge of the duties of his office with much reputation to himself and the holy ministry, and to the general acceptance of his people, until a few years before his death, when he was taken off from the more active services of the sanctuary by the infirmities of age.

In the last years of life, he was relieved from the burdens of the ministry by the assistance of the Rev. Gamaliel S. Olds, who was settled with him as colleague pastor; but was removed a few weeks previous to the Doctor's decease to a Professorship in Middlebury College, Vermont.

Dr. Newton received the honor of a degree of Doctor in Divinity from the Corporation of Dartmouth College, in 1805.

In Sept. 1762, he was happily united in marriage with Miss Abigail Hall, of Middletown, (Con.). With her he lived in all the tender sympathies of love and friendship until the 21st of Oct. 1805, when it pleased God to remove her from him, in the 67th year of her age. She departed deeply lamented and regretted by all her acquaintance.—Her amiable virtues rendered her beloved, and will be long affectionately remembered by her family connexions and friends.

By Mrs. Newton the Doctor had 8 children, 5 sons and 3 daughters: three only of whom yet remain. Isaac their youngest son. Abigail married to Rev. Nathaniel Lambert; and Susanna married to Mr. Proctor Pierce.

Their eldest son Roger was educated at Yale College; was a scholar of eminent talents and literature; was for a time a Tutor in that seminary, but was taken off from his official duties by a consumptive complaint under which he languished and died in the midst of life, while he was giving fair promise of high celebrity in the annals of science and literature. He died the 10th of Aug. 1789. Their second son Ozias, lived to have a family and died the 8th of April, 1815, leaving a sorrowful widow and six children to lament their loss.

Few ministers have lived in more intimate friendship and harmony with their people; or have left a more precious memory behind them than this man of God.

Under the slow decays of age, Dr. Newton sunk at length quietly into the arms of death; and in a good hope through Christ of a better life returned his spirit to God who gave it on the evening of Dec. 10, 1816.

On the 13th, his earthly remains were deposited in the earth, waiting the resurrection of the Just. A discourse upon the occasion, was delivered to a solemn and deeply interested auditory, from Heb. vii, 25; last clause.—The following extracts are made from it.

This venerable Minister of Christ consecrated himself to his Master's service from his youth. He willingly took the oversight of this people when they were feeble and few in number. Under his ministry they have greatly increased, and become a numerous and respectable people.

His care was to feed them with Gospel truth, to nourish their souls with the great saving doctrines of free sovereign grace in our Lord Jesus Christ. His public discourses were well studied, sound, compact, weighty, and full of useful and important instruction. An attentive and willing hearer could not fail of being profited and made better by his labors.

While he had reason to praise God for assisting and blessing him in his ministry, yet for wise purposes, God saw fit to afflict and prove him by some heavy domestic trials and bereavements, under which he was supported and comforted, and sanctified to his Christian and ministerial work. Like other good men under the chastisement of a Father's rod "he shone brightest in affliction's night." "Tribulation wrought in him patience—experience—and a hope which maketh not ashamed." It was the care of his life to make the providences of God subservient to the improvement of his mind in those ministerial gifts, which would render him of the greatest use to the people, and to the general interest of the church of Christ.

He studied to make himself approved of God, "a workman, who needeth not be ashamed; rightly dividing the word of truth and giving to every man his portion in due season."

A man of uncommon strength of mind and of discriminating powers, and richly furnished by study and contemplation, he held an eminent rank and station among his brethren in the ministry. Much employed as a counsellor and guide in cases of difficulty and ecclesiastical discipline, his able and pacific labors of love will long be remembered with gratitude and thanksgiving to God, not only by the people of his charge but by the professors of Christ in the neighboring churches. A friend to peace, it was his desire and labor, "that brethren should dwell together in unity." *He was a burning and shining light*, and blessed be God that we so long rejoiced in his light.

Nor was our deceased father less distinguished by his amiable and useful talents in the walks of private life. By his discreet and circumspect deportment, the urbanity of his manners, his affectionate and affable conversation, he never failed of securing the love and esteem of his friends and acquaintance. His social intercourse was both pleasing and profitable, being seasoned with the salt of wisdom and benevolence. It was the fault of those who enjoyed his conversation, if they left him without improvement in knowledge and goodness. It was his object by courtesy and kindness, by prudence and a virtuous example, to cultivate in others those graces which adorn the social and Christian life, and to enforce on their minds the utility and importance of those practical and doctrinal truths, which he inculcated in his public ministrations.

Great was the blessing which this people enjoyed in having a minister, who enforced the precepts and doctrines of Christ by the living example which was daily set before them.

But, alas! from these privileges, both of a public and private nature, a Holy God hath now removed them. A bereaved church and congregation and an extensive circle of affectionate friends, associates and acquaintance are now called to bemoan their loss, and to go to Jesus and tell him their grief and to pray to him that he would be to them a repairer of this breach and restorer of paths to dwell in.

The Ministers of Jesus, his professing children, and those who love the prosperity of Zion, will unite their voice and cry after him, "My father, my father, the chariots of Israel and the horsemen thereof."

It hath pleased that holy and faithful God, who, by his decree hath fixed to all men the bounds of their habitation, beyond which they cannot pass, to call off his servant from the trials and labors, the temptations and afflictions of this empty and transitory life, and, as we hope, to bring him home to himself, to receive the rewards of a faithful servant, and to participate in the nobler employments and joys of a blessed immortality.

Our venerable friend, our father and guide, after a few years of gradual decline; and after, to him, a painful period of suspense from his active public labors fell asleep and was gathered to his fathers, in the 80th year of his age, and the 56th year of his ministry. "Blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

At Boston, on the 28th of January last, Mrs. MEHETABEL SIMPKINS, wife of Dea. *John Simpkins*, aged 77. This lady was principally known to the public by her exertions as Treasurer of the Cent Institution, which was first commenced under her auspices

When the idea of such an association was suggested by the late Dr. Hopkins of Salem, she eagerly adopted it, and took upon herself the care of receiving donations and conveying them to the Treasurer of the Massachusetts Missionary Society. In this good work she continued from June 1803, more than thirteen years. For several years she received about $500 annually, which was expended in distributing the Bible and other religious books among the poor and destitute. It gave her great satisfaction to be employed in receiving and dispensing the charitable offerings of pious females, who sent their annual contributions to her care. The whole amount which passed through her hands in this service, was probably near *six thousand dollars.*

Mrs. Simpkins was remarkable for her devout attendance on public worship, and her diligent perusal of the Scriptures. Toward the closing scene, when fully aware that her departure was at hand, she enjoyed perfect composure, and gave pleasing evidence to those who witnessed the interesting event, that she was about entering into rest.

At Montpelier, (Ver.) in January last, Miss CHARLOTTE BULKLEY, daughter of the Hon. *Charles Bulkley,* aged 25. This young lady sustained an excellent character for piety, and was in a very happy state of mind during her sickness and in the immediate prospect of death. She devoted what little property she possessed to the service of Christ among the heathen; requesting her father to pay the income (supposed to be about $20 annually) to the American Board of Commissioners for Foreign Missions.

At Peacham, (Ver.) on the 30th ult. Miss ELISABETH HOPKINS WORCESTER, oldest daughter of the Rev. Leonard Worcester, in the 21st year of her age. During childhood the deceased was very sprightly, active and promising. As she advanced to maturity she was considerate, reflecting, and uncommonly sensible. Several years ago, and when in perfect health, she became hopefully pious, and made a public profession of religion. For two or three years before her death, she suffered under a painful malady, which ultimately became fatal. Through the winter past she was subjected, at times, to much bodily pain, though her consolation in Christ her hope generally abounded. At length she has been released, and is gone, as we have good reason to believe, to a final and eternal rest. She had been looking for death for some time with evident desire. Her language was, "Precious Savior; I think I do love him, and I long to be with him. How long, dear Savior, O how long." When her father was about to leave her to attend public worship, in the morning of the day on which she died, she said, "I hope I am going;" and expressed a confident persuasion, that through the merits of her Savior she was ready. After his return, the inquiry was made whether she still felt comfortably in her mind, to which she replied, "I do; Jesus is my support." Thus fell asleep this amiable young lady, in the very bloom of life. How unspeakably great is the consolation to reflect, that she is removed to a higher sphere of action and enjoyment than it is possible for mortals to occupy here on earth. *Blessed are the dead who die in the Lord.*

POETRY.

ISAIAH, CHAP. I.

JEHOVAH speaks—ye heavens above, give ear!
And earth below, with mute attention hear!
Long did my children all my bounty share,
Were fed and nourish'd with parental care;
But now from me, their constant friend, they fly;
Rebellion's standard they have rais'd on high,
Round which they rally, fearless of my word;
With hostile fronts they dare defy their Lord.
The lab'ring ox doth his kind owner know,
Nor will the ass his master's crib forego;
But Israel's tribes, the people of my choice,
Have stray'd away, regardless of my voice,
Far, far, have wander'd from the narrow road,
That leads the righteous to my bright abode.
Ah, wicked nation! laden deep with sin,
Vile are your works, your hearts corrupt within.
Your fathers dar'd my laws to disobey,
And you are more degen'rate still than they;
And by your base example now you dare,
To draw your children to the fatal snare.
You've left the Lord, and still his mercy spurn,
And see, his kind'ling wrath begins to burn.
Say why in mercy should I more chastise,
A harden'd nation that my pow'r defies?
Still more and more from wisdom you'll depart,
Sick is the head, and faint is all the heart;
From head to foot is one continued sore,
With putrid wounds and bruises cover'd o'er;
Unclos'd, unbound, they show on every side,
And healing oil has never been appli'd.
Your fertile country now untill'd remains,
And desolation covers all your plains;
Your splendid cities only live in name,
All, all have met the wide-devouring flame;
Fell devastation has to ruin hurl'd,
The pride and glory of the eastern world.
Where rose the tow'rs that seem'd to touch the sky,
Now nought but smould'ring ruins meet the eye.

Insulting strangers all your land devour,
Deride your woes, and scorn your feeble power.
See Zion's daughter, beauty of our land,
Like a lone cottage in a vineyard stand!
Low like a lodge, erected near the vines;
And as a city close-besieg'd she pines.
Had not the Lord of Hosts a remnant left,
We should have perish'd, of all hope bereft;
By famine died, or hostile sword been slain;
Or swallow'd up, like Siddim's guilty plain.
Like Sodom and Gomorrah we had been,
Swept from the Earth, unpiti'd and unseen.
Those cities crush'd by God's avenging ire,
Sunk by a deluge of o'erwhelming fire:
When he incens'd his dreadful fiat gave,
They fell together in one common grave.
There rolls Asphaltites his murky flood,
Hiding the guilty spot where once they stood.
No living creature is discover'd there;
For none unhurt can breathe its noxious air;
No vegetation now adorns that shore;
O'er those dark waves no birds of passage soar;
All teach the lesson to the latest times;
T' escape their doom we must avoid their crimes.
O Sodom's rulers! God's high mandate hear!
Gomorrah's people! to his law give ear!
Thus saith the Lord, why do your victims bleed?
With what intent, do you my altars feed?
Say why your rams, and fatten'd beasts are slain?
The blood of bullocks, lambs, and goats is vain.
Come not before me, from my courts depart;
Your hateful incense springs not from the *heart.*
Cease your oblations, let your incense rest,
I see them vain, and in my soul detest.
Your moons, your meetings, springing all from pride,
And solemn feasts, I will no more abide.
I'm weari'd, troubi'd, with this empty show,
From contrite hearts your off'rings never flow.
Before me when with suppliant hands you bend,
And raise your voice, I never will attend;
Your many supplications all are feign'd,
Your hearts are false, your hands with blood are stain'd.
Wash you from sin, and make your conscience clean;
And let your evil deeds no more be seen.
Learn to do well; from all transgression cease;
Just judgment seek; the wretch oppress'd release;
Protect the orphan, and supply his need,
And for the lonely, helpless, widow plead.
Come, saith the Lord, to me attention lend;
I'll reason with you, as a friend with friend;
Tho' all your sins as deepest scarlet shew,
They shall become as white as purest snow;
Tho' they appear as crimson's deepest stain,
As wool shall be, and not one spot remain.
With willing hearts obey my great command,
And you, in safety, shall enjoy the land;
You who my name revere, my word believe,
I'll bless on earth, and to my rest receive.
But if you rebels prove against my laws,
The sword shall slay you, none assert your cause,
War's dreadful tempest thro' your land shall fly:
The Lord hath said it, and He cannot lie.
The faithful City, once a constant spouse,
Is now a harlot, heedless of her vows
In guilty pleasure long has she remain'd,
By law ungovern'd, by no love restrain'd.
There once the righteous dwelt, Jehovah's care,
But now fell murd'rers seek their victims there.
Like burnish'd silver did your nation shine,
Rich was your flavor as the purest wine;
With richest treasures you might then compare,
Like them were precious, and like them were fair.
But now your wine with water is debas'd;
Your choicest treasures to corruption haste;
The shining metal drawn from precious ore,
Has dross become—its splendor shines no more.
With heart corrupt, each to his vices cleaves,
Your kings are rebels, their companions, thieves.
Lo! heav'n-born justice, from her seat has flown!
And basest bribery has usurp'd her throne;
Each soul is venal, darken'd ev'ry mind;
Nor can redress the friendless orphan find;
No widow now to them directs her pray'r,
For sacred justice dwells no longer there.
Th' Almighty speaks—his word is ever sure,
This hateful load, I will no more endure;
My hand against my enemies shall turn;
My wrath against my adversaries burn;
The wicked only shall my vengeance slay,
And thus I'll purge your dross and tin away:
Again shall judges, friends to virtue's cause,
The truth defend, and venerate my laws;
Thy counsellors the cause of justice plead,
Whom no base passions ever shall mislead;
Whom I, th' Almighty Judge of all, approve,
No wealth shall bribe them, and no flatt'ry move.
Then shall thy city bear a glorious name,
And stand unrivall'd on the list of fame;
In every work of holiness abound,
And be, for faith and righteousness, renown'd.
Redeem'd with judgment, Zion shall appear,
And righteous converts shall th' Almighty fear.
They that transgress'd his laws, and spurn'd his name
Shall sink together in devouring flame.
Shame and confusion shall your souls appal,
As oft as painful mem'ry shall recal
Those oaks, once objects of your fond desires,
And gardens lighted with unhallowed fires.
My foes against me never shall prevail;
Their pow'r shall wither, and their strength shall fail;
Like tow shall be the strong, in all his pride;
His work shall be the kindling spark appli'd;
The fiery torrent o'er them both shall flow
And sink them, hopeless, to the realms of woe.

PHILANDER.

THE

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FAMILIAR SERMONS.—NO. III.

PSALM CXVIII, 22. *The stone, which the builders refused, is become the headstone of the corner.*

AMONG other figurative representations of the church, we sometimes find it described as a building. "Ye are God's husbandry; ye are God's building," was the address of the apostle to the Corinthian Christians. For though no single church can with any propriety be considered the whole building, yet every Christian community is an important part, and as necessary as any other, to constitute a perfect whole. This seems to be more fully intimated in the epistle to the Ephesians. "Now therefore," says the apostle, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together, groweth unto an holy temple. In whom ye also are builded together for an habitation of God through the Spirit."

This building has been rising ever since sinners began to believe in the promised seed of the woman. From that period to the present, one stone after another has been taken from the rough quarry of nature, and prepared by the great Master for a place in the building. Thus, by degrees, will it be growing into a holy temple, its different parts brought from all quarters of the world, being cemented together in heaven, and become a habitation of God.

In this glorious building, the text informs us there is a principal stone, a corner stone, and even the headstone of the corner: a stone, which was indeed refused of the builders, but which has been made to occupy the most important place in the edifice.

In attending further to this figurative representation of the Psalmist, it will be our object, first, to ascertain the person of whom he speaks, and to notice the propriety of his being denominated a stone.

The words themselves do not designate the person: yet they receive so exact an accomplishment in the Lord Jesus Christ, that

none, who have read the history of his life with any attention, can doubt of the propriety of their application to him. Even the principal Jews confess, that they belong to their Messiah. And if so, we, who acknowledge no other Messiah, but him, who was crucified as a malefactor on mount Calvary, can have no question whose character they represent. But we are not left to conjecture on this subject: the Savior has quoted the words as pointing to himself; and the apostle Peter, in allusion to them, says to the Jews, respecting Christ, "This is the stone, which was set at nought of you builders, which is become the head of the corner." The same application of the words is made by the apostle Paul: "ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "Behold," says Jehovah, "I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone." These words are noticed by the apostle Peter, in a discourse respecting Christ, and evidently applied to him.

But why, it may be asked, is Christ called a stone? Without anticipating another part of the subject, it may still be proper to remark, that the figure, here employed, is calculated to bring into view some important traits in his character. Is a stone firm and durable, and, when used for the support of a building, does it furnish a secure foundation? These are properties which, when spiritually applied, eminently belong to Christ. He is indeed, in himself, amply sufficient to sustain the weight of all who may build their hopes upon him. His divine perfections render him a most secure foundation: a foundation, which all the storms of temptation and affliction can never tear away. "His power," says the excellent President Davies, "is almighty, able to support the meanest of his people that build their hopes on him, and render them proof against all the attacks of earth and hell. His righteousness is infinitely perfect, equal to the highest demands of the Divine law, and therefore a firm, immoveable ground of trust. We may safely venture the weight of our eternal all upon this rock: it will stand for ever. Let thousands, let millions, with all the mountainous weight of guilt upon them, build upon this foundation, and they shall never be moved." And let me add, the weight of the whole spiritual building, which has been rising from the days of righteous Abel, and which will be crowned with the top-stone, when all the redeemed are gathered in, may rest on this foundation, and stand secure for ever. We remark

Secondly, that this stone, notwithstanding its firmness, and durability, is said in the text, to have been refused by the builders.

A skilful artificer, who designs to raise a beautiful edifice, makes a selection from the stones which are brought for that purpose. Some, on account of their form, or quality, are refused as unfit for a place, and are thrown aside among the rubbish as of no value. This will enable us to understand the manner in which Christ was regarded by the builders of the spiritual temple. The builders are designed to represent the Scribes, and Priests, all those, who, in

the days of our Savior, were leaders in the Jewish church. By these he was refused. He was adjudged as unfit to have even the lowest place in the building, and was thrown aside as useless. Skilful builders will usually find some place for almost every stone which may be brought to them. Few are thrown aside as entirely worthless, as incapable of being devoted to any good purpose. But Christ, the text informs us, was wholly refused. No place in the spiritual temple was formed for him.

Let us see how this prophetic representation of the Psalmist accords with facts. A view of the feelings of those who, in the days of Christ's flesh, took the management of the Jewish church, will be sufficient to convince us of its correctness. The predictions of the prophets, in relation to the treatment which Christ would receive at his coming, became his history. He was despised and rejected of men, and by none was he persecuted with more virulence than by the rulers in the church. They were the persons who were most enraged at his holy doctrine, and who took the greatest offence at his humble life. The common people, not unfrequently heard him gladly, and numbers of them rejoiced in him as the foundation of their hopes. But it was not so with those, who sat in Moses' seat, or with others, who were leaders in Israel. By these he was rejected. They were often confounded by the weight of his instruction, and the pertinency and force of his remarks. But nothing could abate the malignity of their feelings. His blameless life and the purity of his doctrines, were utterly insufficient to render him the object of their esteem. At one time he was reproached as a blasphemer; at another as a friend of publicans and sinners. When the reality of his miracles could not be denied, it was suggested that he was in league with Beelzebub. With this guilt the apostle Peter charges the rulers of the people and the elders of Israel. "This is the stone which was set at nought of you builders." The parable of the supper gives us the same view of the feelings and conduct of the Jews in relation to Christ and his salvation. A nobleman made a great supper and bade many. At supper time, servants were sent out to call those that were bidden, but they would not come; and, according to the report of another evangelist, they made light of it, and went their way, one to his farm, and another to his merchandize. Several other invitations met with the same success. Although the Savior was sacrificed, and the Gospel supper was prepared, they would not participate in its blessings. So despised, and rejected was this stone by the builders. Instead of making him the foundation of their hopes, they made him a stone of stumbling and a rock of offence.

But the principal Jews are not the only persons by whom Christ has been refused. In every age, from that period to the present, he has been to the proud and self-righteous, whether ministers or people, without form or comeliness. By the many millions of those, whose eyes have not been enlightened, he has been regarded as possessing no qualities, on account of which they should desire

him. Few have seen his beauty; and been willing to venture their souls upon his righteousness. And even these, like the converted thief on the cross, were first heard to reproach his glorious name. Hence the voice from heaven, which pierced the soul of Saul, charges him with opposition to the Son of God; "Saul, Saul, why persecutest thou me." We will not have this man to reign over us, is the language of the natural heart. Not only the builders have rejected this stone, but all to whom he has been proposed have united in the rejection. And if there have been some, who have discovered his worth, it has been owing to the illuminating influences of the Holy Spirit. Without these, he has been a root out of a dry ground, a sign which has been every where spoken against. But blessed be God, we learn,

Thirdly, that this stone, which has been refused of the builders, has become the headstone of the corner.

The Jews have a tradition, that a certain stone, which was thrown aside among the rubbish by the builders of the second temple, was at last found to be exactly fitted for the place of a chief corner stone. Whether this tradition is founded on fact, or like many others with which their writings are encumbered, is fabulous, the stone, which we have been contemplating, has received this honorable distinction. Such is the doctrine, not only of the text, but, as we have seen, of the writers of the New Testament.

Two things are worthy of notice in the language of the text. This stone has been placed in the *corner*, and in the situation of the *head stone* of the corner. The corner stone, is one of the most important in the building. It is this which connects the different parts together, and forms them into a perfect whole. In this distinguished place, says the text, is that stone placed which was refused by the builders, as utterly unfit to occupy *any* place. But in the eyes of God, it was elect and precious, and instead of being left to lie among the rubbish, it has been placed in the very foundation and corner of the edifice. "This," says the Psalmist, "is the Lord's doing, and it is marvellous in our eyes."

And even this is not all the honor which has been put upon this rejected stone. It has become not only a *corner stone*, but the very *head stone* of the corner: not merely *one* of the most important stones, but the most important, the stone which connects and sustains the whole building. Other stones may be placed in important situations. The Christian church may be built on the foundation of the prophets and apostles; but Jesus Christ himself is the chief corner stone. The instructions of the New Testament correspond with this striking phraseology of the text. The Lord Jesus is there represented as the foundation of the whole spiritual temple. "Other foundation can no man lay, than that is laid, even Jesus Christ." For there is salvation in none other; there is no other name given under heaven whereby any can be saved. On him rests every individual Christian. "I live," says an apostle, "yet not I, but Christ liveth in me." "He is the end of the law for righteousness unto every one that believeth." On this ground

the apostle Paul desired to be found in him, not having on his own righteousness but the righteousness of God, the righteousness which is by faith. He is also the support of the whole church. He is the tried stone laid in Zion for a foundation. He is the vine from which all the branches derive their support. When the church is compared to a body, Christ is the head and his people the members; when to a building, Christ is its foundation. All stands upon him, and were he to be removed, the whole superstructure would fall into ruins.

Christ not only restrains, but connects. "For he is our peace," says the apostle, "who hath made both one," that is Jews and Gentiles, "and hath broken down the partition wall between us." In him Jews and Gentiles find a centre of union. This is strikingly illustrated by the apostle Paul, in his epistle to the Ephesians. "In whom all the building, fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Christians, in every part of the earth, are brethren. Though they may be unknown to each other on this side of their heavenly residence, they sustain a blessed relationship through Christ: he is their common Savior. They are placed in different parts of the building; but they are not unorganized and discordant materials. In Christ, the chief corner stone, they are united together, and become necessary parts of the same spiritual house.

The subject may lead us to some useful reflections.

1. We may notice the importance and value put upon Christ, in the plan of salvation.

He is indeed lightly esteemed in the eyes of sinners. But he is chosen of God and precious, and holds a very high place in the scheme of the Gospel. Here God has exalted him, and given him a name, which is above every name. Unto all his people he is made wisdom, righteousness, santification, and redemption. "Without me," he says to his disciples, "ye can do nothing." A conviction of this truth was deeply fastened on the mind of the apostle Paul. "I can do all things," says he, "through Christ which strengtheneth me." From Christ every believer derives mercy to pardon, and grace to help in time of need. In short, he is all and in all, in the salvation of the Gospel; the foundation and the top-stone of the whole spiritual building; the hope and consolation of Christians in the world; and the perpetual advocate and intercessor for the redeemed in heaven.

2. The subject may lead us seriously to inquire whether Christ enters so deeply into our religion.

Do we think highly of ourselves or of him? If our religion be that of the Gospel, he will be precious to us, and all our experience will contribute to exalt him in our affections. So true is this, that the Apostle assures us, that if any man love not the Lord Jesus Christ, he shall be accursed. Every believer is constrained as well by love to him, as by his love. Now, my friends, does Christ hold so prominent a place in *our* religion? Do we count all

things but loss for the excellency of the knowledge of his character and salvation? And are we ready to suffer the loss of all things that we may win him? Is he our wisdom and righteousness, our sanctification and redemption? Or, on the other hand, do we rely on our own righteousness, and exclude Christ except in some general sense from our calculations?

Let us beware of any hope, which does not rest upon the Divine Savior. If he be our life, our joy, our hope, he will also be our salvation. But if we despise him, he will lightly esteem us. And while he stands as a tried stone, laid in Zion, as an everlasting foundation of hope to all who trust in him, we shall in vain look for his help, when our foundation of sand shall glide from beneath us. Our presumptuous hopes will then be dashed in pieces, and we shall find ourselves without a Savior, sinking into endless despair.

For the Panoplist.

ON THE MOTIVES BY WHICH SINNERS MUST BE URGED TO REPENTANCE.

[*In a letter to a candidate for the ministry.*]

MY dear brother,

SINCE I was informed that you had become a licensed preacher, it has frequently occurred to me, that I ought to write you. I have many things to say, and as I cannot deliver them in person, it is a satisfaction to communicate them by letter.

When conversing with you, not long since, on the proper mode of addressing impenitent sinners from the pulpit, I recollect that you expressed sentiments, at which I was surprised, and which, in my view, cannot fail to injure your usefulness, if retained, and reduced to practice. I then stated in general terms, my objections to your views of the subject, and urged you to re-examine it, with the candor that you usually carry into your investigations of religious topics. I am confident that you will not be offended, if "I shew my opinion" yet again, with the freedom, that, as a brother, I am privileged to use.

You would not, indeed, annihilate the scriptural distinction between saints and sinners; nor maintain, that the carnal heart is ever brought into subjection to Christ by the force of moral suasion. You will not affirm, that men, in their natural state, are not "children of wrath;" nor that they relish the beauties of holiness. Yet you say, that in persuading them to repentance, ministers ought rather to employ motives of the tender, and alluring kind, than those of terror;—to dwell principally, if not exclusively, on the love and compassion of God; the pity and tenderness of Christ; the amiableness of pious affections; and the bright rewards, that are in reversion for the saints. And the principal reason which you suggest, if I mistake not, is, that motives of a different complexion, are calculated to drive the sinner from God, instead of "bringing him nigh;" to raise a storm of passion in his breast, and confirm his opposition to the Gospel.

I doubt not, dear brother, the sincerity and purity of your heart, while you hold these notions; but the conviction, that you are heartily engaged to "win souls to Christ" will not convince me, that the motives you urge on them are the most efficacious, nor the most abundantly employed by the Spirit of God.

I would by no means exclude from sermons, those topics of argument or intreaty, which you would so exclusively urge. On the contrary, I would exhibit them in their proper place, in all the glowing imagery of inspiration itself; to animate the Christian, and urge him forward to the heavenly goal; to form a contrast before the sinner's eye, which should compel him to admit the deformity of his character, and the impossibility of salvation without a renewed heart.

But shall I exhibit only a *part* of the truth? shall I raise a mist before the sinner's eye, to prevent him from seeing those features in Jehovah's character, which ought to make every sinner tremble? Terrors form an essential part of the divine character; that is, the guilty cannot view God *correctly* except they regard him as a sin-avenging God. All his perfections are glorious, and lovely. None of them excite alarm, or dread, in the breasts of the holy; for whether they consider divine wisdom, bringing to light the hidden counsels of the wicked, and overruling them to his own glory; or divine power, crushing their machinations, and restraining their wrath; or divine justice, rendering to every man according to his deserts, without respect to persons, or the vain excuses that may be offered; or divine love, selecting in holy sovereignty, the future heirs of heaven, and training them up for this inheritance, they discern that holiness in the whole, which fills them with ineffable delight. Their hearts are formed to derive the purest pleasures from such sources. They even cry, "Alleluia, the Lord God omnipotent reigneth," while they see the most tremendous tokens of his wrath. But are these the feelings of impenitent sinners? By no means. Such representations of God fill them with anguish. Yet, in order to their repentance, such views of the divine character must be given them. They must see God as he *is*, in order to *believe* in him; and they must believe in him, in order to come to him with acceptance.

Suppose you could induce a sinner, to love a being in whose character he saw none of these attributes: what would you gain? He does not yet love *Jehovah;* he does not love the same being that angels worship; and how is he brought any nearer to God than before. If his love be not directed to the true God, but to a false god, a mere creature of the imagination, it has no more holiness in it, than though directed to an idol. Every sinner has an object of supreme affection; and whether it be wood or stone, silver or flesh, angel or devil, is of little consequence, if "the just God and Savior" be rejected. So that if I refrain from displaying the terrors of the Lord to the guilty, it is in vain that I urge all other motives to bring them to repentance. Without the true character of God before them, it is impossible, in the nature of things, that they be successfully exhorted to love and serve him.

Besides, the very constitution of the divine government makes it necessary to address the sinner's fears. Human nature is so formed, as to be incapable of strong influence from spiritual objects, except through the instrumentality of the passions. Hence, when the apostle would warn *Christians*, against final ruin, he says, "let us *fear*, lest a promise being left us," &c. So, take from a sinner the fear of God's wrath, the fear of hell, and what persuasions will prevail to turn him from the "broad way?" You believe that he has no holiness in his heart, but a decided aversion to it; that he has no delight in moral excellence; how then can you persuade him to be holy, by addressing to him those motives only, that suppose *complacency* in the object to which you would move him? Would you induce him to repentance, by showing him the beauties of holiness and the excellency of Christ, the very objects to which, of all others, his heart is radically opposed? Fix your eye on a maniac, who is hurrying on to throw himself down a precipice; lay your hand on him, and when you have got his ear, tell him how precious is life; how many the sweets it yields; how much happiness he may enjoy, if he will desist from his purpose; soothe him, if you can, but by no means say any thing to arouse his natural fears of death, lest he tear from your hold, and with increased violence plunge headlong into the gulf below! Do you act wisely? His madness will not be restrained by the mildest accents of your voice; but with a vacant stare, or contemptuous smile, he listens to your tale, and you see him no more. Had you made him feel, that he was under the control of a superior power; and had you touched the only cord in his breast, that could vibrate to your pity—his fears,—you had saved him from himself, and from ruin. Such a maniac is every impenitent sinner; and allow his fears to sleep, he will contemn all your persuasions; and, while he applauds your mildness, he will triumph over you and over himself, and ultimately taunt you bitterly, with having lulled him into a security, which was the harbinger of his final perdition.

You will not think me laying too much stress on *motives*, for you yourself contend that motives of a certain kind ought to be used; and the only difference between us lies in the character of the motive. You would address the sinner's hopes, and desire of happiness: I would address his fears, and dread of misery. This is a difference of no small importance; for, what are the sinner's hopes? Are they substantial? or, are they like the spider's web? What are his *desires?* Does he thirst after holiness, and the blissful presence of God? Or, does he merely wish for exemption from the cause of the law? Whatever his desires of heaven are, while in a state of impenitence, they cannot be gratified. When you address the sinner's hopes and desires, therefore, you address something visionary; and be not surprised, if your hopes of success prove visionary too! But address his fears, and you have solid ground to stand upon. The curse of the law actually lies on him, and every moment's reprieve from hell is allowed him of pure favor. No alarms, that you can possibly excite in him, can be commensurate

with his danger. No description of the misery, to which he is already sentenced, can come up to the reality. Without repentance, therefore, his highest fears will be far more than realized, and his utmost dread of future woe will prove but a drop, compared with the boundless ocean of miseries before him.

When you would console the desponding believer, you do not place God before him clothed in robes of vengeance; why, then, when you would convince and convert the hardened sinner, do you say to him, "Come thou weary heavy laden sinner, I will give thee rest?" Is not the incongruity plain in both cases?

So, my brother, God suits motives to characters; and would we be faithful to God, we must "go, and do likewise." We must take the sinner as we find him, and, if we would convert him from the error of his way, we must assail him in that point where only he is vulnerable, arouse his fears; awaken his conscience; and make him humble; then shall we not preach in vain.

But I have one argument yet in reserve, which I believe the piety of your heart, will not suffer you to resist; viz. that God himself abundantly displays his terrors before the impenitent for the purpose of leading them to repentance.

Why does he declare, "I will render vengeance to my enemies?" Why does he proclaim himself "the great and terrible God," and assure us, that "a fire is kindled in his anger, which shall burn to the lowest hell;" "that he will laugh at the calamity of the wicked, and mock when their fear cometh?" Why? but to bring men to repentance?

Or does God reveal his terrors less distinctly, under the Gospel dispensation? Not at all. Not a jot, nor a tittle, of the law is diminished, either from the strictness of the precept, or the severity of the penalty. God declares in the Gospel, "Wrath is revealed from heaven against all ungodliness, and unrighteousness of men." "A fearful looking for of judgment, and fiery indignation, shall consume the adversaries."—"Woe unto you hypocrites, how can ye escape the damnation of hell!" "God will gather the wheat into his garner, and burn up the chaff with fire unquenchable." I need not say to you, that these are merely examples of the style, that God uses toward his enemies under the Gospel. And is not the design of them to produce repentance?

Now from whom are the ministers of God to learn by what motives they shall persuade sinners to repent, and receive Christ? If an earthly sovereign send me on an embassy of peace and reconciliation to an army of haughty rebels, and require me to induce their submission by displaying his righteousness, and the terrors of his law, shall I go to them, and inquire what motives I may urge without offending them, and what language will please them? Shall I endeavor to soothe and comfort them, to allay their fears, and excite their hopes, while their lofty looks are unhumbled; and they swear eternal enmity against their Prince? And suppose I should please them, by departing from my instructions, and make them very much my friends, by my concessions to them, should I

be any longer worthy of my sovereign's confidence? Might he not righteously consign me to the punishment of the rebels themselves?

I do not mean to intimate that you are anxiously acting on such principles. But when you look at the addresses of God himself to the impenitent; when you reflect on the quietness with which they will attend to all your mild persuasives, while they utterly abhor every exhibition of the "terrors of the Lord;" and when you take into view the character of their opposition to God, deep, malignant, and persevering; I hope, and devoutly pray, that you may not, like some in these days, who are called "ministers of God," cry "peace, peace, when there is no peace," and thus be found at last having the skirts of your garments stained with the blood of souls. Your very affectionate brother, S. S.

To the Editor of the Panoplist.

Sir,

I enclose you a translation from the Rev. J. Bernard, made by the late excellent Mrs. N. C. Outein of Gloucester, (Mass.) a little before her lamented death. I send the manuscript just as she left it. If you think the whole or a part of it would be seasonable to your readers at a time when such great efforts are made to disprove the Divinity of our adorable Redeemer, you are at liberty to use it.

EXTRACTS FROM THE WRITINGS OF JAMES BERNARD, PASTOR OF THE WALLOONE CHURCH IN LEYDEN, AND PROF. OF PHILOSOPHY AND MATHEMATICS IN LEYDEN UNIVERSITY.

(He published his book on the Excellence of the Christian Religion in 1714.)

IN that part of his work where he treats on the doctrines of religion which are inaccessible to reason, after defining the word mystery, in the sense in which he intends to use it, to be a revealed truth, to which reason cannot attain, or which she conceives at least in a very superficial and imperfect manner, he observes:

"There is a way, very easy, and very short, of doing away at once all the objections that are made against religion, on account of the incomprehensible mysteries which it imposes the necessity of believing. It is the way that Socinus and all his partisans have followed. It consists in bringing all these mysteries to the ground, in putting them all to the sword, without exception, that all which revelation teaches us may be levelled to human reason. Cannot the manner in which sin passes from the fathers to the children be comprehended? Original sin must be denied then, and we must say that children become sinners in time by *imitating* the sins of their fathers. Cannot the mysteries of the Trinity, Incarnation, or Redemption be conceived? Socinus is not embarrassed in all these labyrinths, and though the Bible teaches these truths in a thousand places, he prefers to twist a thousand passages of Scripture, than to admit what reason cannot comprehend. Does the resurrection of the body perplex? A certain celestial matter must be forged of

which God will build the bodies of the faithful at the last day. Do the pains of hell appear too hard for the flesh? With one stroke of his pen, Socinus has had the address to efface them all.

"It is thus that this ingenious man has made a religion of even footing, where there is neither rising nor descending, nothing incomprehensible, nothing which can in the least shock the weakness of human reason.

"But if this expedient is convenient, nothing is less safe; and Socinus may be justly compared to an incendiary, who should set on fire all the edifices which he met with, to save the architects the trouble of keeping them in repair; or to those cruel and unskilful surgeons, who mutilate, cut, and burn the patient whom they know not how to heal.

"Socinus has been able to deny boldly all the doctrines which incommoded his feeble reason, because, in spite of all his protestations, it is plain enough, by his wresting those passages of Scripture which perplexed him, that he had no great respect for any of the inspired books. It however ill becomes him to reject the mysteries of religion on account of not understanding them; he who amused himself with handling its doctrines on leaving the college where he had filled his head with a thousand chimerical opinions, much more difficult to comprehend, and much less founded upon reason than the most elevated mysteries of our holy religion. It is in vain that Socinus haughtily supports the excellence and the rights of reason; we shall soon make it appear that this proud reason must surrender her arms, and that Socinus must deny all religion and fall into the most dreadful Phyrronism with respect to natural truths, or he must confess that in nature and religion there are truths entirely incomprehensible.

"He must acknowledge that God is eternal; for a Divinity which should have had a beginning would be more incomprehensible than the mystery of the Trinity.

"But does he perfectly understand that eternity which he must attribute to God? Is his reason strong enough for this? If it is, he has one different from all other men; for all the greatest philosophers, both ancient and modern, have confessed, that an eternity must necessarily be admitted though it cannot be comprehended.

"Let us then leave Socinus with his proud reason. More humble and modest, with more respect for the Scriptures, let us confess that there are incomprehensible mysteries in the Christian religion, and let us seek another way to satisfy reason with regard to them."

The author here condemns those theologians who have gone to the other extreme of Socinus, and have changed the clearest doctrines into mysteries, and then lays down two rules.

"1st. The incomprehensibility of a doctrine is not a proof of its divinity.

"2d. When a doctrine is clearly contained in the Bible, it is not a sufficient reason for us to reject it, because we cannot comprehend it."

"Religion is reproached for its inexplicable mysteries; but where is the science, which is free from them?

"The maze of the law, has become proverbial to express the inexplicable intricacies of jurisprudence.

"The physician finds in the maladies which afflict the human body, and the effects of the remedies which he administers, a thousand mysteries, which he cannot explain.

"Natural philosophy that vaunts itself on explaining the nature of natural things, is stopped at every step by the mysteries that she every where finds.

"The transformations of chemistry are as marvellous as the resurrection of the body. It is true that mathematics have a great number of clear and evident truths; but I am sure and I can easily prove, if I could render myself intelligible to those who are unacquainted with these sciences, that there is not one which can more facilitate the belief of the incomprehensible mysteries of religion, than mathematics. This inestimable science teaches us, that all nature is full of mysteries; that a step cannot be made without finding innumerable abysses which cannot be fathomed, mysteries which may be properly called inconceivable, not only on account of the weakness of our lights, but on account of the nature of the thing, which is such, that it cannot be conceived, or known, though we are convinced of its truth.

"I am certain, that a candid man, who sincerely seeks truth, will be more persuaded that the incomprehensibility of a thing ought not to hinder its admission, after he shall have acquired some knowledge of mathematical mysteries, than he was before.

"The truly learned then ought not to object to our religion on account of its mysteries, since they cannot be ignorant, that in all the arts and sciences, there are an infinite number of things which are not known, which cannot be known, and which are nevertheless very certain. With much less reason can the ignorant object to mysteries, since every thing is such for them, both in nature and grace; yet they believe what they do not understand, and would think others fools if they did not believe with them.

"It is important to bear in our minds, that the original corruption, in which we are all born, and which sad experience would have convinced us of, even if Scripture had been silent on the subject, has darkened our understanding, and that the fatal fruits of that corruption daily increases our darkness. Our minds have become, as it were, materialized. 1 Cor. ii, 14, 15.

"It is not then the fault of religion if we do not comprehend all the truths which it teaches us; it is our own fault. It is true that religion enlightens us by the spiritual gifts which it communicates; but it does not entirely dissipate our darkness whilst we are here below. "We know but in part." We wrong religion when we impute to it obscurities which proceed only from our own ignorance. We resemble jaundiced persons who can see nothing but in a false light. Let us say then that "the law is spiritual, but we are carnal;" that religion is full of light but we have very bad eyes.

Some persons regard the Socinian controversy, as the most difficult of all. They stand before Socinus, as the Israelites in the presence of Goliah. But I dare assure them that he is a feeble enemy, unless they look upon daring presumption as strength. This heresiarch allows, or at least he wishes us to believe that he allows, with us one common principle, which is the truth and the divinity of the Bible. No sooner does he expose himself to combat on this ground, than the victory is ours; he can fight only in retreating. As many passages as we cite him, so many mortal strokes do we give him.

"The sacred Scripture teaches us certain truths, in a manner so clear, and precise, that we receive them with a full assurance of faith. But they so infinitely surpass our feeble comprehension, that if we do not sacrifice our reason to the light of faith, we must exclaim, "this is a hard saying, who can hear it." With respect to the holy Trinity, we confess that it is the great mystery of the Christian religion, as incomprehensible in itself as it is clearly revealed. In vain have bold theologians attempted to explain it by philosophical ideas; they only bewilder us. We must hold to the Bible for the explanation of what we know only by revelation. Though it is a false scruple not to be willing to speak of this mystery but in scriptural terms, above all when it is necessary to develope error which hides itself under these terms, and twists them according to its purpose. We believe for example, that the word *person* (not in Greek, for it is equivocal, as appears by the writings of the fathers, nor in Latin lest we give into the Sabellian error, but in our own tongue and some others) is the most proper which we can make use of, to express that essential distinction which exists in the Godhead, and by which we conceive of the Father, Son, and Holy Ghost.

"As there is no mystery so clearly established in the Bible as that of the Trinity, we ought to make but little difference between those who deny it and deists.

"Shall we then be permitted to receive, in the same divine book, all that our feeble reason can conceive, and reject all which it cannot attain to? Ought we not to have at least as much equity as Socrates had for the book of a Pagan philosopher? "What I understand of it, (said he,) appears to me admirable; which induces me to believe that what I do not understand is still more admirable."

But says one, "this dogma implies a contradiction. To believe that three are one, and that one is three, is, properly speaking, to believe nothing, since that is of the number of impossible things."

"But we deny that this is true of the doctrine of the Trinity. We deny that Scripture obliges us to believe that one God is three Gods, or that three persons are but one person. But this same Scripture which teaches us that there is but one God, and that there can be but one, teaches us also that this one God is the Father, Son, and Holy Spirit. It speaks of them as of three persons; and though we cannot comprehend it, we can comprehend very well that one God in three persons, and three persons in one God is not a contradiction."

We know that God is all-powerful, but we cannot conceive of his power, nor of the manner in which he acts. We know that he is eternal, but we cannot conceive of his eternity. We know that he is every where, but we cannot conceive of his immensity. We know that he knows all things, the past, the present, the future, all which depends upon necessary causes, all which depends upon free causes; but we cannot explain the manner in which he knows all things. Let us say then we know, that in this one God there are three persons, but we cannot conceive, clearly, neither these three persons, nor the distinction there is between them. Is it surprising if in an infinite and incomprehensible Being there are a thousand qualities that we cannot conceive? I ask Socinians, and all those whom the mystery of the Trinity perplexes, if they can boast of the ability to comprehend all that there is in the Divine nature? If a man should dare to boast of having formed a perfect idea of the Divinity, no one would give himself the trouble to refute him, he might be shut up for a madman.

"If the angels, who are so much nearer to God than we, and who know him less imperfectly, were acquainted with our endless reasonings on the Deity, they would pity our weakness, our errors, and our ignorance as we should pity children, who before they could speak without lisping, should attempt to talk of things entirely above their comprehension. But would they not look with horror upon those rash men who measure the Eternal by the feeble light of their own reason?

"It is not sufficient to prove that the doctrine of the Trinity is true, we must go further and show its excellence; and here I shall trouble myself no more with Socinians, it is to orthodox Christians that I shall address myself.

"Every man who knows himself, and has studied the Scriptures, cannot be ignorant of these three truths. 1. That he has offended an infinite Being, whose eyes are too pure to behold iniquity without punishing it. 2. That he has need of a Mediator capable of appeasing this offended and almighty Being. 3. That he must have the aid of infinite virtue to enable him to surmount the weight of his corruption and return to his duty.

"Let him seek among all the creatures; let him mount to the heavens, let him descend to the earth, let him penetrate the abyss; he will find nothing that will calm his conscience, nothing that is worthy to appease the Divinity, nothing powerful enough to make him return to his duty. He will find every where but broken reeds which will pierce his hand, if he dares to lean on them.

"The Gospel, the Gospel alone opens to him a living source of infallible remedies for all his ills; learns him that he will find, even in the Being whom he has offended, all that is necessary to re-establish him, not in the state from which he has fallen by sin, but in a much more excellent state, where being perfectly holy he shall be perfectly happy. The Gospel shows us the Father who sustains the rights of Divine majesty; the Son who became man, satisfied Divine justice, and expiated our sins; the Holy Spirit who

creates anew, and from children of Adam, sinful and corrupt like him, makes us children of God, and brothers of our Redeemer. Thus has this great mystery of the Trinity a visible connexion with our wants.

"I cannot but deplore the error of some theologians, who after having clearly proved the Divinity of the Son of God, have dared to advance, that this doctrine was not essential to religion: that it was not necessary to know or believe, that Jesus Christ is God, provided he is acknowledged in his offices of Prophet, Priest and King. There is nothing in my opinion so monstrous as such a sentiment. It is like saying to a people, your king is a real man, but it is of no consequence to you to know whether he is an angel, a man, or a beast. Be contented with knowing that he is your king.

"Let us have a holy jealousy for these important doctrines, which establish our faith, and which are the foundation of our hope."

MISCELLANEOUS.

For the Panoplist.

Mr. Editor, should the following meet your approbation, it is entirely at your discretion. F.

INTEMPERANCE. AN ALLEGORY.

I was once passing, very inattentively and carelessly over a dry, barren heath, where I met with little or nothing, that was curious to the eye, or entertaining to the fancy, until suddenly crossing a narrow morass, covered with boughs of trees, thickly interwoven with each other, I was ushered into a new scene of things. An extensive valley opened to my view, situated between two vast impassable ridges of mountains, stretching forward to a distance, far greater than the eye could measure. Here I fell into company with an immense multitude of people, who had collected for a pilgrimage to a remote country, the only passable way to which was in this valley. All appeared to have a conviction, more or less clear and impressive, that there was an exceedingly good country at the further end of those vast chains of mountains; and that it was the most desirable thing imaginable to make a good journey and gain a speedy settlement in that happy region. Arrangements were, therefore, made, of one sort and another, to facilitate their progress and allay the tediousness of the journey. As I had so good an account, from those best skilled in the nature of enterprises, of the prospect there was of final success, I consented to join them, and was received as a member of this great fraternity of pilgrims; which gave me free access to any part of the vast congregation, or to any place in the extensive encampments, which were necessary, at diverse times, for repose and other important purposes.

It was found convenient, that instead of being crowded and huddled

together, in one confused mass, they should be divided into small sections, or communities, resembling families, each of which had its own particular regulations and duties, though all were bound together in one general compact. This was thought to be a very important practical regulation, since a journey of such unknown length, and subject to so many unforeseen accidents and delays, rendered a pretty large provision necessary, and required considerable dexterity and management, as well as abundance of fatigue, to get along the baggage, and all such things as might be wanted before, or at, the conclusion of the pilgrimage. Small bodies, possessing a degree of independence, it was found, could accomplish more, than if the same number of individuals had been thrown promiscuously into the common mass. It devolved upon each of these little immunities, or families, under its own proper head, to procure the necessary stores of provision for its own maintenance and comfort, during the long and laborious itineration they were entering upon. All seemed to be of one mind, that a considerable stock of bread and other necessaries was indispensable. And scarcely any doubted the expediency of being furnished with a quantity of medicine to counteract diseases, that might arise from inclement weather and a sickly climate. And an opinion somewhat general, prevailed, that a variety of cordials, suited to warm a cold stomach, and to inspire cheerfulness and courage, in some of the gloomiest and most hideous portions of the way, would be an excellent precaution, and contribute much to the pleasantness of the journey. A variety of arts were accordingly, put in practice to humor this conceit, and a vast medley was brought forth. One admired this, and another preferred that, while all thought themselves happy in being able, by a draught as sweet as it was momentary, to change an hour of darkness and despondency into the most pleasant and joyful light. This proved a fine opportunity for inventors, speculators, and artists, whose wits were soon put upon the stretch to have a supply for the general demand; and, in an unhappy moment, a certain kind of medicated liquor was produced, a little resembling, in its virtues and effects, what was used in ancient times by such as had a familiar spirit, and were termed *witches*, or poisoners, as explained by Josephus in his Jewish Antiquities. This liquor was found, upon trial, to be not only a stomachic cordial, very medicinal and wholesome, when taken in small quantities and to rectify some real defect in the animal functions, and, on this account, much esteemed by all medical men, and other prudent, sober persons; but it had a strange power, when taken too freely, of producing a real distraction, apparent death for a time, and, by degrees, under repeated doses, of effecting a complete dissolution, or separation of soul and body. And, what I very much regretted and bewailed, I observed, that though its effects were so violent and terrible, yet an appetite for it was not diminished but increased very much, even to fury and madness; so that no consideration of pain or shame would deter from the most unreserved and unbounded use of it. Sufficient

supplies being at length procured, the company were judged ready to set forward; and as particular duties, as well as the common offices of friendship and humanity, required me to pass and repass in various parts of the host, I had an opportunity of inspecting the plan, upon which many individuals and families conducted their affairs; what economy they made use of in their expenditures, and upon obvious premises to make up a conclusion how they would fare in the sequel of their journey, and what sort of preparation they would be under to enter upon their final inheritance. I was mortified to find, that so many had laid out more, in their preparation, for a luxurious and jovial manner of spending their time by the way, than for an eligible and advantageous settlement of themselves in the country, to which they were bound. Very many, I found, had a much larger stock of cordials, and especially of intoxicating drinks, than of food and raiment to make them comfortable under the vicissitudes, the hardships, and trials, to which they must inevitably be exposed. Such an unaccountable and ungovernable thirst had many for the abovementioned stimulating and bewitching liquor, that themselves and families bore the most piteous and distressing marks of wretchedness, in a general destitution of the necessaries and comforts of a pilgrimage state. Their clothes were tattered, and the bodies they should have covered were dreadfully emaciated with hunger. All this misery was procured by loving the exhilarating cup to such a degree, as deliberately to purchase it with those very things which are most needful to the body. Such spectacles, as I passed about in the throng, often forced a deep involuntary sigh from my bosom, and produced a painful dejection of mind, until I was, for a moment, diverted from the melancholy course of thought, into which I had been led, at the sudden appearance of some endeavoring to proceed, but under such debility from what they had just been taking, at a very friendly meeting, with some pleasant associates, as to stagger and reel to the endangering of their own limbs, while another, perhaps from the same jocose and merry interview, was just able to keep himself erect by the help of one or two very obliging friends, who could not endure to see him wallowing in the dirt. Not a few, after passing through a great many such scenes, dragged helpless from place to place by a compassionate neighbor to preserve them from perishing, have, at length, become quite besotted and unmanned, without the power of advancing in their pilgrimage, but by the gratuitous help of their fellow-travellers.

As such cases multiplied before my eyes, I wondered, I paused, I pondered, I asked myself, I asked some of my serious and judicious companions, for an explanation of so deep a mystery: but the problem could not be solved, that pilgrims, in quest of a better country, should destroy themselves, under a pretence of making themselves more happy by the way. At length I resolved to make more critical and diligent search for the cause of a malady that was ruining so many, and, if necessary, to pursue my observations for months and years. And the more I cast about my eyes

for vestiges to guide my researches, the more I saw dangers thickening on every hand. If I visited the tent of my dear friend, the vessel which contained the unwholesome, the death-infecting sweet, was unstopped, and the mouths of many, from infancy to age, were opened to receive it. If common employment, or common duty, called together a concourse, either great or small, the infatuating draught must be renewed. Nay, if a deliberative assembly were convened to transact business of public concern, their wisdom and oratory must be aided, if not entirely produced, by the cup. In such a school who needs be always learning in order to become an adept? In short, I selected one, who had fallen a victim to his own thirst, and received from him the following history of his own seduction and ruin.

"I was," said he, "well born, and well educated in every thing generally deemed requisite to ornament and usefulness. I entered upon my pilgrimage under parental guardianship. In early life I was not taught, either by precept or example, to be afraid of tasting that, which has since undone me. By degrees I acquired a relish for it, and, of course, for the society of those who had the same propensities to gratify. I soon lost sight of the object, and became negligent of the duties of a pilgrim; so that the confidence of the sober and respectable, which I once enjoyed, I found was withdrawn. And though the evil appeared to me great, and the cause of it obvious, I was not reclaimed. My care for every thing but my appetite rapidly decayed, and I became almost useless to all, and exceedingly troublesome to many, my nearest connexions especially, whom I ought to provide for, to cherish and comfort. To be transported beyond my reason, to be fractious and turbulent, or to be foolish, stupid, and drowsy, has at length become my element. Such is the misery of one, who, had he sobriety and self-government, might hold an honorable rank among those, who are journeying towards a ' ..d of plenty, rest, and happiness. But appetite is the tyrant of my soul, and all my best interests are perishing through neglect."

Reader, if you were embarked with a company of pilgrims, among whom an evil had sprung up and grown formidable, like what has been described, what would you do? Would you pronounce it incurable and let it rage? or would you not unite hope, prayer, and every exertion, to curb, and, if possible, subdue it?

CHARITY BY CHILDREN.

For the Panoplist.

MR. EDITOR,

AMONG the circumstances which combine to mark the present day as an epoch, peculiarly auspicious to the cause, and animating to the friends of Zion, I beg to notice certain laudable efforts which have lately been made in some of our common schools. It appears from a number of the Panoplist for the last year, and from the last

report of the Connecticut Bible Society, that associations of children begin to stretch out their hands, and drop their little sums into the treasury of God. We almost hear them cry, "Hosanna to the Son of David."

Spectators of these auspicious beginnings, may we not hail this as "a new thing" in the present age of wonders;—as the embryo of an existence which promises, in its progress towards maturity, to open a full hand of blessings, and scatter them on millions "ready to perish." Yet a shoot of so delicate a structure may easily fall a prey to the frost of neglect. *Children* require encouragement and guidance. The following thoughts are designed rather to provoke abler pens, than to exhibit the subject in its full importance.

I. The amount of charities that may easily be collected in our schools. In forming a general estimate, we select, for convenience, those States which have furnished the noble precedents.

The whole population of Connecticut is 261,942. In every town, at convenient distances, schools are established for the accommodation of children. One sixth of the population, on a moderate estimate, are statedly kept at school.

Here then are 43,657 children. Of these, if each should give only *one cent* at the close of the summer and winter schools, that is, two cents a year, the annual amount would be 873 dollars and 14 cents. But these schools continue at least six months in the year. Now suppose every scholar should pay one cent a week during the time of his attendance, and at the close of the year, there would be collected, for charitable purposes, the astonishing sum of 11,350 dollars and 82 cents: which is more than six times the amount of the last annual collection for the Connecticut Bible Society; and about twice the amount of the late annual collections for the Connecticut Missionary Society. That this sum might be easily contributed in the schools of Connecticut is evident from the simple fact, that every scholar squanders usually upon useless toys more than one cent a week. With little self-denial they might dispense with superfluities in dress, or luxuries in food, to the amount of ten times that sum.

In Massachusetts, the universal establishment of schools with a population about double to that of Connecticut, renders it equally easy to raise twice the specified charities. If each scholar in this commonwealth should pay only one cent on the last day of every school, the annual amount would be 1,746 dollars and 28 cents: wanting but 38 dollars and 97 cents of the whole amount of contributions, income of stock, &c. which was realized the last year by the Massachusetts Missionary Society. One cent a week from each scholar during his attendance, would amount to 22,700 dollars annually; which is nearly double the sum raised in 1815 for the support of foreign missions.

Now if we subtract one quarter of the whole on account of indigent scholars, there may easily be raised in Massachusetts and Connecticut 26,538 dollars; for if each scholar contribute only two cents a year, there will be 1,964 dollars and 57 cents.

This computation is sufficient to show, that the schools in the United States, in a manner so easy and almost imperceptible, are capable of raising for objects of charity and benevolence, a greater sum than is now raised by the several charitable societies in the Union.

II. The means to be used for the attainment of so important an object.

1. Let the ministers of the Gospel use their influence, in the pulpit and in the family.

2. Let parents take a lively interest in laying before their children the deplorable situation of millions of heathen children, who grow up without schools, without Bibles, without decent clothing, without once hearing of Jesus Christ, the Savior of the world. Let them talk till the tears begin to run down their tender cheeks, and their heaving bosoms find vent in protestations like these; "we *will* send them some of our toy-money;" "the poor heathen shall have part."

3. Let the instructors of schools second ministerial and parental effort: or, as the case may be, let them take the lead in the good work. Nor need they hesitate to employ their influence in a cause which the kings and princes and nobles of Europe think it an honour to promote.

4. Let a society be formed in every school, the voluntary members of which may respectively pay, from one cent a week down to one cent a season, according to ability or disposition. This I understand to be the adopted mode in those schools which have led the way. And in case of apprehended collision of religious sentiments, let there be a stipulation to place all the money raised, under the control of the American Bible Society.

III. Some motives to the use of these means.

Besides the obvious motives of duty to God and our suffering brethren of the human race; besides the incalculable benefit to those who might thus be furnished with the Gospel; I would particularize a few important effects upon the children themselves.

1. The rapid expansion of their minds. They will become familiar with distant, extensive, and populous countries. They will hear, and think, and talk, much about the deplorable situation of the heathen. The tone of their minds will rise. And while they are affected by the gross ignorance and vice of so many children of the human family, they will of course be led to put a higher estimate on the superior privileges of their own land.

2. The early exercise of some of the noblest principles of our nature. *Compassion,* in all her fine sensibilities, will twine around their throbbing hearts; and the hand which now opens to pour blessings on the distant and unseen sufferer, will ever be ready to wipe the tear from the eye of weeping humanity. *Generosity* will commence a luxurious growth, and secure to the giver no less than to the receiver, a rich harvest of the fruits of paradise. The force of habit is proverbial. Who then would not encourage in the young, the habits of mercy and liberality!

3. The practice recommended will oppose no small barrier to the follies and irregularities of children. It will inculcate self-denial and a prudent use of their little stores. It will lessen their extravagant desires, divert them from dangerous pastime, and promote useful industry. Facts show, that objects of this nature give a noble and astonishing turn to the mind and to the conduct even of children.

And is it too much to expect, that children who direct their attention to the art of doing good, will imbibe those principles, and form those habits, which afford the best security against a vicious and scandalous manhood; which highly promote the social virtues; which often, through the sanctifying grace of God, are followed with a blessed immortality.

These are some of the motives to a faithful use of means in exciting the children of America to send Bibles, and ministers, and schoolmasters, and all the blessings of Christianity, to the hapless children of Asia and Africa.

Let all who are praying with up-lifted hands for the enlargement of Jerusalem ask themselves, in what way, with equal facility, a revenue of equal magnitude may probably be raised for Jesus Christ.

Children of America, yours is a happy lot. You need not wait to grow up before you commence the business of sending relief to your fellow creatures. Your charities shall be safely conveyed—heathen children shall call you blessed. To you it belongs to set a glorious example to the generations that shall come after you. That Savior who once took little children in his arms and blessed them—that Savior who heard with so much approbation the "young hosannas" in the temple, now invites you to pity the millions of your age, who never heard his name. They are wretched—they have no books—no sabbaths—no schools; many of them wander through the streets from day to day, hungry, and naked, and friendless: a dreadful eternity is before them; but they know it not: there is no deliverer near. Can you not spare them a little? Will you not ask your parents to tell you how to *save*, or how to *earn* one cent every week that they are pleased to send you to school? If they are very good perhaps they will *give* it you. Will you not talk with each other about poor heathen children? and agree to give them something? Think what Christ has done to save you; and can you do nothing to save others? One Bible that you may purchase with sixty cents, only two cents apiece in a school of thirty scholars,—this one Bible may carry the Gospel to a whole school of a hundred scholars, among the heathen. And who knows but it will save them all from hell? They stretch out their hands for help—to you, dear children of this highly favored land, they look, they call earnestly and piteously. Can you deny them?

I.

REFLECTIONS OCCASIONED BY READING THE PREFACE IN THE PANOPLIST FOR DECEMBER 1816.

"No Christian has any excuse for being ignorant of the great things, which distinguish the present day."

—And yet how many remain ignorant. How many never look into those publications, which regularly bring tidings to gladden the Christian's heart. In this day of exertion, how many are enchained by ignorance and prejudice.

Shall we feel indifferent to the errors of members in the same church? Is it not a duty to attempt the removal of their errors? Facts pour in from every quarter of the globe to demonstrate the utility, the importance, of the various societies for doing good—and shall one Christian condemn them? Shall one remain so sadly ignorant as to be imposed upon by the strange chimeras, which, from time to time, are circulated against every society, or association for beneficent purposes?—Let the cold bosom be warmed with "a visit to Iceland." Let youthful readers turn from fiction to be affected with more interesting realities. See the tearful group, listening to the New Testament in the sweet valley of Eynfiord. But, we need not leave American shores to witness the great good effected by Bible, and other benevolent, societies.

If we duly read those periodical publications, which come enriched with religious intelligence, we shall find much to animate, much to encourage us in every exertion to do good. We shall see what has been, what, with the blessing of Heaven, may be effected.

"Eastern Java there
"Kneels with the native of the farthest west,
"And Ethiopia spreads abroad the hand, and worships."

Z.

For the Panoplist.

ON GAZING IN TIME OF PUBLIC WORSHIP.

Mr. Editor,

Sir, There is one evil practice prevailing, which I have for some time past wished to see noticed in your useful publication. It is the unbecoming habit of gazing about in time of prayer, in the house of God, and other places of worship.

Is prayer a part of divine worship in which no one but the speaker is interested? If so, why do the congregation, or family at the commencement of the service, alter their position, or rise from their seats? But can they be called worshippers, who do not join in that solemn exercise? When a person is appointed by a body of people, to represent them at any court, whether at home or in some foreign country, it is expected that he speak the voice of the people; or when a person presents a petition to court, and employs some one whom he thinks more capable than himself, to express his case, with propriety of language, it is expected that he

not only be present at the opening of the court, but that he listen attentively to know whether his case is clearly represented, and fairly stated; but should we suppose that he felt interested in the case, if he stood idly gazing at every object that came within his notice, and did not even know what the speaker was saying? When a public speaker is addressing the throne of grace, either in a public assembly, or in a family, is he not the mouth of all who are assembled on the occasion? But when they stand looking upon every trifling object around them, can we suppose that their minds, and hearts are engaged in the solemn act of addressing the heart-searching God: in confessing those sins which they have a realizing sense of having committed against the holy law of God, in praising him for those unnumbered mercies they have received from Him, and supplicating blessings for themselves and others? Any one who has watched the motions of his heart, must be sensible how liable his thoughts are to wander, when professedly engaged in acts of devotion either in public, or in private, even when the eyes are most strictly guarded from beholding surrounding objects. How then can it be expected that the thoughts can be suitably fixed and solemnly composed for the important duty of addressing the eternal Jehovah, and holding communion with Him, before whose eyes all things are naked, and open, when their eyes are gazing on every object, and turning around to see every one who passes the street?

Should these thoughts, (which have been suggested by one who has been awfully guilty of the evil, here brought into view, but entertains hope of having obtained mercy of the Lord to reform from this indecent, impious practice,) be perused by any who have indulged themselves in this unbecoming habit, may they be led seriously to consider that they are not only provoking God, but wounding their own souls by pretending to worship a heart searching God while their eyes are, like the fool's, roving to the ends of the earth.

A Friend to decency, and solemnity in the worship of Jehovah.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 114.)

LORD'S DAY, May 25, 1712. My errands to the table of the Lord were these. First, giving thanks to the gracious God, for planting me in his house. I did what I could, with a consenting soul, that I might be united unto the glorious Jesus, as the root from whence I expected all saving influences. I then considered my Jesus, as purchasing, and as dispensing, the grace that should cause me to flourish in the house of God. And so I went on to specify the particular articles, wherein I requested of him, and relied on him, to make me flourish there; especially, in the continual exercise of grace; and in writing those things that will be abiding fruits among his people.

Next, I beheld the blood of my glorious Jesus, as purchasing all needful grace for me; and I discerned, that I needed abundance of grace in regard of my relations, conditions, temptations, employments, and the services that were expected from me. I took the sacred cup, as a pledge of that grace; and then I sighed unto the Lord my expectations of it. But I singled out especially two points, wherein I wished that I might be supplied with it. First, grace to prosecute the religious and excellent education of my family. Secondly, grace not only to contrive exquisite methods of piety, but also to perform them; and to execute the precious resolutions, which from time to time I am led unto.

2. G. D. The next addition to the evening sacrifices in my family I propose to be, a recitation to be made by the several children of the *Body of Divinity Versified.* Whereof, I would still open and apply a distich at a time, till we are got through it.

3. G. D. I have some kinsmen in the Indian service, and would animate them to study and contrive all the ways imaginable for the promotion of Christianity among the Indians.

4. G. D. I may have an opportunity with the ministers of the province, at their convention, to do many services of an extended consequence. Among others, this may be one; to make them apprised of the condition of religion, and of the church abroad in the world. Another shall be, to awaken in them a concern to rescue our frontiers from the vices that strangely grow upon them.

7. G. D. I find myself still at some times exceedingly defective in this one point; when some sort of troublesome occurrences arise, especially in the foolish and froward humors of discontented people, I cannot sufficiently preserve that sedate and serene and comfortable frame of mind, which belongs unto the "peace of God." I would fain grow more expert at the piety, whereof I find in myself such deficiency. I would particularly thus exercise it. On any trouble that arises, I would presently find out, and fly to, a promise in the covenant of God, that may answer unto it. I would behold the blessed Jesus, as purchasing for me all the good of that promise; and as being able from the throne of God whereon he sits, attended with the hosts of heaven, to accomplish it all. I would then cast upon him all the care of a good issue to the trouble; and also look up unto him to quiet and compose my mind, and give me that rest which he has promised unto them that come unto him.

May 2. 2. G. D. My children which go to school have their holidays. These holidays devoted entirely to play, have a tendency to deprave their minds and bring a sickly frame upon them. I would therefore, when these holidays arrive, take special care that they learn some good thing in the morning at home, and (such of them as are able to do it) write something that I shall assign them, for their instruction and improvement in piety.

7. G. D. As I would look back on the books I have heretofore published, with solicitous endeavors, that my heart and life may be conformed unto all the maxims of piety, which I inculcate

upon other people; so whatever I now publish, I would with much attention peruse and ponder every article of it, and compare myself with it, and be exceedingly solicitous that nothing I have written may prove my own condemnation.

1. G. D. My book of *Pastoral Desires* is now got through the press. And now, with many and ardent cries to the glorious Lord for his assistance, I would set myself to visit all the families of the numerous flock; and with all possible solemnity dispense the suitable admonitions of piety unto all sorts of persons in them; and then leave the book in each of the families, with my request, that every person therein may peruse it, and partake of his own portion in it.

2. G. D. My son Increase is now so forward, that I may maintain my daily discourse with him, wholly in the Latin tongue. Such a practice, taken up, would be of great use to both of us.

3. G. D. Some circumstances in the state of my sister A—'s health, oblige me to treat her with some singular essays of preparation for the heavenly world; which I will now endeavor accordingly.

1. G. D. In visiting the families of the flock, I would particularly insist on these points of inquiry and instruction. First, the grand concern of getting into good terms with heaven, by speedy repentance, and thorough conversion. Secondly, the family sacrifice as well as the religion of the closet. Thirdly, the education of the children. Fourthly, the best way of spending the Lord's day evening. Many other subjects will occur, as I see occasion; especially this; what affliction they meet with, and what good they get by it. And I would not be discouraged by any bad usage in the flock, from going through my duty and overcoming evil with good.

2. G. D. Inculcating on my children the methods by which they are to get into good terms with heaven, I would pathetically manage this argument with them. Doubtless I am quickly to die and leave them; and I must leave them in an ungrateful and barbarous world, where my testimonies for piety have procured me many enemies: if then they have not God for their friend, if their Savior be not singularly concerned for their welfare, what will become of them?

(June 20. The author set apart a fast, as was his custom on every Friday preceding the monthly communion, in which he again specially notices the murmurs which had arisen in consequence of setting up new pews in the meeting-house, which now seem to have been very loud, and unreasonably aimed against him.)

7. G. D. This morning my mind runs much on the vast consequence of my assuring a claim to the character of an Overcomer. So I resolved on the most explicit methods of listing myself under the banner and conduct of my admirable Savior, and of obtaining his assistances for all my encounters. But it was herewithal my resolution also, to keep a watchful eye on all my sinful inclinations, and suppress and subdue them still in all their tendencies; particularly, sloth, pride, lust, wrath, envy, and worldly-minded-

ness. And it was my resolution watchfully to mind all the temptations that may be offered me, to desert my good cause, or befriend any evil one; and to reject with abhorrence all the motions of the tempter to me. O, Captain of my salvation, do thou make me a conqueror and more than a conqueror!

1. G. D. Considering the evil frame in many of the flock, and the great want of brotherly love among them, I think I may do well to play on *David's harp* unto them, and preach them as engaging a sermon as I can on Rom. xii, 10. And at the same time set a winning example before them, and give a description of pastoral love unto them, in such strains, that the consciences of the hearers will tell them, it is no other than what they have seen exemplified unto them. I would also bring them unto the Lord's table as a love feast; and make it an awakening occasion to throw away all sour leaven from among them.

June 30. 2. G. D. It will be a parental fidelity in me towards my children, to consider what are those errors of the wicked, and false opinions in religion, which they may be in any danger hereafter to be led away withal; and in the most exquisite methods to instruct them, and arm them, and warn them, against those paths of the destroyer. In the Saturday evenings, I may have an opportunity to go through the catalogue of the errors which are at this day prevailing in the world.

4. G. D. I would greatly unite my studies with some gentlemen to invent methods for the defending the College from corruption, and the rendering of it useful to the churches, and the instilling of good principles into the minds of the students there.

6. G. D. The godly minister of *Quoboag* is in mean and low circumstances. It will be a good work to comfort him in his dangerous and difficult circumstances. I will not only myself dispense relief unto him, but also procure some from others. A young man, a stranger and a captive, is this week dying here. Not only my visits but my disbursements are needful on this occasion; and my letters of comfort unto his parents.

7. G. D. My gracious and glorious Lord, in answer to my importunate cries unto him, has given me a sweet satisfaction of mind in his truth, concerning three eternal Persons in his infinite Godhead; and a victory over temptations to Arianism, which have hideously assaulted and harassed my mind. By way of thankfulness to the Lord, I would now practically, more than ever, converse with that mystery, in my daily supplications and dependencies; and study ways also to strengthen my brethren.

1. G. D. I lately declared in a sermon, that God would speedily take some of our young men, and make them dreadful examples of his wrath, and hang them up in chains for all the congregation of Israel to tremble at. And the last Lord's day I declared, that I lived in a daily and a trembling expectation of what the Lord would speedily do upon some among them. And lo, this last week, it is come to pass. A knot of our poor young men, are detected in horrid burglaries. They are brought out, and are become fearful examples of sin and punishment. I would make this an

occasion, and it is indeed a very pungent one, to renew my warnings unto the rising generation.

5. G. D. On the occasion of the late robberies and outrages committed by our children, as I would myself make a seasonable and agreeable discourse at the lecture, so I would stir up other ministers, to bear their testimonies, and warn the young people of the town against the way of transgressors.

7. G. D. I must carefully examine my large library, and see whether I may have lying there any books unduly detained from the true owners of them, and make a speedy restitution. It is what I have been newly pressing in the public exhortations.

July 12. Oh! what shall I render unto my glorious Lord! How shall I love him, and praise him, and serve him! He deals marvellously with me. He will go on, after an astonishing manner, to make use of me in service for him. I had nothing that lay ready to be published and dispersed among the people of God. I thought, my glorious Lord will provide work for me, and such pieces of work as I have not the least foresight of. So it falls out. A number of wicked young men in the town, have made themselves a band of robbers. The holy God has discovered them. The town and land is full of discourses on the occasion. It furnishes me with an opportunity to speak some things of great importance unto the manners of the people, and especially to dispense admonitions of piety to our young people, and solemn and pungent warnings against the courses of dishonesty. A vast assembly came together at the lecture. I prepared for it under the conduct of God, and his good Angel, in all the circumstances of my study. I enjoyed a mighty assistance in the preaching of it; the word of God came with a mighty energy. The next day, a bookseller, from whom I little expected such a matter, asked me for a copy of the sermon. So it goes to the press, under this title: "A True Surety and Report of the Road; the wrong way wherein men transgress the rules of honesty proved an hard way."

July 12—13. I attended something of a vigil. I put up nocturnal cries unto the Lord from the dust, in which I lay prostrate before him. I glorified him with raptures, for the satisfaction he had given me in the knowledge of his name; in that he had satisfied me in the mystery of three persons in one God, the united fountain of all good. I chose him even such a God, for my God. I begged this favor of him, that I may be employed in publishing the praises of his glorious Christ unto the world.

(To be continued.)

REVIEWS.

C. *Memoirs of the life of Mrs. Abigail Waters; who died in Boston, November 22d, 1816, in the 96th year of her age. To which is prefixed, the sermon preached on occasion of her death. By* JOSHUA HUNTINGTON, *Pastor of the Old South Church.* Boston; Samuel T. Armstrong, 18mo. 1817. pp. 180. Price, 62 1-2 cents.

THE reader of these memoirs will doubtless regret, with their author, the scantiness of his materials. Mrs. Waters left behind her

no manuscripts, from which the reader may independently judge of her mental endowments and acquisitions, or the exercises of her heart. Her early letters have passed away with the companions of her youth; the private writings, which related her experience in the first periods of her life of faith, were destroyed by her, several years since, in a season of melancholy; and from that period to her death, being prevented by defect of sight from using the pen, she recorded nothing, save by her animated and impressive conversation, and on the living tablet of the hearts of her acquaintance.

The subject of these memoirs, however, is not exhibited to us as an object of admiration for striking qualities of mind or uncommon incidents of life; but as a precious example of faith in an aged disciple of Jesus; and we therefore less deplore such a loss. Specimens of her earlier compositions might interest us in tracing the progress of her mind and religious feelings; but the ample sketch of her exercises in her last illness, drawn chiefly from conversations with the author in his pastoral visits, introduces us fully to an acquaintance with her in her advanced age; and it is her piety, as viewed at this period, which is peculiarly worthy of record.

To us, we confess, it is extremely interesting to contemplate the last hours of one who had so long and so ardently followed her Savior. Extreme age, like extreme youth, imparts peculiar interest to the exercises of piety. The child consecrating its infant faculties to Jehovah, affords resistless testimony to the truth. Equally demonstrative of the power of religion is the Christian experience of one who, like Mrs. Waters, has passed through the vicissitudes of a long life in the service of Christ; who, having survived the companions of her youth and standing up in the midst of a new generation, contemplating, as from the height of Pisgah, the fair prospect of an immortal inheritance, and looking back on the trials of the wilderness that is past, can bear her cheerful testimonies for the Savior: "There is one whom I can trust. I have found him faithful for nearly eighty years; and he is the same "yesterday, to day, and for ever."'

The sermon of Mr. H. prefixed to the memoirs, treats of the blessedness of those who die in the Lord; and in describing the event of dying in the Lord, guards explicitly against those deceitful supports, on which many in that trying scene rest the safety of their souls. The first half of the memoirs, is occupied in detailing the history of the life of Mrs. W., and closes with describing several traits of her character; the remainder, gives at length a description of her exercises in her last illness, taken from her conversations, which were very full, ardent, and heavenly. Saving some minor inaccuracies, the volume before us is well executed; and its subject is such as should secure it an extensive perusal.

At the early age of seven, Mrs. W., then Miss Dawes, was first the subject of serious impressions. They were produced, while hearing Dr. Cotton Mather preach from the words, "Is not my word like as a fire? and like a hammer that breaketh the rock in

pieces?" Her attention was particularly aroused by the manner in which the Dr., after a solemn pause in the midst of his discourse, put the interrogation to the assembly: "Is there any one present who has a heart like a *rock?*" She felt the rock within. Her convictions continued from that time, reviving and decaying at intervals, till she was sixteen, when, considering herself a subject of saving conversion, she united herself with the South Church in Boston, Feb. 8th, 1736. But the world was still her idol; and in 1740, when Whitefield first came to Boston, she could join the gay in making him a subject of merriment. She attended one of his discourses, however, and was so deeply impressed while hearing it, with the inconsistency between her profession and her worldly life, as to resolve to lead a better. But the resolution was taken in her own strength, and she became, as she herself stated, "a perfect Pharisee." From the slumbers of self-righteousness, she was ere long awaked by the pungent preaching of the Rev. Gilbert Tennent. She was thrown into extreme distress by the clear discoveries she had of herself as a condemned and helpless sinner; but the Lord, who intended mercy by this revelation of her guilt, soon appeared for her effectual relief. Experience, so deep and thorough, at the commencement of her religious course, laid the foundation for that eminent holiness which she maintained through life, the fruits of which she bore so conspicuously in hoary age.

We shall not give an account of her life, for that would be to attempt an abridgement of the work before us, rather than a review; but shall close with quoting one or two specimens of her conversation. They cannot indeed have their proper effect, when thus detached from the story; but they may evince that the doctrines of grace, which are so exalting to God and humiliating to sinners, form the true and immoveable basis of Christian exercises. The experience of years does but increase the interest felt in these doctrines; and evinces them to be sources of joy inexhaustible in their nature.

"I said to Mrs. Waters, "you have none of those fears, by which Mrs. —— was so much in bondage." "No," she replied, "I am free from them; but still, I am not without my fears. I have a dreadfully deceitful heart. I dare not trust that, a moment. But there is one whom I can trust. I have found him faithful for nearly eighty years; and he is "the same yesterday, to day, and for ever." In a few moments after, she broke forth in a strain like this:—"O! what astonishing condescension in the Holy God, to take up his residence in such a polluted heart as mine! Where is there another such an unworthy wretch as I am! I have dwelt all my life in Goshen, and yet how unprofitable I have been! O! if it were not for the blood, and intercession of the Blessed Jesus, I must perish for ever! Thanks, everlasting thanks to God, for his unspeakable gift!" " pp. 112, 113.

" "O! my dear friend, the Lord is very gracious to me. He makes all my bed in my sickness. He gives the sweetest manifestations of his favor to my soul. I know, yes, I know in whom I have believed. Jehovah-Jesus has become my salvation. He shed his precious blood to wash away my sins; and as a proof that his offering is accepted in the court of heaven, he sends down the Comforter into my heart. 'Tis the price of blood—the blood not

of bulls and goats, but of the Lamb of God. It is the earnest of heaven—"the pledge of joys to come." Rejoice with me—pray for me; and help me to present my poor petitions and thanksgivings before the throne. How is the dear church? Next sabbath they are to sup with Christ at his table. Blessed privilege! May his fruit be sweet to their taste. I have no expectation of uniting with them in that ordinance again. But I trust I feed continually upon the hidden manna—the bread which cometh down from heaven, of which if a man eat he shall never die." " pp. 120, 121.

" "I hope," said she, as I took my seat by her side, "that you have had a good day—a day of the right-hand of the Most High. It has been a precious season to my soul—a season of refreshing from the presence of the Lord. I have been all day at the cross of Jesus, sleeping and waking. Oh! when shall I see him as he is; and by seeing him, be changed into the same image?

"On being asked if she longed for a dismission from the body, she answered, "I long to be where God would have me, and what God would have me. I long to have no will of my own—to be swallowed up in the Divine will. I have infinite reason to rejoice in the government of God. I do rejoice in it: and I will rejoice in it, whatever becomes of me." Being about to offer a prayer for her, she requested me to pray, that she might be enabled to honor God—to honor him in life, and in death—to recommend Immanuel and his religion with her latest breath, to all around her. The family informed me, that she called them all up into her chamber the day before, that they might unite with her, in praising and glorifying God for his mercy. "I have been my dears," said she to them, "upon Pisgah. I have had a view of the land of promise. I want the tongue of Gabriel. O! if I had the tongues of a thousand Gabriels, I should be unable to express, what I have seen and felt." " pp. 124, 125.

" "I find you madam," said I, "once more, among the living." "Yes," was her reply, "and among the living I hope to be found, when these eyes are closed in death: for Christ liveth in me; and because he lives, for ever lives, I shall live also—live to behold his glory, and to be satisfied with his likeness. I hope I shall be willing to wait God's time, and to suffer God's will. I believe that I am. God early called me by his grace; and since that never to be forgotten season, though I have been visited with many trials, I have never been left to murmur against him. And shall I begin now, when he is thus kindly disengaging me from the world, and letting me down so gently to the grave? O! no. I do rejoice that the Lord God Omnipotent reigns—that I am in his hand, as the clay is in the hand of the potter. He can do no wrong; and all that he does is for the best." Appearing to be exhausted with talking, one of the family put a glass of wine to her lips, requesting her to drink it. "Let me take it in my own hands," said she, extending one of her arms and raising herself upon the elbow of the other. Then rolling her almost sightless eyeballs towards heaven, she said, "as I now take this natural wine, for the nourishment of my poor decaying body, so may my soul be eternally refreshed with that new-wine, which Jesus has prepared for his people in his heavenly kingdom. Grant this, O merciful Savior, and grant the same blessing to us all, amen." " pp. 128, 129.

"The morning of the day which preceded her death, she called the family around her bed; and gave to each her parting blessing and advice, suited to their respective ages, relations, and employments. Entering her chamber soon after, I found her very low, but perfectly sensible; waiting, and longing for her change. "Where," she would exclaim, 'is my dear Redeemer?—Where is he whom my soul loveth?—Where is the Lord my righteousness?—Let him come; let me hear the sound of his chariot wheels. Haste, haste, my beloved, and come away. Come, take me to thyself. O how I long to see thee as thou art!—to awake in thy likeness!—to abide in thy embrace!" Having paused to recover breath, she attempted to sing; but so feeble was her voice, and so indistinct her utterance, that nearly the whole of what she

said was lost. After this, she raised her hands from her breast, and prayed, breathing out, as was evident from what little could be understood, the most fervent desires for release from the body; not that she might be delivered from pain, for she appeared wholly free from that, but that she might enjoy the immediate vision of her Lord."

"The evening of the same day, she spoke but little; and that little, hardly intelligible. Two or three times however, she uttered in feeble, broken accents—"The promised land." And once was heard to say, "He is faithful who hath promised." Blessed saint! she was not now, where she had so often been before, on the top of Pisgah; "beholding the land afar off:" but on the very banks of Jordan. For scarcely had another sun descended from the western sky, ere her feet were planted on the opposite shore; where the faltering expression of desire and hope, was changed to the full song of victory and triumph."

"The last words she uttered were—"Open to me the gates, that I may enter in!" And hardly had the sound of them died upon the ear of her surrounding friends, when the heavens had received her out of their sight." pp. 153, 154, 155.

CI. *Letters concerning the plan of salvation, as deduced from the Scriptures; addressed to the members of the Presbyterian church, Spring Street, New York. By* Matthew La Rue Perrine, *A. M.*

The relation subsisting between a minister and his people, is one of solemn interest. While the consequences of this relation to them, are great and eternal, to him, they are equally important. When duly considered, they fill his mind with an habitual solicitude which nothing can extinguish, and which can be rendered tolerable only by an active, and laborious discharge of duty. This solicitude, while it prompts the minister to diligence in his sacred calling, leads him also to a minute and careful survey of the necessities of his flock. His great object is to lead them to Christ, to happiness, and glory. When he finds them steadily pursuing this course, he "lives." When he finds them wandering, or in trouble, his sorrow is great, and would become excessive, had he not the prospect of affording relief.

Such seem to have been the feelings of the author of these Letters. He loved his flock. He watched over their interests, with an anxious concern for their welfare. In one of his excursions to survey their situation, he learned that some of them were distressed. They had been told, that they followed "a guide, who denied the doctrine of salvation by *grace alone*." Not having heard him for a sufficient period to determine for themselves, and perhaps not well understanding the connexion of divine truth, they partly believed it. With these views, we are not surprised at their alarm. To those who have any sense of the value of their salvation, the suspicion, that they may be conducted wrong, is calculated to awaken deep solicitude.

"What shall I do to remove their suspicion and distress?" After due consideration he was convinced that he ought to "state, plainly and unequivocally," his views of the truth of God concerning the plan of salvation. He then invites his people to retire with

him, and "examine the way of life as made known in the Gospel of Christ." In what manner he does it, he shall tell.

"But here let us dismiss our accusers; and O! let us dismiss every disorderly and every prejudiced feeling from our minds." "Let us not be vain, selfish, proud, and resentful in our present employment. We may be assured, that with such feelings, we had better be engaged in any other work, than in examining the awful subject of the way in which guilty creatures are to be saved by a holy and righteous God."

He commences his examination with a lucid statement of the object in view, which is to show, that the salvation of the Gospel is wholly by grace: that the atonement, forgiveness, sanctification, and eternal life are gifts of God, purely, and equally gracious. In fine, that every spiritual blessing, received by fallen man, is of *free favor*, neither merited, nor purchased.

He attempts to establish the point, that all spiritual blessings flow through the atonement of Christ. In the discussion of this point, he confines himself to Scripture, and maintains, that not only forgiveness, but every Christian grace is imparted through the mediation of Christ. Of course, the consolations, as they all originate in the exercise of these graces, flow from the same source. When we review the declarations of Scripture, which he has cited in proof of this sentiment, we cannot but think the sentiment fully established. While, like our author, we would be far from denouncing the opposite sentiment as fundamental error, and while we recognize, with great respect and veneration, the talents, learning, and piety, of some who have adopted it, still, we cannot but think it unsupported by the word of God. The general instruction of Scripture, leads us to Christ, as the grand medium, through which every blessing received by fallen men, is conveyed. He is our Prophet, our Priest, and our King. God has "predestinated us unto the adoption of children by Jesus Christ to himself." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Were there any blessings included in the penalty of the law?—"in the day that thou eatest thereof thou shalt surely die." Was then this curse executed in its full extent on the day of transgression? The transgressors experienced spiritual death. But this is not all, and by some supposed to be no part, of the death included in the penalty annexed to disobedience. The curse was then, at least in part, suspended. And was not this suspension a blessing? a blessing which the threatening did not warrant them to expect, and which mere sovereignty could not have given in the face of law? a blessing therefore which could not have been dispensed, except with reference to the atonement of Christ?

But if forgiveness be all that is accomplished by the atonement, then God might, without the atonement, have given repentance, submission, and with them entire conformity to the law. But the happiness which would result from the exercise of these graces, and this conformity, would ill comport with the displeasure of

God. Every exercise of holiness, is an act of communion with God. While God views man as his enemy, and his character hateful, he can never commune with him; can never look upon him with complacency.

If it be said that these blessings could not have been conferred without an expedient for forgiveness, then it appears that these blessings are dependencies of the atonement. It is true that the atonement immediately effected nothing but the support of the divine law; but since other blessings could not have been conferred, had not this prepared the way for forgiveness, it is equally proper to consider these as the fruit of Christ's death, as forgiveness itself. If then forgiveness is imparted for Christ's sake, and repentance, submission, or joy, depend on forgiveness, they are as really, though not as immediately, on his account, or for his sake.

Mr. P. proves, in a very clear and satisfactory manner, that it was not the object of the atonement to render God merciful, as he necessarily possesses this disposition. He rejects that idea of the atonement, which gives it the complexion of a commercial transaction. On this subject, his work deserves particular attention. He was educated in this scheme, and waded through a labyrinth of difficulties, before he emerged from its darkness. The idea of a transfer of guilt, he has well exposed as unscriptural, as destructive of salvation by grace, and as sanctioning the doctrine of universal salvation.

He considers the atonement as "opening the way for God to act out the benevolence of his heart, in delivering from sin and death, and in raising to holiness and life, as many of our fallen race as shall comport with a due manifestation of his holiness and justice." The death of Christ opened this way by supporting the law. After a correct statement of the reasons why an atonement was necessary, he proves that Christ accomplished this object by his death. His arguments to support this view of the atonement are scriptural, and, we think, unanswerable.

When he had gone through a train of arguments to shew that Christ supported the honor of the divine government by supporting the law, and when we were convinced that in this the whole work of atonement consisted, we were not a little surprised to learn that he considered this as a part only of the work. He considers the work of Christ as inclining the Father to save as many as is consistent with the claims of his holiness and justice; and considers this effect of the work as a branch of the atonement. "The Lord Jesus Christ," he says, "having, by his obedience unto the death, opened the way for the infinite God to act out the benevolence of his heart, his sacrifice becomes a sweet-smelling savor to the Father; yea, the Father, in consequence of it, is inclined, as it were, from new motives to save as many as the honor of his character, and the glory of his government will admit." All this we readily perceive. But is this a constituent branch of the atonement, indispensable to its existence, or is it rather a consequence flowing from the atonement itself? Let us recur

to the author. In the above quotation, he informs us, that Christ has, by his death, opened the way for God to exercise the benevolence which he already possessed. Having done this, his sacrifice becomes a sweet-smelling savor to the Father, in consequence of which, he is inclined, from new motives to save sinners. It seems the way is opened for the exercise of mercy, and this fact furnishes an additional reason for its exercise. The Father is originally benevolent, and when it is consistent, he will exercise this benevolence in the salvation of men. Is this benevolence, which inclined him to save men, a part of the atonement? In this the atonement originated. Other motives are found in the atonement itself, which also incline God to save sinners. Are these a part of the atonement? As well might we call that benevolence of God, in which the work of Christ originated, a part of the work itself, as to call that inclination of the Father to save, which springs from the work of Christ effected, a part of the work. Both of these are motives with the Father to save sinners, and we see not why one, as well as the other, may not be deemed a part of the atonement. Had it been the professed design of the author to shew the efficacy of the atonement in the redemption of man, or its connexion with the intercession of Christ, he had done well; but when applied to the point he intended to establish, if we do not much mistake, his further examination will pronounce his arguments insufficient.

He next proceeds to shew that our salvation through the atonement is from first to last by grace; and finds no difficulty in establishing that, which, with any other view of the atonement, cannot be established.

His Letters on Faith are truly excellent. He refutes error, and establishes truth with perspicuity and force. The excellence of his remarks, shewing in what the influence of faith in our salvation consists, we have seldom seen surpassed. We must be indulged with making a short extract, which will give a general outline of his views on this subject.

"What he requires of men, in order to salvation, must answer, *in its place*, the very same end which the atonement of Christ answered *in its place*. That is, it must show, that while he *saves any*, he still *loves his law*, and is *unalterably resolved to support its authority*. Could God have saved men, without doing any thing to support the authority of his law, he would not have given his Son to die; and if he required his Son to die, in order to support the authority of his law, while he opened the way of salvation, he must, for the same reason, require those who are saved to respect and honor his law."

His observations on the view he has taken of the atonement, are appropriate and solemn. On the whole, we think ministers will find the book a valuable addition to their libraries, and Christians, full of instruction on the ground of their salvation.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

Extracts from a letter, written by Messrs. Hall and Newell to the Rev. Dr. Worcester, dated Bombay, July 12, 1816.

Rev. and dear Sir,

On the 6th inst. we wrote you a joint letter, and what we send now, we commit to the care of capt. Austin, of the ship Fawn, who before he returns to America, expects to go to Calcutta, after stopping at several intermediate ports, so that our next letters will probably reach you as soon as this. We do not therefore think it necessary to write much at present. We send you our Journal up to the present time, with the omission of some such parts as we have before communicated in our frequent letters to you. We have included in brackets such things as we think there are special objections to as articles to be published, though they may with propriety be communicated to the Board. We send you a trunk containing several books, &c. They are principally an Arabic Bible and Testament, a Tamul Bible, a Mahratta Testament, parts of the Scriptures in Hindostanee, our translation of Matthew's Gospel, the Coran, Arabic and Persian grammars, an English and Persian dictionary; and with few exceptions, these were all presented to us by different persons in this country. Should missionaries be going to Arabia, or Persia, some of these books might help to prepare them for those fields. You have observed the liberty which we have taken, repeatedly, in recommending these and other fields to the consideration of the Board. We have often felt a delicacy and embarrassment in doing this, lest you should think that we assumingly transcend our proper limits. But on the whole we cannot but believe, that you would wish to have us feel perfectly free and unrestrained in our communications to you, especially on such subjects.

Respectfully and faithfully,

Yours, G. Hall.

Rev. S. Worcester, D. D.

EXTRACTS FROM THE JOURNAL OF MESSRS. HALL AND NEWELL.

May 13th, 1815. Removed to the house we took yesterday. Our native school was immediately resumed and our meetings removed to our own house, which is much more favorable for the object and convenient for ourselves. But as we had previously rented a room for a year for the accommodation of our meetings, (having every reason at the time to suppose that we should need it so long;) we were obliged to pay the rent for the whole year, though we had occupied it but about one third of the year.

July 4th. Heard of the ratification of the treaty of peace between Great Britain and the United States.

This intelligence was particularly rejoicing to our hearts. The horrors of war are terminated; our beloved country is again blessed with peace. The blood of our countrymen ceases to flow. For ever blessed be the name of the Lord.

The tidings were peculiarly grateful to us, because the termination of the war has removed what the Board and some of our private friends seemed to think, an almost insuperable obstacle to their communications with us, and because it also has removed the obstacle in the way of our brethren's coming out. We may now therefore expect both letters and missionaries.

July 13th. Received a very long letter from Mr. S. Mills, giving an interesting account of the tour of himself and Mr. Schermerhorn to New Orleans and back; the formation of Bible Societies, &c. At the same time we received a letter from Dr. Worcester acknowledging the receipt of ours of March 17, 1813, lamenting that they were shut up by the war, and were not able to communicate with us—and stating their expectation of sending to India before another winter, brethren, Richards, Warren, Meigs, and Poor, and the wish of more to come forward.

August 9th. Sent a large packet to the care of Dr. Carey for America. This packet contained our journal from the time of our arrival in the country, several manuscripts and papers and a large number of letters. We sent them with the expectation that American ships would be at Calcutta to take the packet direct to America.

The same day we were greatly rejoiced by the arrival of three missionaries from the London Society, Messrs. Skinner, Fyvie, and Thomson, and the wives of the two last. By them brother Newell received a letter from Dr. Woods. They also brought several periodical publications, reports, &c. which gave us much interesting information. In them we saw a part of the Report of the Board for 1814. These brethren have arrived with a license from the Company, which was most easily obtained. They will be exempt from all those difficulties through which we have been led. Mr. Thomson is to proceed to Malacca, with the expectation of joining Messrs. Morrison and Milne who have found it expedient to leave China, as we have been informed. The other two are destined to Surat.

Sept. 10th. Mr. Skinner and Mr. and Mrs. Fyvie came to our house to make their abode with us during their stay in Bombay.

We here observe that on the 22d of August Mr. Thomson embarked for the Prince of Wales' Island. The preceding sabbath we all, together with several other friends, surrounded the table of our common Lord. We have had much intercourse with these brethren, which has greatly endeared them to us, as men of piety, and as able and worthy fellow-laborers in the vineyard of our Divine Master. They have kindly presented us with a volume containing all the Reports of their Society, and several other pamphlets and books, and we are encouraged to expect more things of this kind in a similar way. Our three brethren have all taken their turn in the preaching, which we have in our own house, and their sermons have been truly edifying and refreshing to us. Messrs. Fyvie and Skinner are from Scotland, and Mr. Thomson is from Holland.

11th. Mr. Skinner took his leave of us and embarked for Surat, but Mr. Fyvie on account of the situation of Mrs. F. will remain sometime longer at Bombay.

Oct. 26th. Received a letter from Mr. Evarts of April 17, 1815. In it he mentions the glorious revivals of religion in Princeton and Yale colleges.

Nov. 8th. Mr. Fyvie and his wife left us to proceed to Surat. Their residence with us has greatly endeared them to us, and peculiarly interested us in the success of their mission.

20th. Our school is gradually increasing. At present it consists of about 25 boys. We say *about*, because they are so irregular in their attendance that they are never all present at the same time. We feel the school to be a heavy, though not an unpleasant burden. We extremely regret, that we have so little prospect of soon finding a suitable person to be employed as an assistant, who might relieve us from the principal burden of instruction. We now spend about five hours in the school daily, dividing the time between us. We endeavor so to employ the boys in teaching each other, as to allow us to pursue our own studies during a considerable part of the time that we spend in the school.

Dec. 13th. To day, we commenced a charity school under the instruction of a Brahmin, whom we are to pay 15 rupees per month, and at the rate of one rupee to eight boys for all above 30 who may be in the school. To day there were 13 boys.

31st. We are now brought to the close of another year. The Lord has done great things for us whereof we are glad; and it becomes us to record his goodness with gratitude and praise, and to confess that we are less than the least of all his mercies. We have not merely the ordinary mercies of God to acknowledge, but also the extraordinary interpositions of his providence in favor of our mission, which deserve to be perpetually engraven on our hearts. In times of darkness he has caused light to spring up, and in times of trial and affliction he has been our consolation.

With respect to the quiet establishment of our mission here, the Lord has exceeded our most sanguine expectation. Notwithstanding the very peculiar circumstances, which at different times seemed in human view, to render our settlement here utterly hopeless, still we are now settled here with full permission to pursue our work in this very important field. These are the Lord's doings, it is marvellous in our eyes—blessed be the name of the Lord.

We have been blessed in the study of the language and manners of the heathen, and we have been enabled to make so much progress, that they may now daily hear from us in their own language the wonderful works of God. We can now say, that we preach Christ to hundreds of them every week. But how long it will please God to withhold his converting grace, and thus to try our humility, our patience, and our faith, we cannot know. But this we know, that "we shall reap in due time, if we faint not."

We have translated Matthew's Gospel, a considerable part of the other three gospels, the three first chapters of Genesis, and several other portions of Scripture. We have also translated a short catechism, and prepared several tracts; of the latter we have several copies which we are constantly lending about among the people. And we regret extremely that we have but so distant a prospect of commencing the printing of Scripture tracts.

Our English school contains about twenty-five boys. Though Christianity is not taught *directly* in the school, yet we trust that the manner in which it is taught will convey to the minds of the youth such moral instruction, as will powerfully tend to undermine their superstitions and lead them to a knowledge of the true God.

In the school under the native teacher, who is a Brahmin, there are about twenty-five boys.

Thus we close the year with much to encourage us. But to go forward with nothing but encouragement is not the lot of missionaries. The year has not passed by without its trials. But among them all, none has been so severe, as the great breach which has been made upon our little number, by the removal of brother Nott from our mission. But it is our consolation, that it has been done by that God, who loves Zion with everlasting love, and who in no instance will ever fail to do that, which will best subserve the interests of his church.

Next to this trial is the great fear we have that a suitable number of missionaries will not be seasonably provided for this vast harvest. Our daily prayer to the great Lord of the harvest is, that he would send forth more laborers into his harvest.

Our preaching in English is for the present suspended. We cannot call this a discouragement. A number of circumstances united in producing this change. And this we cannot but remark took place just at the time we were wishing to spend our sabbaths among the heathen, where we could preach to ten times the number, but which we could not well do while our English preaching was continued. Thus it pleased Providence to furnish us with a small number to preach to in our own language until we were prepared to preach to a far greater number, in the language of the heathen. We think it not improbable however, that circumstances may again be such as to render it expedient to resume the preaching in English. If our establishment should be enlarged by the addition of several other missionaries with families, we should be a little congregation of ourselves, and it would be expedient for our own edification and improvement to have social worship and preaching as formerly in English.

January 5th, 1816. We have now acquired so much knowledge of the native language as to be able to communicate our ideas to the people with considerable facility. We cannot expect immediately a regular assembly at a stated place of worship. But while we indulge the pleasing hope of hereafter seeing such a congregation, we must, in the mean time, instruct the people in such dispersed and varied situations, as we may find them in. Indeed the people can hardly be said to have any regularity in the practice of their own religion. Their religion may be resolved, in general, into two kinds, viz. *private* and *public*. Their private or domestic religion consists principally of ablutions performed morning and evening, either by affusion or by bathing in tanks and rivers, and either more or less regularly according to their leisure and devotion. These ablutions are accompanied by other acts of devotion, which are little else than "vain repetitions" of the innumerable names of their innumerable gods. In their houses they worship before images or some object which they denominate their deity. By far the most common among their household gods is Mahadave, who is worshipped under the form of the Ling. This image, engraved on stone, is placed under the shade of a shrub, which by attentive watering is made to grow in an earthen jar or a tub, elevated a yard or two from the ground, immediately in front of the house. Hence what is called their private worship is in fact public, being openly performed by the side of the highway.

Their public worship consists of their *reading* assemblies, their *preaching* assemblies, and their *temple* worship. In the reading assemblies there is no regularity as to time or manner. A neighborhood larger or smaller, invite one of their own number who may be able to read, or some other person to read and expound to them a certain book. Besides these more common reading meetings, there are persons who make it their principal business to read their religious books to the people. They fix their own time, and choose their own place, which is generally in their temples or in buildings attached to them. The people come and go, and contribute for the emolument of the reader as they please.

Their *preaching* assemblies are much the same. The preachers, or *story tellers*, as their original name signifies, are of no particular cast. Sometimes they are invited to a performance by a neighborhood who fix up a covering for the assembly in the high way; and sometimes they are invited by individuals to private houses. But usually the preachers fix the time and the place of their performance as they please, and collect as many people and as much money as their talents, and eloquence can command. A very few of these preachers are *females*. The common subject of their preaching, of course, are the legends of their gods.

As to their *temple* worship, "their idols are wind and confusion." Their temples are small, perhaps from four to twelve or fifteen feet square, and not at all designed for social worship. Where the temples are much larger than this, they are divided into various apartments which are appropriated to different deities. The front part of the building usually consists of a portico; immediately back of the portico is a square room, and back of all is a sort of dark, secret apartment in which the idol is placed. The Brahmins attached to the temples officiate alternately near the idol, and each one takes, for himself, all the offerings which are made to the image during his time of service. The people come to worship, individually, without the least concert; and they announce their approach by ringing bells, a number of which are suspended in the portico in front of the idol. They take their leave of the idol in the same way. And as the people, in the evening more especially, are constantly going and coming, the ringing of bells added to the beating of drums, the clang of trumpets, and gabbling of the people, most impressively shews the gods of the heathen to be gods, not of order, but of confusion.

(To be continued.)

NEW HAMPSHIRE MISSIONARY SOCIETY.

The Society held its fifteenth annual meeting at Concord, 19th Sept. last. From the Report of the Trustees it appears, that during the year ending at that day, ten missionaries had been employed by the society, the amount of whose services would be equal to the constant labors of five missionaries; and that 169 volumes and upwards of 6,000 pamphlets were distributed among the reading circles.

Mr. Coe performed a mission of 32 weeks in Farmington, Milton, Ossipee, Alton, Wolfeborough, and Brookfield. He preached 124 sermons; beside attending 12 religious meetings. He made 13 visits at schools; administered special ordinances; catechised young people; and made 549 family visits. Mr. Coe notes some things

encouraging, and some discouraging. Ossipee is so large as to have ten school districts; but they have no preacher. Though there is an incorporated Congregational society, they are for the most part indigent, and have no public property to aid in the support of the Gospel.

"In some towns," he writes in his journal, "while little is done for the support of the Gospel, some friendly disciples appear, who provide for and encourage missionaries: and many lament their deplorable state. Missionary labors here have been blessed, as the means of bringing some to the knowledge of the truth; of removing a variety of prejudices; and of confirming many in the faith of Christ. Missionaries are received with such cordiality, and prospect of good, that one is led to wish that, if it were possible, he could be in a number of towns at the same time, especially on the Sabbath; and he longs to visit more families than he is able to visit."

Mr. Coe performed a mission also of 12 weeks in Sandwich and Alton; and speaks of preaching to full and attentive audiences.

Mr. Hovey performed a missionary tour of 10 weeks on the Wentworth station. In this tour he preached 64 sermons, attended 10 conferences, made 100 family visits, visited 3 schools, attended 2 church meetings, one ordination, and administered special ordinances.

In a second tour of 8 weeks, in the upper part of Haverhill, Mr. Hovey preached 41 sermons, administered the holy supper twice, baptised 12 children, attended 7 conferences, and made 60 family visits. The church, and some regular people, are disposed to do all in their power, for the support of the Gospel. They have engaged to the Missionary Society $48.

Mr. Fisher fulfilled three different appointments which he received from the society. In his first mission of 12 weeks, on the Canaan station, he labored in Canaan, Springfield, Enfield, Grafton, Orange, and Dorchester. He preached 86 sermons, visited schools, administered special ordinances, and made 317 family visits. He says, "Meetings have been well attended; the friends of Zion seem to have been refreshed; and they have manifested joy and gratitude. I have been treated with great hospitality and kindness. The people have greatly endeared themselves to me in this field of labor." Mr. Fisher remarks, "Perhaps a missionary may perform important service, in addition to his usual services, by conversing with heads of families upon books suitable for them to purchase; putting into their hands a catalogue of most useful religious family books, that they may purchase them, or some of them, as they may be able, and find opportunity."

Mr. Fisher performed a second mission of 12 weeks, on the New Chester station. In this term, he preached 57 sermons, attended 5 other religious meetings, visited 12 schools, and made 344 family visits. He says, "I have been treated very kindly on this mission. But sad are the effects of sectarian errors, and unbelief."

Mr. Fisher's last mission of 15 weeks, was on the Canaan station. This mission he speaks of as very interesting. He preached 107 times, attended 5 church meetings, administered the Lord's supper 4 times, baptised 24 persons, admitted 6 into the church in Canaan and 12 in Springfield, attended 27 catechisings and one conference, and made 500 family visits. Mr. Fisher remarks, that God has pleaded his own cause, and greatly refreshed souls.

Mr. Spofford performed a mission of 12 weeks, on the New-Chester station. He preached 44 times, visited 11 schools, 8 sick persons, and 140 families. He says, "Meetings on Lord's days were generally well attended. But lectures on week days were very thin." He remarks, "Sectarian influence, according to the best information I can obtain, is far less extensive now, in this region, than when missionaries were first sent hither."

Mr. Burge labored 25 weeks on the Farmington station. He preached 148 sermons, made 526 family visits, visited 20 schools, and administered special ordinances. He remarks, "I was cordially received, and treated with hospitality. I have not witnessed any special revival of religion; but the attention of the people to divine things, I think I may say, is much increased. I had twice the number of hearers, toward the close of my mission, that I had when I first came into the region." The worst thing missionaries have to encounter, he says, is indifference to all religion; a most natural and unhappy fruit of sectarian errors.

Mr. Harlow performed a mission of 12 weeks, on the Goshen station. He observes, "The people generally were attentive to religious instruction. I have been received with cordiality in all families where I have visited."

Mr. Corser preached 13 weeks, on the Colebrook station. He states that there is, in that region, an increasing desire to hear orthodox preaching. In Colebrook he had crowded assemblies. A desire to enjoy the stated ministration of the Gospel has become so great in that region, as to excite a pretty general interest and concern. Just before he left them, the men of five towns had a general meeting, to adopt some measure for the support of the Gospel. They issued subscription papers, and soon obtained 350 dollars a year, as a salary, to a man who should settle in Colebrook, and pay some attention to the neighboring towns. There is a church in Colebrook, which appears to be much awake: and much tenderness has appeared in their assemblies. Some new subjects have of late expressed deep concern for their souls.

Rev. John Willard performed a mission of 6 weeks in Dalton. While laboring there, Mr. W. collected a church, and administered special ordinances where a regular church never before existed. He induced the people there to engage to maintain public worship on Lord's days, when they have no preaching.

Rev. Mr. Rolfe performed a mission of 5 weeks, on the New-Chester station. Mr. Rolfe observes, that the public meetings he attended would average one a day, during the term of his mission. And he catechised youth, visited schools, administered the sacrament once in Danbury and once in New-Chester. He assisted in examining and admitting to the church 6 persons in the latter place. He baptised 2 adults, and 25 children; and visited from house to house. He says, "The prospects seem promising, especially in New-Chester. Within a few weeks there are, in this place, evident tokens of a work of grace. The church is encouraged and animated. Last spring it had but two members. Now it has thirteen. And it is expected it will soon consist of more than twenty, as a number think of coming forward."

Rev. Mr. Goddard has performed a mission of 25 weeks. He preached in the North Parish of Haverhill, in Lyman, Concord, Littleton, and a few other towns. He preached 157 sermons, attended

37 conferences, 12 funerals, 6 concerts of prayer, 2 prayer meetings for baptised children, visited 22 schools, administered the Lord's supper 15 times, admitted into churches 19 new members, baptised 9 adults and 45 children, attended church meetings, aided in the organization of a church in Dalton, and distributed Bibles, Testaments, and Tracts. His accounts of Dalton, as are those given by Mr. Willard, are very favorable. The newly formed church there, with others, maintains public worship, conferences, and concerts of prayer, even when they have no preaching The people generally attend public worship: and there appears among them a spirit of inquiry.

"In Littleton," he writes, "the appearance is more favorable than at any former time. The people there have just completed a very commodious meeting house. The church have recently had some additions; and others are anxiously inquiring."

Mr. Little performed a mission of 48 weeks at Bethel. But his journal had not been received by the Trustees.

The annual Receipts amounted to	$2,807 98
Do. Expenditures	2,381 05
Balance in the Treasury	$3,485 39

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

April 4, 1817. From Juvenis for the translations,		$15 00
A contribution in the first Congregational Society in Hartford, (Ver.) by Mr. S. T. Armstrong,	20 00	
From associated females in Norwich, (Ver.) part of their annual contribution,	2 00	22 00
From the Female Cent Society in St. Albans, (Ver.) by Horace Janes, Esq.		12 00
5. From the Female Cent Society in Concord, (Ver.)		5 50
From Mrs. Susan Cummings, of Albany, (Maine,) by Mr. S. T. Armstrong,		3 00
7. From the Female Cent Society in Hingham, by Miss Rachel Ripley,		12 50
8. From the Heathen's Friend Society in Rochester, by Miss Hope Haskel, Treasurer,		12 32
9. From the male and female associations in Salisbury, (N. H.) by the Rev. Thomas Worcester,		31 33
10. Contributed at the monthly prayer-meeting in Foxborough, in March and April, by Mr. Everett,		6 25
12. From an unknown person, by the Rev. John Andrews, of Newburyport,		5 00
From Col. Shepard Leach, of Easton, Mass.		50 00
14. From an individual in Danville, (Ver.) for the translations, by the Rev. C. Wright,	11 34	
From two ladies in Waterbury, (Ver.) for do.	1 50	
From individuals in Waterbury, a contribution for do.	9 50	
To make even change,	16	22 50
16. From the Plympton Branch of the Heathen's Friend Society, by Mrs. Mary Dexter, the Treasurer,	12 00	
From a lady by do.	1 00	13 00
17. From the Female Charitable Society in Rootstown, (Ohio,) by the Rev. Simeon Woodruff,		4 50
18. From the New York Missionary Society for Foreign and Domestic Missions, by Miss Rebecca Leggett, Treasurer,		223 00
19. From the following sources, by the Rev. Lathrop Thomson, of Southold, (L. I.) viz.		
——— A congregation in Wading River,	4 16	
——— do in Old Man's,	15 52	
——— do in Oyster ponds,	5 09	
A new year's prayer meeting at Southold	10 71	
The Mattituck Female Society in aid of Foreign Missions,	7 00	
A recently admitted member of said Society,	2 52	
Carried forward,	$45 00	$437 90

Brought forward,	$45 00	$437 90
From —— Helms, Esq.	5 00	50 00
From dea. John Ashley, of West Springfield, by Mr. Howard,		60 00
29. From Mr. S. T. Armstrong, as the remaining clear profits on the 5th edition of Memoirs of Mrs. Newell,		76 50
25. From a lady in Brookline, by Mr. S. T. Armstrong,		3 36
30. From the Female Cent Society in Lancaster, (N. H.) by Mrs. Olive Willard,		15 33
		$643 09

THE SCHOOL FUND.

April 4, 1817. From the associations of males and females in Hopkinton, (N. H.) by the Rev. Ethan Smith,	34 00	
From Mrs. Ellen Chase,	1 00	35 00
From Romeo Hoyt, a child of six years old, as a semi-annual payment for the education of a heathen child, to be named ROMEO HOYT,		15 00
8. A collection in Mr. Thomson's school, Rochester,	3 68	
From three small children,	25	3 93
10. From a friend at Hamilton College, by Mr. Otis Rockwood,		3 00
14. From the Associations in both parishes of Boscawen, (N. H.) by the Rev. Ebenezer Price,		72 75
15. From the Female Association in Francestown, (N. H.) by Deborah Starrett, for the Bombay Schools,	6 00	
From the Gentlemen's Association in the same town, by Mr. Moses Fisher, jun.	18 55	
Do. do.	46	
From the Association in Salisbury, by Mr Samuel Nye,	18 70	43 71
17. From a number of ladies in Boston, by Miss Mary Perry, for the education of a heathen child, to be named CLAUDIUS BUCHANAN,		30 00
From the Female Charitable Society in Wethersfield, (Ver.) by Mrs. Sarah Hall, remitted by Dea. Coolidge,	6 14	
From Josiah Hawley, jun.	50	6 64
19. From the Female Mite Society, and the Juvenile Mite Society of Augusta, (Me.) a semi-annual payment for the education of a heathen child, in the family of our missionaries at Bombay, to be named SAMUEL NEWELL,		15 00
29. From females, who are members of the Rev. Dr. Morse's church in Charlestown, toward the education of a heathen child, to be named after the Treasurer of the Board,		15 25
30. From Miss Spaulding's school, of Lynn, from five Misses, the avails of their labor,		2 25
		$242 53

Total Donations in April, $885 62

HINDOO COLLEGE AT CALCUTTA.

From a Calcutta paper.*

A PROPOSAL for establishing a seminary within this city, for the liberal education of Hindoo children, has already been noticed by some of our fellow journalists. The plan which embraces, in the first place, instruction in the Bengalee and English languages, has obtained the sanction of the learned pundits and wealthy inhabitants of Calcutta, and promises, when duly matured, to be very beneficial to the intellectual and moral habits of the native population. We understand that eighty thousand rupees have been already subscribed, towards defraying the expenses of constructing a proper building, and of other preliminary arrangements. It is however to be feared, that unless

* The article was transmitted to us, by the missionaries at Bombay, in a manuscript of a fair and legible hand, to which they annex the following note:

"Copied by a son of a distinguished Hindoo physician. The boy has been in our school some time, and is now studying both English and Latin."

the sum collected be sufficient to clear the expenditure from the interest on the capital, or some other means be devised for obtaining a certain and permanent revenue, the establishment will, notwithstanding the auspicious circumstances in which it commences, run the risk of sinking under the obstacles which generally oppose themselves to infant institutions. A.

Since the preceding remarks went to press, the following gratifying account of the proceedings at the meeting of Tuesday, has been handed to us.

At a general meeting of the principal Hindoo inhabitants of the town and vicinity of Calcutta, held this day at the house of the honorable the Chief Justice, for the purpose of taking into further consideration the institution of a College for the national education of Hindoo children.

It was resolved, 1st. That an Institution, for this purpose be established, and that it be called The Hindoo College of Calcutta.

2d. That the Governor General and the members of the Supreme Council for the time being, be requested to accept the office of Patrons of this Institution.

3d. That the honorable the Chief Justice be requested to accept the office of President of the said Institution.

4th. That a committee be appointed for this purpose. Several persons were nominated.

5th. That the languages to be taught in the college, the age, terms of admission, and all other details, be left to the consideration of the gentlemen, who have been requested to form the committee; and who are further requested to prepare a plan for the same, to be laid before a general meeting.

6th. That Joseph Barretto, Esq. be requested to accept the office of Treasurer, and to collect the subscriptions.

7th. That a meeting of the gentlemen, who have been requested to form the committee, be held at the house of the honorable Chief Justice, on Monday the twenty-seventh day of May.

Calcutta, May 23, 1816.

Since the preceding communication was received, we have seen the Christian Observer of February last, which gives the following more recent intelligence respecting the college. "The Hindoo College, at Calcutta, is in a state of progress. Its president is Sir Edward East, and its vice-president J. H. Harington, Esq. Its primary object is the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and sciences of Europe. Only 60,000 rupees had been subscribed for the erection of the college, on the 6th June last. The number of students contemplated was two hundred."

JEWS.

The following list of the number of Jews in the towns and countries of Europe and Asia, in which they are now most numerous, is collected from documents recently published.

In six districts of Poland, 20,000. In Germany, 200,000. In Konigsburg and Dantzic in Prussia, 1,600. In Hungary, 75,500. Gallicia, 80,000. In Constantinople, 80 or 90,000. In Salonica, 12,000. In Aleppo, 5,000. Rome, 9,000. Leghorn, more than 15,000. Bohemia, 46,000; and in Moravia, 27,000.

AMERICAN BIBLE SOCIETY.

THE *first Anniversary* of this important National Institution was celebrated in New York on Thursday the 8th instant, in the large room of Washington Hall.

The venerable President of the Society having been prevented by ill health from attending, the senior Vice President, present, Gen. Matthew Clarkson, took the chair, at 11 o'clock, A. M.

Previously to entering on the business of the day, the Rev. Dr. Romeyn, at the request of the presiding officer, read the fifty-fifth chapter of Isaiah.

The Rev. Secretary for Domestic Correspondence then read a letter from the Hon. Elias Boudinot, the President, mentioning his great regret that his state of health put it out of his power to attend the meeting, and expressing his warm and unabating attachment to the Institution, with his most ardent prayers for its success. Letters were also read from the following Vice-Presidents of the Society: Hon. John Jay, of Bedford, N. Y.; His Excellency John Cotton Smith, of Connecticut; Hon. Bushrod Washington, of Virginia; Hon. Judge Tilghman, of Pennsylvania; Hon. S. Thompson, Chief Justice of the state of New-York; and from his Excellency Daniel D. Tompkins, Vice-President of the United States,—all apologizing for their unavoidable absence from the meeting, and testifying their most decided and cordial approbation of the Society, and expressing their fervent wishes for its prosperity.

The Rev. Secretary then read the Annual Report of the Board of Managers.

After the reading of the Report was finished, the following resolutions were passed unanimously:

1st. On motion of the Rev. W. Hill, President of the Frederick County Bible Society, (Virg.) seconded by James Buchanan, Esq. the British Consul residing at New-York,

RESOLVED, That the Report now read be adopted, and that it be printed under the direction of the Board of Managers.

2d. On motion of Mr. John Griscom, member of the Society of Friends, seconded by the Rev. Francis Heron, of Pittsburgh, Pennsylvania,

RESOLVED, That the thanks of this meeting be presented to the President of this Society, for his zealous and persevering efforts to form this institution and promote its interests.

3d. On motion of the Rev. Dr. Blatchford, of Lansingburg, N. Y. seconded by the Hon. Aaron Ogden, of New Jersey,

RESOLVED, That the thanks of this meeting be presented to the Vice-Presidents for their patronage and support, and the Treasurer and Secretaries for their services during the last year.

4th. On motion of the Rev. Dr. M'Leod, of N. Y. and seconded by the Rev. Joshua L. Wilson, of Cincinnati, Ohio,

RESOLVED, That the thanks of this meeting be presented to the Board of Managers, for their exertions in conducting the business of the Society.

5th. On motion of Willian Jay, Esq. of Bedford, West Chester County, seconded by Mr. Thomas Eddy, of the Society of Friends,

RESOLVED, That the thanks of this Society be presented to the General Assembly of the Presbyterian Church, for their early and decided approbation of the institution of this Society, expressed in their narrative of the state of Religion within their bounds.

6th. On motion of Jeremiah Evarts, Esq. of Charlestown, Mass. seconded by the Rev. Mr. Feltus of N. Y.

RESOLVED, That the thanks of this Society be presented to the numerous Auxiliary Bible Societies, for their exertions to promote the object, and augment the funds of this Institution.

7th. On motion of Samuel Bayard, Esq. of Princeton, and seconded by Hon. A. Kirkpatrick, Chief Justice of the State of New-Jersey,

RESOLVED, That the thanks of the Meeting be given to those congregations and individuals who have constituted their Pastors members for life of this Society.

8th. On motion of Joshua M. Wallace, Esq. of Burlington, New-Jersey, and seconded by the Rev. Mr. Hart, of Stonington, Connecticut,

RESOLVED, That the thanks of this Meeting be presented to all those individuals and Societies who have contributed to the funds of this Institution.

Several of the gentlemen, who moved and seconded the above resolutions, supported them by highly animating and appropriate addresses; which, while they evinced the deep interest felt by the speakers in the grand object which had, on this occasion, convened persons of opposite political sentiments, and of almost every religious denomination, from different and distant parts of the country, were also calculated to inspire their hearers with the most delightful sensations, in the view of the prosperity that, under the smiles of a gracious Providence, had already attended the exertions made to promote this great and beneficent undertaking, and of the bright prospects of its future usefulness.

OBITUARY.

Mr. Editor,

I have observed that scarcely any part of your valuable miscellany has been more interesting or more useful, than the sketches of the lives and the deaths of persons distinguished for piety, which it has contained. By these sketches some have been excited to give attention to their own spiritual interests, and others have been greatly quickened and animated in their Christian course. Hence I have ventured to transmit to you the following narrative, which you will publish or suppress, as you may think proper. If you shall deem it worthy of a place in the Panoplist, and it shall be the means of spiritual good to any of your numerous readers, I shall consider myself amply compensated for the trouble of preparing it.

Died at Tolland, (Con.) on the 12th of Dec. last, Mrs. Elisabeth Eldredge, wife of William Eldredge, Esq.

Mrs. Eldredge was born at Groton, (Con.) Dec. 1, 1771. She was a daughter of Capt. Elijah Avery, who, for a season, during the revolutionary war, had command of fort Griswold in the town of Groton. At the time of the memorable attack made on this fort by the British troops under the direction of Arnold, Capt. Avery was slain by the enemy. During life he was esteemed a very worthy and useful man. His daughter, the subject of the present memoir, enjoyed the advantages of an early religious education, but it is not known that she experienced any special impressions of a serious nature, till subsequently to the time of her marriage. This took place in the year 1794. After this the state of her mind was, for the most part, sober and thoughtful; at times also did she manifest great concern for the salvation of her soul. She did not however experience any abiding impressions on this subject, till sometime in the year 1808. During this year she was called to witness the sickness and death of her surviving parent. This dispensation of Providence was the means of powerfully exciting her attention to her spiritual interests. She became deeply sensible of her native depravity, and of her lost and perishing condition as a sinner. With very little interruption, this continued to be the state of her mind, for the space of two years. She was the subject of pungent conviction and of deep distress; and such were her views of the hardness of her heart, and of the number and aggravation of her sins against God, that at times she was ready to adopt the unwarranted and sinful conclusion, that for her there could be no mercy.

At length, however, it is believed, she was brought to bow at the foot of sovereign grace. In the summer of 1810, and under the ministry of the Rev. Mr. McEwen of New London, she first obtained clear and satisfactory evidence, that she had been brought into the liberty, with which Christ makes his disciples free. Before this time her Christian friends had indulged the hope, that her peace was made with God; her own mind however had remained in darkness and distress. But now was her soul filled with clear and joyful views of Christ, and of salvation by his merits; now she had joy and peace in believing; now she tasted and saw that the Lord is gracious.

As certain circumstances were thought to render it inexpedient for her to make public profession of her faith in Christ at this time, though her own feelings prompted her to it, the performance of this duty was, for a season, omitted. At length in the month of April, 1815, she gave herself up to God in baptism, and was received into the first church in Tolland. It was then in that place a season of great coldness and stupidity with regard to the concerns of religion, yet her mind was evidently much engaged in the service of God. Often was she heard by Christian friends to express strong desires for the outpouring of the Holy Spirit, and for a revival of pure religion.

For almost a year previous to her uniting with the church, Mrs. Eldredge had discovered in herself alarming symptoms of a cancer. The thought of falling a prey to this terrible disease, gave her considerable alarm and anxiety. She declared, however, that her feelings of this kind arose more from regard to her connexions, than to herself. The prospect of being removed from them in the midst of her days, especially from an affectionate husband, and from her young children, was painful and trying. She sometimes said that she possessed such evidence of her interest in the divine favor, as were it not for these ties to earth, would afford her entire composure in the prospect of death. Her disorder continued to prey upon her constitution, and though at times favorable symptoms appeared, still its progress was never checked. But as she became more and more certain that it must terminate in her dissolution, her faith and her hope in God increased; and her mind was by degrees relieved from the gloom, which the thought of death had occasioned. This was to a remarkable degree the fact, during the last six months of her life; in which her mind rose rapidly above the present world, and seemed to ripen for glory apace.

A little before this—as nearly as can be recollected, in the month of May—she made known to the writer of this article, that she had not those clear manifestations of the love of God to her soul, which she desired. This state of mind, however, was of short continuance. She soon after informed him, that the cloud was removed. From this time her path was apparently in an eminent degree "as the shining light."

This was a season of the special outpouring of the Holy Spirit on the people, with whom she resided. The same work of grace, which was witnessed in many other parts of the country, was also experienced at Tolland. Great and universal solemnity pervaded

the town. Many of the careless had their attention powerfully arrested, and many were hopefully brought into the kingdom of Christ. The people of God were greatly animated and encouraged; but none apparently more so, than the subject of this narrative. Her soul was filled with gratitude; her tongue broke out in praise to God. The good work, which he was performing among the people of the town, was the principal theme of her conversation. At this time many, whose minds were seriously impressed, resorted to her for instruction and advice. It is believed that her counsels and exhortations were to some the means of great spiritual good.

Though, during the spring and the summer, she experienced great bodily weakness and infirmity, yet she gave diligent attendance on all the means of grace. Her heart was in the assembly of God's people, and there she enjoyed great comfort and delight. Seldom was she absent either from the stated worship of the sanctuary, or from those meetings for religious conference and for prayer, which were held in the neighborhood. In this course did she continue, still the first Sabbath in September, when, for the last time on earth, she united in the public worship of God, and for the last time commemorated the sufferings of Christ at his table. After this she went abroad very little. In a few weeks she was wholly confined to her room.

The most important thing, which can be told of Mrs. Eldredge, is her conduct in the near view of dissolution. The manner, in which she met the king of terrors, was most interesting and affecting: it was the manner, in which every rational being may well wish to die. To the very last, she enjoyed the entire possession of her mental faculties. Her mind was elevated above all earthly things, above all thoughts of herself, above all anxious concern for the friends whom she should leave behind, above all fears of death, and above all doubts of her acceptance with God. She attained the full assurance of hope, and seemed to experience a foretaste of the joys of heaven. At one time she said, "I think I can hear angels singing around me; I shall soon join them." More than once did she say, "I have got almost home." While uniting with a female attendant in prayer on a certain occasion, she exclaimed in rapture, "O the love of God, which passeth knowledge! The Lord is indeed very merciful to me." At another time, when the petition was made by her bed-side, that if it was consistent with God's will, she might be restored to her friends, she interrupted the speaker with, "Oh! no, no,"—and soon after said, "I have not one wish to live. I have committed my family into the hands of God. He is able to take care of them."

During her last days, much of her time was spent in prayer. That she might be purified from all remaining corruption, that she might be made subservient to the glory of God, that she might patiently wait his time for her removal from this world, and that "she might have an easy passage to the world of glory," were petitions which she often made, and which she requested her Christian friends to put up on her account. When ever she made this last request, she always added, "if it may be consistent with God's will."

For a number of her last days, she experienced very great bodily distress. But it was deeply interesting to witness the patience and submission to the Divine will, with which all her pains were endured. She once said, "my bodily pain is great, but nothing in comparison with what Jesus suffered;" and, again, "it is nothing to what I deserve." When it was said to her, "your pains appear to be extreme," she replied with great emphasis, "I hope I am not setting you an example of impatience."

She often expressed a very strong sense of her own vileness, and a very ardent desire to be freed from all sinful imperfection. "O!" she said, "I should be willing to endure any thing, if it might be the means of purifying me from sin." Being inquired of, what was her strongest desire, she replied, "That I might be wholly delivered from sin, and made fit for heaven." When asked, which appeared to her most heinous, the sins which she had committed before her conversion, or those committed since, she said with much feeling, "the latter." Without any particular request being made, her case was in one instance mentioned in prayer, in the monthly prayer-meeting. When she was informed of it, she was greatly affected, that one so worthless and vile should be remembered, or that God should put it into the hearts of his people to pray for her. With these views of herself were united that confidence in the merits of the Redeemer, and that trust in the mercy of God, which at times filled her soul with inexpressible delight. The language of her heart evidently was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

She was much taken up with the contemplation of the perfections and the glory of God, and of the happiness which is enjoyed in his presence. A short time before her death, when she was regarded by herself and her friends as about to launch into eternity, she was asked, what were her views and feelings respecting herself; "O," she replied, "I do not think any thing about myself." She often expressed a strong sense of the goodness of God, in granting her such degrees of the light of his countenance, and the joys of his salvation. She frequently spoke of the great satisfaction, which it afforded her to be surrounded by Christian friends, and manifested strong attachment to the people of God. She was often much refreshed and comforted by uniting with them in social prayer and praise. She manifested peculiar nearness and a sacred union of soul, to all who loved the Lord Jesus Christ. As a number of persons, whom she regarded as possessing this character, were one day in her room, she said to them, "I feel that I love you. You all seem to me like brothers and sisters."

Mrs. Eldredge expressed great solicitude, that professors of religion might live agreeably to their profession. When it was remarked to her, that the honor of God was, in a sense, committed to their keeping, "O" she replied, "it is a most sacred trust." In a very earnest and affectionate manner, she exhorted some of the members of the church, to live worthy of their holy vocation, to live entirely devoted to God. To a number of them she said, "you will have to give an account how you improve your time. May your lives be useful, and your time be spent in the service of God. O the joy there is in living near to God! it surpasses every thing. I shall soon bid you adieu. I feel as if I should shortly go home to glory." She also manifested great concern for all, who were destitute of an interest in the Savior. In some instances she was heard to put up the most earnest supplications in their behalf. Often did she express strong desires, that the Holy Spirit might be poured out more copiously, and the work of grace become more extensive and more powerful among the people, with whom she resided. To some of her absent friends she sent pressing exhortations to attend to their spiritual interests. During all this time, she had a most impressive sense of the solemnity of dying and appearing before God. Notwithstanding her desire to depart and to be with Christ, she often said to those about her, "It is a solemn thing to die."

It is not in the power of the writer of this imperfect sketch, to give on paper a full impression of the interesting scenes, which passed in the room of this dying woman. During a certain day, about five days before her death, she had been almost speechless. With great difficulty she caused herself to be understood. It was not expected that she would continue through the night. In the evening her minister came in to see her. After prayer and singing she greatly revived, took him by the hand, and in a clear and audible voice addressed him as follows:—"You are a watchman placed upon the walls of Jerusalem. Study to be useful. Endeavor to be faithful to the souls of your people. I have thought you were. Be careful to set good examples before them. Oh! that you might have the disposition of our blessed Savior, who went about doing good. Put your whole trust in the Lord. He will assist you in all your trials, and abundantly reward you for all your labors. An important trust devolves upon you; but if you discharge your duty faithfully, you will receive a crown of glory. May you so preach that the blood of souls will not be required at your hands. I have taken great delight in hearing you preach, but the time is come that I must depart. Oh! may we be so happy as to meet in heaven, where sin and sorrow can never come; where we shall sing praises to our Redeemer throughout eternity." The impression made by this address, will not soon be effaced from the minds of those who were present. The same may be said of her whole behavior at the close of life. To see her, while in the very jaws of death, while surrounded with weeping friends, and while exercised with the most excruciating bodily distress—to see her under such circumstances, calmly committing her soul to the mercy of God through a Redeemer, triumphing over the king of terrors, at times filled with extatic joy,—to see her at this time unmindful of herself, raised above concern for those dear children, whom she was about to leave in a world of sorrow and of sin, and anxious only for the glory of God and the salvation of men, was inexpressibly solemn, and affecting, and joyful. In this instance, the last enemy was conquered, death lost its sting.

The prayers of Mrs. Eldredge, concerning the manner of her death, were answered. Her passage into the invisible world was easy. To those who witnessed it, she seemed to fall asleep in Jesus. Such was the life, and such the death of this godly woman.

Reader, in view of the preceding narrative, are you not ready to exclaim, "let me die the death of the righteous, and let my last end be like his."

POETRY.

LINES ACCOMPANYING A DONATION OF FOUR DOLLARS TO THE CHEROKEE MISSION, PRESENTED TO MR. CORNELIUS BY CHILDREN OF MISS HUNTLEY'S SCHOOL, HARTFORD.

We, number'd with Instruction's train
Who grateful all her precepts mark,
Remember those whose minds remain
Uncultur'd, desolate and dark.

We, who are taught with active hands
The arts of industry to know,
Pity those weak degraded bands
Of want, and indolence and woe.

We, who amid the joys of home
With dearest, kindest friends repose,
Sigh for the wand'ring tribes that roam
Dejected to life's weary close.

We, who may read the Holy Word
Enjoy the Sabbath's peaceful rest,
Trust in the merits of our Lord,
And be through his atonement blest,

Lament for those, whose blinded eyes
In more than midnight darkness grope,
Pay the dark idol sacrifice,
Yet find nor Comforter nor Hope.

These are our brethren; and our prayers
With your divine exertions blend,
That God would prosper all your cares,
And shew to them the sinner's Friend.

TO CORRESPONDENTS.

We do not think the answers of Satis to certain objections against Christianity particularly needful at the present time.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 6. JUNE, 1817. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

GOOD WORKS.

It is a distinguished excellence of Christianity, that it is harmonious in all its parts, and happy in all its legitimate results. It exhibits none of the discordance of other religious systems, nor sanctions any thing absurd in theory, or sinful in practice. Its doctrines are pure, elevated, and immutable. Its precepts are simple, definite and just. Its motives are large, rational, and full of grandeur. Its representations of God are sublime; of man, accurate; of heaven, alluring; of hell, terrible.

My object, in this paper, is not to state what these doctrines, precepts and motives are; nor to shew the ground of the great diversity of opinion respecting them among professing Christians. But if my readers will admit, that man is now in a state of ruin and helplessness; that he is unable to render any satisfaction to a violated law, or to lay God under the smallest obligation to restore to him the blessings he has forfeited; that if he be saved from the curse of the first covenant, it must be through special grace, exercised in view of what the Son of God has suffered, I hope they will not discard the following proposition as unsound, nor as unworthy of their attention:

Good works are essential to pure religion.

I will first briefly remark on the principal terms of this proposition.

Any work is *good*, which is conformed to truth, justice, and propriety.

1. Good works are done according to the will of God, and in obedience to his authority, or to some intimation of his wishes.

2. They originate in love to God. "The end of the commandment is *charity* out of a pure heart." To love the Lord God with all the heart, with all the soul, with all the mind, with all the strength, and our neighbor as ourselves, involves every human duty; and if this love be absent, our works are not good.

3. They are done in faith. "Whatever is not of faith is sin." A full persuasion of the truth of God, and a firm reliance on it, are indispensable to the performance of good works.

4. They are done to glorify God. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If our motives are selfish, our actions, though strictly conformed to the letter of the divine command, are nothing better than dead works; and are offensive to Him, who claims our undivided homage. When the actions of men are thus qualified, they are *good*.

Religion consists in supreme love to the true God; in devoutly serving him; and in humbly imitating his *diffusive* benevolence. Or, in other words, it consists in admitting, loving, and yielding obedience to all his commands.

It is distinguished from simple holiness in this; that it is a service rendered to the Supreme Being, by dependent beings—and is not attributable to God. It is distinguished from piety in this; that while piety includes only the duties, which we owe directly to God, religion includes all the duties we owe to men.

When we say that good works are essential to religion, we mean that they form an indispensable part of it. They do not constitute the whole; but they are as inseparable from it, as holiness and piety. Let a man's professions, or principles, be what they may, without good works his religion is vain.

Some would distinguish between religion and good works, as between cause and effect, or between a tree and its fruits. Nor will it be denied, that such a distinction seems to derive support from Scripture; for we are told, that "the tree is known by its *fruits*;" and that the Father is glorified by those who "bring forth much *fruit*." But these and some other similar passages by no means prove, that good works are distinct from religion itself.

That good works enter essentially into religion, is evident from these considerations.

1. God has *required* them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Walk worthy of the Lord, unto all pleasing, being fruitful in every good work." Now if religion consists in pleasing and glorifying God, and he can be pleased and glorified by good works, then such works enter essentially into religion. "If a man purge himself from these [sins before mentioned] he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work." When one is purged from his sins, he is fitted to love and serve God; he is made religious, and prepared for every good work; and Paul instructs Titus, to insist abundantly on that cardinal doctrine of the Gospel, justification by faith alone, through the mere mercy of God, in order to make his hearers feel the *necessity* of good works, if they would "be made heirs according to the hope of eternal life." But if good works are not essential to religion, God had not so expressly enjoined them, nor taught their indissoluble connexion with "the washing of regeneration, and the renewing of the Holy Ghost."

2. God is the author of them. "Thou hast wrought all our works in us," saith Isaiah. And are not all Christians, "God's workmanship created in Christ Jesus unto good works, which he

had before ordained that they should walk in them?" And is it not the God of peace, who makes the Christian "perfect in every good work, to do his will, working in him that which is well pleasing in his sight?" Now if God has ordained that the Christian abound in good works, and has actually wrought in him, not only to *will*, but to *do*, I cannot see how one can be a Christian and be destitute of good works:—in other words, good works are essential to a religious character.

3. It was the great object of Christ's death to bring men "near to God," to assimilate them to God. But the apostle says, "he gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." To assimilate men to God, then, and to make them zealous of good works, is one and the same thing. And if religion consists in assimilation to God, then good works enter essentially into religion.

4. Many promises are made to good works. "Glory, honor, and peace to every one that worketh good." "A doer of the work shall be blessed in his deed." Now the Scriptures do not promise such blessings to those who do not serve and glorify God; all the promises are reserved for the Christian; and, of course, those who are entitled to appropriate these promises to themselves, are truly religious.

5. Those who are not fruitful in good works are threatened with the lasting displeasure of God. "The servant that knew his master's will and did it not, shall be beaten with many stripes"—of the same purport is the parable of the talent hid in the earth; and that of the barren fig-tree. But God does not thus threaten those who serve and glorify him; whence we infer, that good works are essential to pure religion.

6. Judgment will take place on men, according to their works. "God will bring every man's work into judgment." "Say ye to the righteous it shall be well with them, for they shall eat the fruit of their doings." "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."—Without citing more passages to the same effect, it may suffice to observe, that all whose works are good, will be addressed by the Judge in these transporting terms, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;"—and those whose works are bad, will be sentenced to "depart into everlasting fire, prepared for the devil and his angels." Now is it possible that men will be judged, and acquitted or condemned for eternity, by that which is not essential to their characters? If not, then their works are essential to their characters; and no one can be a religious man, whose works are not good; and no one, whose works are good, can be irreligious.

Are repentance, faith and love essential to the religious character? No doubt they are; but why? Because God has required them; because he, as the Source of eternal life, imparts them through Jesus Christ; because he has made great and precious promises to

them, and declared that without them none shall enter heaven. These arguments are considered sufficient to establish the point, that those graces are essential to true religion: but the same arguments bear with full weight on the proposition before us. Therefore, we hesitate not to affirm, that those who do not "visit the fatherless, and widows in their affliction, and keep themselves unspotted from the world," have no more claim to the Christian character, than the unbeliever. They may profess what they will; believe what they will, feel what they will, and if they "work not the works of God," and refuse to serve and glorify him with their "bodies and spirits which are his," they are yet in their sins, and under sentence of death.

Why then, some will ask, are we not saved by our works, if they enter as essentially into religion as faith? And yet the apostle says, that "we are saved by faith *alone*, not by works, lest any man should boast."—But I reply, that faith does not procure salvation by its own merits, any more than works; nor is it more necessary to salvation. Eternal life is the free gift of God to those that are saved, through Christ; and to them he gives faith—them he creates anew unto good works; and if those that do not believe shall be damned, so those that do not obey shall likewise perish. "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" Verily, "faith without works is dead." Was not Abraham justified by his works, when he had offered his son Isaac on the altar?" Neither faith nor works, have any thing justifying in their nature; and it is for the abasement of human pride, to repress a spirit of presumption, that a sovereign God has declared himself ready to justify the sinner through faith alone; but this does not invalidate the reasoning by which we would prove good works essential to pure religion.

Before I close, I wish to suggest a few reflections, that naturally arise from this view of the subject under discussion.

1. Those are greatly mistaken, who consider the inquiry, "Lord, what wilt thou have me to do?" as discovering a legal spirit. It has become very fashionable to decry good works, as though they were inseparable from Arminianism, and inconsistent with a more scriptural system of faith; nor is it to be doubted, that many well meaning Christians attach the idea of heterodoxy to every sermon they hear, in which their duty to men is enforced, by the most evangelical motives; they seem willing to allow to such as discard the righteousness of Christ the whole praise of good works, and to content themselves with the name of orthodox. This is neither wise, nor just. Good works are connected with the true faith, and no other. They do not grow in the soil of false speculation; and if they must be rooted out as unchristian from good ground, where will they flourish? To serve God or man, with a view to avoid entering heaven through the strait gate and narrow way, or to secure future happiness by our own merits, discovers the spirit of a thief and a robber; and to claim the reward of eternal life for our orthodox speculations, while we neglect our "Father's business," is equally unjust.

2. Many of the doubts and fears indulged by real Christians, have their origin in misapprehensions of the subject before us. Regarding works themselves, no less than reliance on them for justification as dangerous, they insensibly become estranged from God, and absorbed in the world. "The light of God's countenance" is withdrawn and they are wretched. If, instead of striving to perfect themselves in the art of disputing on theological points of comparatively trifling importance, they were striving to abound in every good work, and to promote the salvation of souls by their prayers and exhortations, they would find their way to glory less obscured by clouds, and more easy to their feet. But while, in their anxiety to keep works out of the place of Christ, they keep them out of existence; and in order to discountenance *dead* works, strangle living ones in their birth, they must grope their way like the blind, and often stumble at noonday. Let the speculative notions of a Christian, be ever so correct, if they fail to promote his humility, watchfulness and zeal, they will only render him the more formal, languid and miserable. Had Paul rested in speculation, or mere *feeling*, and satisfied himself with knowing his duty, and commiserating the state of the world; had he avoided the sufferings that awaited him, and the exertions demanded of him, that he might philosophically have demonstrated the great doctrines of the Gospel, would that unmingled satisfaction have been his, which is expressed in those memorable words, "I have fought a good fight," &c.? No! the great secret of Paul's happiness lay in this; he was willing "to spend and be spent" in working for God; and let every Christian imitate his activity and diligence in "well doing," if he desires his happiness.

3. The wicked are hardened in their opposition to the truth by the deficiency of Christians in good works. They will not believe that a man's principles are better than his conduct: and so long as Christians content themselves with doing no more, nor scarcely as much as others, they will persist in affirming that religion is a vain thing. "If the child of God sincerely believes what he professes, let him act consistently, and shew by his conduct that he wishes our salvation; till then we shall believe him no better than ourselves." This is language, that however ungrateful to the ear of the philosophizing Christian, is often adopted, and conveys a solemn admonition.

4. All the works of the impenitent sinner, when weighed in the balances of the sanctuary, will be found wanting. They are defective in principle, motive and end. They have no moral virtue. However profitable to society, or to the man who performs them, they are loathsome in the sight of God, and will aggravate, rather than diminish, the severity of the final sentence. Remember what God hath said; "I the Lord have spoken it; it shall come to pass, and I will do it: I will not go back nor will I spare, nor will I repent: according to your *ways* and your *doings*, shall you be judged, saith the Lord God." S. S.

For the Panoplist.

A FEW HINTS TO FELLOW TRAVELLERS TO ETERNITY.

DEAR reader, who ever you may be, I intreat you to receive these few hints, as from one who feels interested for the welfare of your immortal soul. Precious are the calls of wisdom, if attentively heard and cordially obeyed.

To you, Christian, whose heart ever ought to be open to receive a word in season, would I first address myself. Are you a traveller to an endless eternity? How valuable are the moments, that are moving us towards the grave! How little do we prize them as we ought; how little do we realize the importance of spending every moment of our time to the glory of God, and the good of our own souls. Why are we so cold and indifferent in performing our duty? O, that the Spirit of God would vouchsafe his gracious influences upon our hearts, and awaken us to activity; that we may not only be fitting for the enjoyment of the kingdom of immortal glory, but by the purity of our lives constrain others to follow after our blessed Lord and Master. Much can we do by example alone; but still more by precept and example united. It becomes followers of Christ to keep a constant watch over themselves; to guard against even the appearance of evil; and in this way their walk will be close with God and their frame calm and serene. We ought to realize how we wound the cause of Christ by our unholy conversation, or the satisfying of any evil desire. How can we, who have tasted of the forgiving love of God, give way to our evil propensities. Would to God, that every professing Christian might walk worthy of his high and holy vocation.

We ever ought to keep in view the precious commands of our Savior, remembering to let our light shine before others, that they may see our good works, and be constrained to do the will of our heavenly Father. O Christians, have you experienced the forgiveness of your sins, the love of God shed abroad in your heart, and has not your heart often leaped for the joy you have felt; a joy which is unspeakable and full of glory? Have you not been constrained to exclaim, that the love of Christ is sweeter to you than honey, or the honey-comb? Have you felt all this, and still will you not watch with your blessed Lord one hour? Come, let us arise, and work while the day lasts, before the night come wherein no man can work. Let us strive to make our calling and election sure; and use all possible means to persuade others to separate themselves from the world, and become followers of Christ, as dear children. Let us exert every power and faculty of our minds to enlarge the kingdom of our blessed Lord, knowing it will not only promote our own happiness, but conduce to the glory of God.

To you, who never felt the power of these things, permit me to say; flee from impending wrath; become reconciled to God, that you may be partakers of that rest, which remains for his people. Do you believe the Bible? Do you believe you have immortal souls?

souls, which must exist through an endless eternity? Do you believe, that there is a God, who sees the inmost recesses of the heart? Do you believe, that you must be called to an account for every word, thought, and deed? Do you believe that a preparation for death is of infinite importance? Are these things so? Then it becomes you to examine yourselves, and see on what slippery places your feet stand. Are you persuaded that all is not right? Then come to Christ; cleanse in the fountain that is opened for the purification of sinners. Though you are covered with wounds, from the soles of your feet to the crown of your head, yet you will be healed of all your infirmities. Though your sins are as scarlet, they shall become white as wool.

Come, then, ye that have been continually wandering from the Lord ever since you came into existence; whose sins are like mountains piled on mountains; come to Christ, and your souls shall live. Wait at the foot of the cross; remembering that the blood of Christ cleanseth from all sin; that is, from all the sins of those, who come to Christ in his appointed way, make him their defence, and their strong tower, and who will endure persecution for his name's sake.

To you, who pretend to disbelieve the truth of the Scriptures, who throw the religion of Christ away, and treat it as an idle tale, permit me to address a few brief hints. Do you believe in the existence of your mortal bodies. Do you believe that yourselves, or any other mortal, can secure you from death? Have you not something within that tells you, *all is not right?* You cannot sin without some reproof, which many times gives you remorse. Be frank: Is not this the case with you? Then why do you confess in part and not in all? This same thing, that tells you of your sins, has its origin from the Author of the Scriptures. It is useless for me to multiply words upon this charge, which you in your consciences cannot deny. Therefore it becomes me to urge upon your minds the infinite value of the soul. O that you might know how to estimate the immortal soul! Do meditate on this; and realize that it is of the greatest importance, that you are prepared to meet your Judge. I hope you will think of these things seriously and desire to be led into all truth. J.

REMARKS ON MATT. XVIII, 15—17.

To the Editor of the Panoplist.

SIR,

I CANNOT agree with H. S. in all, nor in most of his remarks upon Matt. xviii, 15—17, published in your number for August, 1815, p. 353. I will specify three instances, in which I think his reasoning is not good, and his views incorrect.

1. "It is very evident," says H. S. "that the words, "*if thy brother sin against thee,*" naturally convey the idea of a private offence. To me this is not at all conclusive; because when the

excommunication of the offender is spoken of, the phraseology is, "let him be unto *thee* as a heathen man and a publican." And yet it is by all the members of the church, that he is to be thus viewed and treated.

2. "The next words of Christ, "go and tell him his fault between thee and him alone," afford further evidence," says H. S., "that a private offence is the subject." I think not. The process must begin somewhere. This is the commencement of it: the first step in the course of discipline. There are many and obvious reasons for beginning in this private manner.

3. "In Luke xvii, 1—4, Christ discourses on the same subject, as in Matt. xviii."

This is taken for granted. It is the first time I ever read the assertion. It never appeared to me, that, in the seventeenth of Luke, Christ was giving directions for the management of Christian discipline, but inculcating upon individuals the duty of forbearance and forgiveness. But it is very generally if not universally understood, that, in the eighteenth of Matthew, Christ is legislating for the discipline of the Christian church.

I shall notice nothing more at present. I have no desire to enter into a dispute on the subject; but I do believe, that the passage in question, "respects an invariable rule for all cases of discipline;" and if H. S. wishes it, and you think it will be worthy of your pages, and for the edification of your readers, I may attempt, in some future number, to give the reasons in detail. S. H.

LETTER FROM A FATHER IN SWITZERLAND TO HIS CHILDREN IN AMERICA.

The following letter was written by a Swiss vine-dresser to his children, who had emigrated to America, and now reside somewhere in our western country; we believe at Vevay in Indiana. The writer alludes to the *trances*, or *extasies*, which had been common in the western states, and of which he had been informed by his children. He takes occasion, therefore, to enter upon a religious discussion, which must have been interesting and useful to them; especially as they are in a country to a considerable extent destitute of religious privileges. The letter has been translated for the Panoplist. The summary of arguments in favor of Christianity, which it contains, may be useful to many readers, who have paid little attention to the subject. The serious spirit with which it is written will recommend it to the pious. We propose to insert another letter from the same person, in a subsequent number of our work.

To all my dear children,

WITH respect to the subject of your letter, that there are in your country large assemblages of various religious sects, who convene for the purposes of devotion, and that in these assemblages many fall down in extasies, who declare they are thus smitten with grace, and are really inspired; I advise you never to seek divine grace by means of extasies. God has mercifully furnished men who desire it, with a different means, even his word of truth contained in the Old and New Testaments. In the creation of man, God endowed him with two excellent properties, reason and liberty. His

duty was to render to his Creator the homage and praise, which were so justly due. But, as Moses says, Satan has seduced man through pride to revolt from his Creator. Pride then is the original sin; and since pride still exists, and increases, there is permanent evidence of the verity of the words of Moses. Hence pride has depraved the reason of man, and has restricted his liberty only to evil. On this point you will do well to reflect and reason. You must admit that all the evils and all the crimes, with which men have inundated and do inundate the earth, flow only from pride and its branches, ferocity, ambition, presumption, luxury, &c. which invigorate all the other vicious passions. Although human reason is depraved by pride, it is not annihilated; there is still light in reason to discover the truth, aided by revelation. Hence God in his mercy has given a revelation to men, to furnish them with this powerful and effectual aid, to induce them (not to compel them) to correct their reason, and he has done this only because he wished to render them happy, but it is impossible that a man should be happy while unreasonable and sinful, even in this world, much less in another. We should then read, and meditate upon the sacred Scriptures with attention, making fervent prayers, earnestly beseeching God for the powerful aid of his gracious Spirit that we may understand their true import. This aid is promised, and this promise is unchangeable. You see then the way in which the grace of God is to be sought.

You know the advice of the Abbot of the vinedressers of Vevay; "Ora et labora." Pray while you work. It is necessary then to pray and labor to acquire things necessary for the body; it is equally necessary to pray and labor to obtain food for the immortal soul. The Sabbath is particularly designed and sanctified for this work; let it not be profaned by devoting it to other pursuits; let not this sacred institution be abandoned, lest God should abandon you. Be then constant and persevering daily in your supplications to God, and in your meditations upon his word; but especially let your assemblies on the Sabbath be regularly attended for this purpose. Thus you will soon perceive that your reason is gradually strengthened, your will liberated, and your soul will gradually approximate its primitive dignity, to love God with respect and fear, and uniformly to obey his commands, from choice and free will. We must then love God. All revelation has this for its end. Is it not strictly proper that a rational creature should love his Creator? But how can a poor and miserable criminal (as we all are before God) love his Judge, who must necessarily condemn him to punishment to support the authority of his violated laws? Will not an alarm seize his mind, whenever he thinks on his Judge; until his Judge shall send him his pardon well sealed and attested, and until he shall have received it, and be fully persuaded that he is pardoned? Then with humility and fear he will approach his Judge, to return him thanks, and promise sincerely never again to violate his laws. We must then receive by true faith the pardon which God offers in his word through Jesus Christ, which is well sealed and

attested by his sufferings, death and resurrection. For this purpose every obstacle must be surmounted; pride must be subdued. To receive a pardon we must perceive the need of it, and feel our criminality. But the proud never acknowledge their guilt; they ever seek to palliate their crimes and justify their conduct. Wherefore Christian faith can never enter a heart elated with pride; on the contrary, the more severely we condemn ourselves and the more bitterly we lament our sinfulness and depravation, the more readily will God bestow his mercy, and console us by the secret effusion of his Holy Spirit in our hearts, that we may love him supremely, and obey his commands, which are easily complied with by those who love God, since they are all comprised in one article, "Thou shalt love thy neighbor as thyself." In these consists the whole of the Christian religion; external services and ceremonies are only the form, which is of no value without the substance. The sacrifice or cross of Christ, has always been an object of contempt with the proud, or as the apostle expresses it, "A scandal to the Jews and foolishness to the Greeks, but to believers it is the power of God and the wisdom of God." Carefully observe these two expressions of the apostle, "the *wisdom* of *God* and the *power* of *God;*" it is the only means by which we can be restored to the favor of God. Observe how God invites miserable men to love him. To love, Oh what joy! Will God permit us to love him? Is it not a certain proof, that he loves us before we love him?

Oh my dear children! It is very easy for you to acquire a knowledge of these great and important truths without much study: But as the body requires daily nutriment, so also the soul. How important then is it for you to read and meditate upon the word of God, to pray to him, alleging his promises contained in this sacred word, to assist by his powerful aid, those who desire it with a sincere intention to confirm themselves in his love and fear. Then your faith and your love will increase, and the joy of your hearts will be augmented, especially at the approach of death. You will attend your assemblies on the Sabbath to read the word of God, searching and praying to acquire its true meaning, to render him your thanksgivings, and to sing his praises. Sacred music well performed, will contribute not a little to increase your joy, while the grace of God ruling in your hearts will ravish them with extasy. This is the extasy you ought to seek; this the joy of heart in the love and fear of God. Thus you will taste, even in this world, by anticipation, some prelibation of the delights of Paradise.

These are precious blessings which none can discern except those who possess them, and which no mortal can give or take away. Then you will be as happy as one can be in this world. All your colony will love each other reciprocally. God will augment your strength, your health, and your courage to work with your hands; and God will bless your labors, your fields, your vineyards, and your cattle:—and your houses shall be replenished with divine blessings. Then, when you shall see any in indigence, how will your hearts be enlarged to bestow alms upon them, to testify to God

your lively gratitude, which when performed secretly and without ostentation to attract the applauses of men, is a sacrifice acceptable in his sight.

Should any one of those, who say they have been smitten in extasies, speak to you on the subject of religion, listen to him, for no person is to be treated with contempt Whatever he shall say consistent with the word of God, approve it; but whatever shall exceed his word, or directly or indirectly clash with it, reject it. God has exhibited in his word all that we ought to know, to understand, to believe, and to practise, that we may secure our true happiness both in this world and the world to come. Whatever men wish to add is erroneous; and those who wish to retrench are impious. Feel then the importance of being well instructed in the word of God, that you may not be turned to the right hand, or to the left. Some are able to pervert certain passages, and thus make them clash with one another; but the children of God search for harmony in the Scriptures and find it. A knowledge of the word of God then is your security.

There are some who reject the word of God, because there are many things in it which surpass our understanding. But our understanding is confined within narrow limits, and it is God who speaks in his word; and how can we render homage to the God of our understanding, but by receiving his revealed truths, although we cannot comprehend them all? Ought not our understanding to yield to sovereign wisdom? Pride only forbids it; but a single word should suffice to suppress this accursed pride. Man, diminutive as he is, does not perfectly know himself; during his whole life he will never acquire an entire knowledge of the nature of a Spirit; and the human soul is a spirit which we can but partially know. As there are some in this country, and doubtless in others, who doubt whether the sacred Scripture came from God, some doubting of a part and some of the whole; it remains to me to point out to you some proofs that all the canonical books of the Old and New Testament must have come from God alone, and that no created intelligence could have produced them.

Four kinds of proofs may be found in these books, which are more than sufficient to persuade and convince all honest and upright hearts, that they could come but from God alone.

The *first* kind of proofs is the holiness and perfection of the laws and morals exhibited in these books; laws and morals far more perfect, far more pure, and far more conducive to the order and happiness of the human race in their state of society in this world, than all the laws and morals of the ancient legislators and Pagan philosophers, however admired for their wisdom. The motives here suggested to influence the conduct of men are far superior to all which they could invent.

The *second* kind of proofs is the perfect harmony, which prevails in the books of the Old and New Testaments. Their harmony is perceived by the friends of God; for they all tend to the same end. These books were written at many different times, through a large

succession of ages, and by many different persons. Moses wrote the first books, and the apostle John closed all sacred Scripture with the Apocalypse; but many ages intervened between Moses and John. Must we not infer from this with perfect certainty, that the same Holy Spirit, who is the ever blessed God, inspired the whole?

The *third* kind of proofs is the prophecies, and their completion, each in its own time, although announced many ages before. Here some must be adduced. One of the most ancient is the prophecy of Jacob, declared about two thousand years before its accomplishment. The patriarch Jacob being in Egypt on the bed of death, assembled his twelve sons to bless them; and, as a prophet, he said respecting his son Judah, "The sceptre shall not depart from Judah, nor a legislator from between his feet until Shiloh come; and to him shall be the gathering of the nations." But this Shiloh, who was to come, is Jesus Christ; the sceptre has accordingly departed from Judah. Among many Psalms, which announce Jesus Christ to be the true Messiah, read the twenty second, which is a prophetic prayer concerning him; and a part of which he pronounced on the cross, saying, "My God, my God, why hast thou forsaken me." This psalm was composed by king David several hundred years before its accomplishment. We there read the severe sufferings of the Messiah; that his hands and his feet must be pierced: we there see the outrages which his enemies would inflict upon him, while nailed to the cross, that the soldiers should divide his garments; and cast lots for his mantle: all this has taken place. We there see his burial, his resurrection, the vocation of the Gentiles and the extension of the Christian religion throughout the world. But all this is there expressed, in a manner so affecting, that a true Christian cannot read this Psalm without lively emotions of joy and consolation. Did not the prophet Isaiah predict long before hand that the Jews should go into captivity to Babylon; and has not this been accomplished? Did he not predict that the empire of the Chaldeans or Babylonians should be overturned by the Medes and Persians; and did he not call Cyrus the Persian by name more than two hundred years before the birth of this prince? Did not Jeremiah also prophesy to the Jews, that they should go into captivity, and did he not limit its duration to seventy years; and did not the Jews after seventy years return into Judea and rebuild their temple and repair their city? And did not Daniel, a young captive, who was instructed in the language and sciences of the Chaldeans, predict the restoration of the Jews, and the advent of Christ? Did he not fix the epoch to four hundred and ninety years after the edict should be published to repair the city Jerusalem? Artaxerxes gave this edict in favor of the Jews to rebuild the ramparts of Jerusalem, to repair its gates, to re-establish police in that city to secure the Jews from the intrusions of their Samaritan neighbors.

Christ was put to death precisely at the epoch Daniel predicted. Christ himself also foretold the final dispersion of the Jews, and we still see their descendants scattered through all the world.

There are some things very noticeable in the prophecies of Daniel, especially in the seventh chapter. My dear children read it. The four great Empires are there represented by four beasts, differing one from another, and they are represented as arising upon each other's ruins. Now the annals of the world attest, that the Empire of the Chaldeans was overthrown by the Empire of the Medes and Persians, and that this second Empire was overturned by that of the Greeks, and this third Empire was overturned by that of the Romans. What remains of this fourth empire? the ten horns, which Daniel saw on the head of the fourth beast, which according to this prophecy must terminate, by the surrender of the kingdom to the Son of man, which was given to him by the Ancient of Days? But what shall we say of the prophecies concerning Jesus Christ? Read the fifty-third chapter of Isaiah. There you will see where the Messiah must be born; his humiliation, his sufferings, his death, his triumph, all expressed in a very affecting manner. Has not Isaiah also predicted, that Christ should be born of a virgin? But let us ascend to the origin; the first promise of a Redeemer made to Adam the father of the human family, immediately after his fall—and consequently made to all his posterity: it was renewed to Abraham, in whose seed God said, "all the families of the earth should be blessed."—Abraham had two sons, Ishmael and Isaac; Isaac was chosen to be the heir of the promises—Isaac had also two sons, Esau and Jacob, and Jacob was chosen.—I have already said that Jacob had designated the tribe of Judah from which the Messiah should descend. When David ascended the throne of Israel, God gave him to understand that it was from his family that the Messiah should descend, and afterward all the prophets referred to the family of David. Some said, also, that he must be born at Bethlehem where David originated who was of the tribe of Judah. Here it is necessary to remark, that the descendants of David had but a small share in the government of the Jews after their return from captivity in Babylon. And from the time of the Romans this family had fallen into extreme poverty. Joseph and Mary, who were both of this family, could not live at Bethlehem; they had there neither houses nor lands. Joseph labored as a carpenter at Nazareth. Nothing more was necessary, than an edict from the Roman Emperor that each should repair to his native city. Here Jesus was born. Observe in how wonderful a manner the prophecies are accomplished. Who can foretel the future at such a distance, and so correctly, except God alone, to whom the present, past and the future are ever present? Who could inspire the sacred prophets except the Holy Spirit? Thus saith Isaiah, "tell us future things and we shall know that ye are gods." This third kind of proofs is admirable; it demonstrates that all Sacred Scripture comes only from God.

The *fourth* kind of proofs is the history of miracles. Here I call to witness every real Jew, who will support even at the peril of his life, that the miracles of Moses were genuine; that he smote

Egypt with ten plagues; that he separated the waters of the Red Sea to favor the children of Israel in their flight before the army of Pharaoh, and that the Egyptians, being disposed to pursue them by this route, were overwhelmed; that the people of Israel being thirsty in the desert through a deficiency of water, Moses smote with his rod the rock, whence flowed water abundantly to satisfy all the people and their flocks; that God published his law on mount Sinai with an appearance so terrible, that the people were as dead through fear; and Moses himself was alarmed and trembled; that this people were fed with manna in the desert during forty years, and many other marvellous displays of the omnipotence and goodness of God were made towards them; that Joshua arrested the course of Jordan to let the people pass through the channel of this river with dry foot to introduce them into the promised land. Different miracles were wrought by the different Prophets. Can one question the very wonderful miracles of Jesus Christ, and his Apostles, recited in the Gospels and in the Acts, since even the Jews of our day, although enemies of our religion, dare not deny them? They acknowledge that their particulars have been transmitted to them by tradition from their ancestors even to our day; that about forty years before their final dispersion, there appeared in Judea and at Jerusalem one Jesus, the son of Joseph and Mary of Nazareth, who performed wonderful miracles, who established a religion, and from whom Christians are called the sect of the Nazarenes. But let us finally come to the last proofs, which are more forcible than mere testimony; they are the sufferings, the death, and the resurrection of Jesus Christ; his ascension into heaven, and the descent of the Holy Spirit upon the Apostles at Jerusalem, in a manner very wonderful and miraculous, on the day of the first Christian Pentecost: events, which were immediately announced upon the spot, and have since been supported by all the Apostles and a great number of Christians under the most cruel punishments.

What honest man can resist so much evidence? It is the property only of a sinful heart, which is unwilling to come to the light of truth, lest its wicked works should be condemned; and which is resolved never to amend.

My dear children, carefully consider how wretched are those, who reject the word of God: it is to reject God himself. How ought the single thought of death to alarm their minds? You know me well; you know that I am but the son of a simple peasant, a laborer, a vine-dresser, who never had any other instructor but my late father; who have never studied any other book than my Bible; who have never been taught the rules of elocution. My language is altogether simple and rustic; but I flatter myself that you will regard it with equal attention; for you ought to be convinced, that I bear you always on my heart, and that I desire your happiness, both for this life and the life to come, as much and more than my own; for I am your tender father.

JEAN JAQUES DUFOUR.

Sales de Montreux, Jan. 1, 1804.

P. S. I make you a present of a separate sheet for a New Year's Gift. Copy it into a book to preserve it, and read it sometimes in your assemblies on the Sabbath, at least on the first day of every year. This will ever be your father, who will address you when I myself shall be in my grave.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

[Continued from p. 219.]

MAY 19, 1712. 7. G. D. The pagans of old had their several gods for various benefits and occasions. The papists have their saints for the like. I would, as soon as I can, make a collection of them; and then I would, in the most explicit manner, find all in my admirable Jesus, and give him the glory of blessing me with all benefits and on all occasions.

20. Lord's day. My errands to the table of the Lord were these two, above the rest. First, I considered the glorious Jesus, having purchased the favors of God for me; and very particularly, one which I would reckon among the greatest favors: that is, that he would show me his glory; that I may be enlightened and satisfied in the mystery of God manifest in flesh; that since I am admitted unto so near a communion with my Savior, I may know who he is; and that his good Spirit may help me to learn from his word, what sort of a person he is; and, by consequence, lead me into right thoughts about the glorious and wonderful doctrine of the Trinity. Some circumstances and temptations of the day, call me to be very solicitous for the Divine illuminations; which, in this way, I am seeking for.

Secondly. And having some special occasion to serve the churches of God, by some antidote against Antinomian errors, I took the like method for obtaining instruction from heaven for that purpose; and that the doctrines of grace may be clearly revealed unto me, and rightly received by me. I considered my dear Jesus as the *Truth;* and as the heavenly preacher, who will convey truth unto them, who thus look up unto him for it.

22. Yesterday was a mighty rain; all the last night also was rainy, and this morning threatened the continuance of it. I was engaged with some other gentlemen, the Indian Commissioners, in a journey of 20 miles unto *Natick*, that we may inspect the condition of the Christian Indians there, and revive religion and good order among them, which have been under a grievous decay. We had appointed the Indians of some other villages to meet us there, that we may propose unto them a removal to dwell there. I apprehended that the prince of the power of the air, who had been the Lord unto these children of disobedience, would, if possible, get leave, by a long storm, or some other evil accidents, to defeat our

undertaking. But I considered the glorious Jesus, as a superior Lord, and as him that has command of the rain, the wind, the sun, and of all creatures. I committed the whole journey and all the affairs of it into his glorious hands; and with a lively faith, foresaw it would be a journey of much service and comfort. We began our journey this morning; the weather soon cleared up; every thing fell out agreeably. We arrived at Natick seasonably. A considerable congregation both of Indians and of English were come together there. The minister whom we expected, was not come. Wherefore I did in my extemporaneous way, and with a very singular assistance from heaven, carry on the exercises of religion in their meeting house. I preached in their pulpit, (without bible, cushion, or hour glass,) a sermon, first unto the Indians and then unto the English, on Acts xxvi, 18. After the exercises were over, we discoursed with the Indians about their political affairs. This being finished, we travelled unto *Sherburn;* where we were comfortably lodged. On Wednesday morning, we returned unto Natick; where the worthy minister, whom we expected yesterday, carried on the exercises of religion, in a renewed assembly of Indians, all in the Indian language. We also renewed our discourses with them about their interest; and received handsome return of thanks from them. In the evening we arrived home, with such experience of the Divine favor, that we were not able to reflect on one uneasy circumstance in all the journey.

26. My slothfulness, my slothfulness! the fearful disease under which I am languishing! My soul is exceeding sorrowful in the sense of the complicated iniquity and stupidity, which I am therein guilty of. I am amazed at the mischiefs, which do thence arise unto me. What precious opportunities to do good and great things, are therein sinned away! What shall I do for the cure of this malady! I will cry mightily to my great Savior that he would cure it, by the influences of his Holy Spirit upon me. Yea, I would set apart shortly a whole day for cries unto the Lord on this deplorable occasion; and I would bestow more sharpened rebukes than ever upon myself every evening,if the foregoing day has not been spent with a comfortable industry.

June 16. 7. G. D. To rise unto a very heavenly temper and conduct in sabbatizing, is a thing which I would endeavor, with a zeal that shall even swallow me up. I would, therefore, improve in the methods of sabbatical piety; and having invented such, by the wisdom that comes from above, I would take one of the first opportunities to record after what manner I have spent my *Sabbath;* and from thence transfer it into my *Paterna;* that mine also may "go and do likewise."

23. Let the changes of the weather be entertained by me with holy dispositions and adapted supplications. When it is fair and clear, and the sun shines out; Lord, in thy light as the Sun of righteousness, let me see light, and enjoy a perpetual serenity! When the *clouds* gather, and cover the sky; Lord, let not the face of Heaven be so covered and clouded, that my prayers shall not

pass through! When the *rain* falls; Lord, let the heaven rain down righteousness upon me, and let my doctrine distill as rain upon my hearers.

24. These papers being written for the instruction of my children after I am dead, as well as for my own reflections upon them before I die, I would serve every purpose of piety in them from my own experience.

I do not remember, that my method of *sabbatizing*, has ever been particularly described in these memorials. Wherefore I will now, my children, describe and recite unto you, how I spent the Lord's day, which has now occurred unto me.

In the afternoon that went before the Lord's day, I was desirous to have my studies over, and no affairs left that might be any incumbrance upon me; and I devoted the evening to the exercises of piety.

In the morning I awoke, blessing the Lord for another Lord's day; and I arose a little earlier than on other days. I considered my usual question for this morning; "What service may I do for the church to which I am immediately related?" I sang my morning hymn. Coming into my study, I wrote down my answer to my question. I applied myself unto the Lord, as for the pardon of my former trespasses on the holy rest of his day, through the blood of him that is the Lord of it, so for grace from him now to sanctify his day, without which I can do nothing.

Throughout all the ensuing day, I kept my thoughts in an agreeable employment, and under the necessary government. When I was not engaged in any extended exercise of devotion, I was continually forming admonitions of piety, from occasional objects and occurrences. Every thing about me preached unto me; and I usually turned the lessons into ejaculatory prayers. If I found my mind at any time begin to lie fallow and empty of good thoughts, I presently rebuked it, and renewed them. If any evil thoughts began to make the least approach to my mind, I presently bewailed it, and rejected them, and raised good ones just contrary to them.

I so took heed against sinning with my tongue, that I did not utter one word all the day, (though I spoke on many occasions,) but what, I think I may say, I did well to utter.

I wrote an illustration on a text of the sacred Scripture.

I read a suitable portion of the Old Testament in the Hebrew language; another in the French; and then, a suitable portion of the New Testament in the Greek. And I fetched a note and a prayer out of every verse.

Then I made the morning prayer of my study.

My breakfast being brought me, my food was received with praises to God, and meditations on the nobler provisions which he has made for my better part. With the like frames and acts, I anon took the other two meals of the day.

I went down to my family, and sang and prayed with them.

I gave new charges unto my family, to remember the Sabbath day and keep it holy; and I assigned unto the little children, that were to stay at home, sentences of the Bible to be got by heart.

I returned unto my study, and prayed, that the public sacrifices, to which I was now going, might be acceptably and profitably carried on.

I went unto the public, where my parent performed the public ministrations. Here I gave such attention, that not one passage of the prayer, not one head or text, and scarce one sentence in the sermon, passed, without my mind moving towards heaven with a suitable confession or petition upon it; and every verse of the psalm I accompanied with a note and a wish educed from it. When all was finished, I set myself to form the desires for all the hearers, and the desires and purposes for my own life, and think on those improvements in piety, which the subject newly handled might call me to.

Returning to my study, I read over some holy discourses, relating to the great sabbatism which the church of God is to look for; and the glorious things that are spoken about the city of God, and the prophecies relating to the latter days. This I did, (and usually do,) because I look on the Sabbath as a peculiar type and sign of the blessed *millennium*.

Going to my table, I fed the souls of the company with as profitable discourses as I could entertain them withal. And I also drew out my soul to the hungry. I thought it a day proper to dispense kindnesses to the poor. I was careful to have some such invited unto my table.

After this, I went on, upon the affairs of the great *sabbatism*. I read a paragraph of the Scripture, that refers unto it, with my acutest and most penetrating thoughts employed thereupon, and suitable ejaculations. And I sang an hymn upon it.

Then, prostrate in the dust, I poured out a prayer for *Zion in the dust*, and for the hastening of the day of God.

Hereupon I took the sermon I was to preach immediately, and run it over, so that my mind was formed into proper tempers and wishes on every head of the sermon.

I then, on my knees bewailed before the Lord such sins, as the sermon I was to preach most led me to repent of; and prayed for grace to do such things as my sermon was to exhort my hearers to. I begged for the help of heaven in the work before me.

I went unto the public, and carried on the several services there, in a great assembly, with a great assistance from God. My mind between the conclusion of the services and reaching my house, was filled with prayers that what had passed might make due impressions upon the people.

Excessively tired, I drank my tea, with praises to my glorious Lord: and some thoughts on his precious benefit which this drink led me to.

I made a prayer, such a feeble one as it was, for such blessings as I am daily to ask for.

I went down unto my family, where I catechised the children, and went through the sermons of the day with them, in the way of a dialogue; and sang and prayed with them, and with the neighbors that came in to join with us.

Then I caused the children to tell me, what new matter of prayer they were now apprehensive of; and charged them to retire with it before the Lord. I also made one of them hear the negro servant say his catechism.

I retired into my study and meditated on that point, *what have I yet left undone, that it would be for my consolation and satisfaction to do, before I die.*

I read in a book of piety a sermon, that might add to the heavenly tincture on my mind.

I was called to pray with a sick person, unto which I went with alacrity, as unto a duty of the Sabbath. I went again unto my family, and sat with them, while each of the capable children successively read their several parts in a book of piety to the whole family: and I took occasion from thence to renew my instructions to them. Then I sang my evening hymn with the family, and retired to my study, and in prayer acknowledged the mercies of the day past. I sought pardon for the errors of the day; committed all my interests into the hands of my dear Savior; and exerted an act of a principle of grace that might assure me of my safety, if I were to die before tomorrow. So I went unto my rest, and fell asleep reading a book of piety.

This variety of duty was all done, with the help of heaven on this Lord's day. And though it left me very weary, yet my spirit now found, (and always does,) those unspeakable consolations and advantages from such indefatigable sabbatizing, as carry rich compensations with them. Yea, in the conclusion of the day, I declared before the Lord, that although some had observed a reward of temporal blessings in the ensuing week often to encourage their sabbatizing, I had now been abounding in the work of the Lord without any such expectation. If ever so much affliction should befall me this week, yet I would go on, in all the holy labors of sabbatizing, and assure myself, that I should find my account in the rest that remains for the people of God.

For the Panoplist.

"GOD LOVETH THE CHEERFUL GIVER."

How full are the Holy Scriptures of promises and encouragements to liberality. It is no where said in them, that charity tendeth to poverty. Far from it, "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." With the Scriptures for a guide, it would seem that no Christian could withhold the hand of charity, and, if "charity to the souls of men is the highest, the noblest, the most important charity," might we not expect it to engage the peculiar attention of every Christian?

With this expectation how damping is the refusal of a religious professor, when solicited to aid in extending the Gospel light to those who sit in darkness. How painful to the heart that cold reluctance, which says, "I *have* to give." And do we need compulsion, when the cause is His, whose stewards we are? The gold, and the silver are His, and are we to give an account of our stewardship, and dare we expend it in folly, when objects of everlasting importance demand its use?

We pay not a revenue to Juggernaut; but may not other idols rob the purse, which we ought to keep for God.

That those who feel no concern for their own souls, should feel none for the spiritual wants of others, is not surprising. But can one whose hopes and joys are all connected with that blessed Book, which says, "Go ye into all the world, and preach the Gospel to every creature," feel indifferent? The most obscure and unknown individual is permitted the honor, the privilege, of aiding in the most important cause; and while we pray that Christ's kingdom may come, shall we not cheerfully sacrifice some little comfort, some little convenience, (not to say superfluity,) to the cause of Zion? Z.

ACCOUNT OF AN INTERESTING AND PIOUS CHILD.

[Extracted from a letter written soon after her death.]

"As to the departed spirit of our dear little Ann, I cannot doubt but it has reached the general assembly and church of the first born in Heaven; and I believe that Jesus will raise her body at the last day, more pure, more lovely, and free from every sin. She was so pleasant and amiable in her natural disposition, that her short stay with us was made happy in having all her wishes attended to. My partiality saw no faults. We scarce ever were alone, but she would, of her own accord, begin to converse on serious subjects. Heaven seemed to have the first place in her thoughts; and she often said, when enjoying perfect health, she should rather die and go to God, than live to grow up; for this was a sinful world. One time last winter I came into the chamber where I now am, and found her in tears. I asked what made her cry; she said she was afraid she did not love God best of all. I asked, what made her now think she did not love him. She said her heart was wicked, and she was afraid she did not know how to love him as she ought to do. I could not help comforting the sweet child; and told her if she only loved him as well as she could, he would love her, and when she grew older, she would love him better; but if she did not live to grow up, he would take her to his own bosom. She seemed quite animated with the thought of going to heaven, and said; aunt Sarah, do you think I shall know my Savior. I told her yes, for he would take her into his arms. She then said, if I get to heaven before any of our family, they will not all be strangers to me there, for I shall know

my dear grandpapa, and aunt Lydia, and aunt D. After this she often spoke confidently of going to that happy place; and I noticed, whenever she said any thing of Jesus, she would say, *my* Savior. Still she often lamented she could not be so good as she wished. I think I told you, that twice during the winter she, of her own mind, wrote down some resolutions and brought them to me to keep for her; but she came one day with tears in her eyes, and said her wicked heart would not let her keep them. She always went to meeting with me, and I have often been astonished at her conversation as we walked along. She frequently said, she hoped to hear every word for it might be her last Sabbath; and often remarked, she did not know as she should ever see the light of another day. Besides her morning and evening form of prayer, this endearing child has, for more than a year, been in the habit of retiring by herself for secret devotion. If ever I went into the chamber and found her on her bended knees, she never was the least disturbed; neither looked up to see who it was. A day or two before I left her, she asked me if I should like to hear her. I don't know how it was, but much as I longed to hear her, I left it entirely with her; and by so doing deprived myself of the last opportunity of hearing her pious supplications to her heavenly Parent. I did not leave the room however; and the length of time she was engaged surprised me. I thought it must have been 15 minutes. When done, I asked what she prayed for. Never shall I forget the solemnity of her voice, and countenance, when she looked upon me and said, that *I might be made perfect in holiness.* This affected me so much, I could say no more. Dear child, little did I think this prayer was so soon to be answered."*

QUESTION PROPOSED.

To the Editor of the Panoplist,

Sir,—If you, or some one of your esteemed correspondents, should deem the following question of sufficient importance to deserve an answer, you will gratify one, whose conscience has been considerably exercised upon the subject, by inserting it in your valuable publication. F.C.

Does it comport with the requisitions of the blessed Gospel, for a professed Christian to continue the practice of distilling ardent spirits; that baleful poison, whereby so many of our fellow creatures are hurried into endless perdition? And can it, in such circumstances, be defended, by any other arguments whatever, than those employed by the venerable and excellent Mr. Newton, (if they may be called arguments, or indeed, were meant as such,) to excuse his continuing in the slave trade, after he became a disciple of the meek and lowly Jesus? viz. "What I did, I did ignorantly; considering it as the line of life, which divine providence had allotted me, and having no concern in point of conscience, but to treat the slaves, while under my care, with as much humanity as a regard to my own safety, would admit?"†

* This interesting child had reached but her 7th year.

† The other subject proposed by our correspondent is unsuited to our work, though we fully agree with him in sentiment respecting it.

MORAL SOCIETY IN EAST HADDAM, (CON.)

Mr. Editor,
The following communication you are at liberty to publish, if you deem it worthy of standing on your pages.

A Moral Society was formed in East-Haddam, (Conn.) in January last. It unites the three religious denominations in the place, which are Presbyterians, Episcopalians and Baptists, and is auxiliary to the general Society in the state. It was formed under peculiarly happy circumstances, and it promises to become the instrument of much good. The reasons, which led to its formation, are concisely expressed in the following extract, taken from the preamble of their constitution.—"Important advantages are secured by associating the friends of religion and good morals. Union always promotes strength:—it emboldens the timid and irresolute, while it restrains the rash and inconsiderate. Whenever the friends of religion and good morals act in concert, they become formidable; concentrated action is powerful action,—by union of exertion objects may be accomplished, which might forever defy the force of divided or individual exertion.

"Believing, that, the prosperity of every community depends in a great degree on the religious and moral improvement of the people, and being desirous to promote their own improvement, and to aid, so far as their influence shall extend, the cause of religion and morals in this place, the subscribers do agree to unite in an association; and, in their association, to be governed by the following constitution."

The objects to be promoted by the Society are thus stated in the third article of their constitution. "The members of the Society shall by their conversation and example encourage all virtuous conduct, and shall discountenance vice generally; and particularly the vices of Sabbath-breaking—intemperance in the use of spirituous liquors—idleness—gaming and profane swearing. They shall endeavor to promote the observance of the Sabbath, by manifesting a respect for the day, as well as for the public ministrations of the sanctuary, and so far as may be practicable, they shall encourage their children and others to attend on the stated ministrations of the sanctuary. They shall likewise encourage Tithingmen and all other civil officers in the execution of the laws of this state against vice and immorality, and shall use their influence in enforcing the laws for the regulation of licensed houses and shops, and for the promotion of schools." A FRIEND TO MORAL SOCIETIES.

February 24, 1817.

ANECDOTE OF JOHN WESLEY.

THE father of this celebrated divine was presented by Queen Mary II. with the living of Epworth, in Lincolnshire. The parish was

large, and the inhabitants of a profligate character, and upon his admonishing them of their vices, they attempted repeatedly to burn his house, and finally succeeded. His son John was at that time about six years old. The fire was at first discovered by the family, by some pieces of burning wood falling upon one of Mr. Wesley's daughters and awaking her, and by his hearing about the the same time the cry of fire from the street. It was midnight when he started from his bed. His wife, who was unwell, was asleep in another room. Bidding her and the two eldest daughters to shift for themselves, he burst open the nursery door, where the maid lay with five children: she snatched up the youngest, and bade the rest follow her, the three eldest did; but John, who was not awakened, was in the alarm forgotten. By the time they reached the hall, the flames were all around them, and Mr. Wesley then found that the keys of the door were above stairs. He ran and recovered them, a minute before the stair-case took fire. When the door was opened a strong north east wind drove in the flames with such violence, that none could stand against them. Some of the children, however, got through a little door, into the garden. Unable to do either, owing to the state in which she then was, Mrs. Wesley, after three times attempting it in vain, rushed through the flames, into the street, naked as she was, and escaped with some slight scorching of the head and face. At this time, John was heard to cry in the nursery: until that moment he had not been remembered. The father ran to the stairs; but they were then so nearly consumed, that they could not bear his weight; and being utterly in despair, he fell on his knees, in the hall, and in an agony recommended the soul of the child to God. John meantime, who had been awakened by the light, ran to the door, and finding it impossible to escape there, climbed up upon a chest that stood near the window. He was seen from the yard: there was no time to fetch a ladder; but it was happily a low house: one man was hoisted upon the shoulders of another, and was then able to take him out at the window; a moment later, and it would have been too late: the whole roof fell in; but it fell inward, or they must all have been crushed together. When the child was carried into the house where his parents were, the father cried out, "Come, neighbors, let us kneel down, let us give thanks to God! He has given me all my eight children; let the house go; I am rich enough!" This providential escape was ever remembered by John Wesley, through life, with the deepest gratitude. Under one of his portraits, there is the representation of a house in flames, with this motto: *"Is not this a brand plucked out from the burning?"*

Ch. Ob. for Feb. 1817.

REVIEW.

CII. *The Result of an Ecclesiastical Council, published at Princeton, (Mass.) March 7, 1817; and the Protest of the Minority: with Remarks, Notes, and Observations. By a Member of the Council.* Worcester; W. Manning. 1817. pp. 24.

THE pamphlet before us contains a narrative of the most remarkable ecclesiastical proceedings, which ever came to our knowledge. It discloses a more barefaced usurpation of ecclesiastical power, a more indecent disregard of the immemorial usages of our New England churches, and a more inexcusable attempt to destroy the rights of a Christian church, or rather to destroy the church itself, than has ever been witnessed in this country until now. Our language may seem strong; but if our readers will attend to the statement of facts, which will be laid before them, they will support us in the judgment we have expressed. To all who are acquainted with the liberal party, as they have been denominated, or the Unitarian party, as they may be more properly called, it is perfectly well known, that no class of men were ever more ready than the leading members of this party are, to proceed to extremities in order to secure the success of a party measure. Our distant readers, who know nothing of the spirit of Unitarianism, except what they learn by report, or from the press, may see in the present case a genuine exhibition of that spirit. It is for this purpose principally, that we have taken up the article.

There is no occasion, on which the Unitarian party are more awake and active, than that of settling a minister. If a vacancy occurs, in any place where they have influence, they are extremely forward in obtruding candidates upon the people, in advising the latitudinarian members of the church or parish, and, if need be, in bearing down the opposition and trampling on the rights of those who stand in their way. Some men of this party are more mild and considerate than others; but even these are commonly terrified into acquiescence, when acting with their brethren of a bolder character. We have been present at an ecclesiastical council, where the Unitarian party wished to carry a favorite measure; a measure, which was so clearly demonstrated to be unprecedented, tyrannical, and fraught with mischievous consequences, that its advocates were entirely silenced: we saw unequivocal indications of misgiving, in the more moderate members of the party; but still, when brought to the decision, they could not break the chains in which they were held, but gave their votes in a faint and tremulous voice, as the party within doors and without had expected. But we proceed to the case under consideration; premising, however, that, as the narrative is furnished by a member of the council, the facts must be presumed to be correctly stated; and that the most important facts are contained in the documents, which are published entire, and most of which will be copied into our pages.

It appears, then, that in the autumn of 1815, the town of Princeton became destitute of a minister, by the removal of the Rev. James Murdock, who had been appointed a professor in the University of Vermont; that three or four persons in that town conspired together to prevent the settlement of another orthodox minister; that Mr. Samuel Clarke, who is evidently a Unitarian, was invited to preach as a candidate for settlement; that the town voted, June 25, 1816, (yeas 48, nays 44,) to request Mr. Clarke to preach with them further as a candidate; that the church twice refused, (21 to 8,) to give Mr. Clarke a call to settle with them in the ministry; and that the town proceeded without the church, by a vote of 102 to 44, to present such a call. The church then forwarded a strong but respectful remonstrance to Mr. Clarke against his accepting the invitation of the town. Acting like a reasonable man he negatived the invitation. The town was not satisfied; but held another meeting, at which the proposed salary was enlarged, and the call renewed. The votes stood 66 to 59. The church remained firm, and Mr. Clarke again negatived the call of the town. But the leaders were determined to obtain their object. They convened another meeting, Feb. 11, 1817, and renewed the call, 81 to 44. The church refused concurrence, 20 to 6.

About this period, as the writer of the pamphlet conjectures, the plan was formed, which the council met to execute. A mutual council was called to advise in the matter, the town taking good care to have a majority of the council of their own way of thinking. Five churches were invited to send their pastors and delegates. The council met March 6th, and was composed of the following clergymen, each attended by a delegate; viz. the Rev. Dr. Sumner, of Shrewsbury, the Rev. Dr. Payson, of Rindge, (N. H.) the Rev. Dr. Bancroft, of Worcester, the Rev. Mr. Thayer, of Lancaster, and the Rev. Mr. Goffe, of Millbury. To persons in this vicinity it would be unnecessary to say, that Dr. Payson and Mr. Goffe are orthodox ministers of orthodox churches; and, of course, with their delegates, composed the minority of the council. Dr. Sumner was chosen moderator.

The council soon produced* and published a *result*, all the material parts of which we quote.

"Received various communications from the committees of the church and town, relating to repeated invitations presented to Mr. Samuel Clarke to be their minister, and to the business on which this council are assembled. Received also a request that this Council would advise that the original covenant may be revived, in the hope that this would tend to the restoration of former harmony. Whereupon, *Voted*—That the following vote, presented to this council as a measure previously necessary to the ordination of Mr. Samuel Clarke, be recommended to the observance of this church, viz.

* Note by the writer of the pamphlet. *Produced.* This word is perhaps more correct than either *formed* or *framed*. When or where the vote which embraces the substance of the result, and the most labored part of it, was devised and manufactured, the writer does not know; but this he does know, that immediately after the public hearing, and before any consultation on the subject took place in the council, this vote was produced; and no word or syllable of it, however objectionable, was permitted to undergo the least alteration. Hence the public will duly estimate the correctness of the expression in it—that the council offer the following advice 'after due deliberation.'

"That by reason of existing difficulties in this church and town; and as there is opened by Providence a prospect of the re-settlement of the Christian ministry, if a spirit of mutual condescension and forbearance is in exercise; this council do, after due deliberation, and in the persuasion that it will be more conducive to the restoration of union than any other means they can devise, offer for the consideration of this church the following advice: That on the seventeenth day of the present month, the brethren of this church be regularly notified to assemble in church meeting; that, when assembled, the original covenant of this church, a copy of which accompanies the result of this council, and in which an alteration will be found, to conform it to the language of Scripture, be submitted to their consideration. We assure the members who shall adopt this covenant, that we will recognize them as the church of Christ in Princeton. After taking this step, we recommend to them, as soon as may be, to submit to their body the question of concurrence with the town in the election of Mr. Samuel Clarke to be their minister. In case they shall concur, and he shall accept their invitation, we recommend that a joint committee of the church and town be authorized to issue letters missive for the purpose of inviting an ordaining council to consummate the proposed union." The yeas and nays on the above vote were as follows:

YEAS.	NAYS.
Thomas W. Ward,	*Seth Payson,*
Aaron Bancroft,	*Ebenezer Brown,*
Benjamin Thaxter,	*Joseph Goffe,*
Nathaniel Thayer,	*Oliver Bond.*
Joel Wilder.	

"This Council has been led to the above recommendation from the following reasons. They entertain a full persuasion that no probability exists of greater unanimity among this people in the attempt to settle any other candidate, than is now found in favor of Mr. Clarke. They recognize the civil and religious rights of a Christian congregation to elect the minister whom they are to support. They entertain the strongest hope that the ardent desire manifested by the body of this society to have Mr. Clarke for their minister, may be a foundation of great and lasting usefulness under his ministrations. While they feel a sympathy for the church in being disappointed in the endeavor to obtain a pastor whose views of Christian truth are fully accordant with their own, yet they believe the differences of sentiment between them and the congregation are so deeply rooted that harmony may not be expected; and the council think that it will conduce more to the promotion of peace and of every Christian grace and virtue in this place, to recognize those as a church who shall comply with their advice, than to perpetuate a struggle for a controlling influence by the parties at variance.

"The council earnestly recommend to this church and people the spirit of forbearance, condescension, and charity. They implore for them, through the great Head of the church, the divine benediction. May the God of peace delight to dwell with and bless them." pp. 7—10.

We continue the history in the words of the narrator.

"The minority of the council, after laboring to maintain the rights and privileges of the church by arguments drawn from Scripture, and ancient usages, to which the majority, feeling their strength and determined on their course, scarcely deigned a reply, found themselves constrained to enter the following *protest*.

"We, the undersigned, members of the aforesaid council, materially differing in our views and convictions from the above result, and believing the same repugnant to what duty requires, feel ourselves bound, in the fear of God, to enter our solemn protest against the said result, for the following reasons, viz.

"1. Because it recommends an unnecessary and unauthorized subversion of the confession of faith and form of covenant adopted by this church in cir-

cumstances peculiarly solemn, and which appear to us happily calculated to maintain the purity of the church in faith and practice.

"2. Because said result appears to us inconsistent with the character given by inspiration of the church as the pillar and ground of the truth; and as an unwarrantable attack on the rights and usages of the New England churches, which have been uniformly recognized from the infancy of the country to the present day.

"3. Because said result exhibits an alarming stretch of ecclesiastical power, which threatens the liberties and privileges, and even existence of congregational churches, by depriving them of the right of choosing their own pastors, breaking down their sacred enclosures, and subjecting them to the unenlightened guidance of the world.

"4. Because, in our view, said result tends to perpetuate and increase the unhappy divisions which exist in this church and society, and which might probably be healed by such temperate measures as wisdom and duty appear to dictate.

"With these views and impressions, we would fondly cherish the hope, that the good sense of the town of Princeton will lead them to make a solemn pause, before they adopt and pursue a course so apparently fraught with evils to themselves and their children after them; and that the minority of the church will seriously reflect, and humbly bring the subject to the throne of grace, before they depart from their solemn covenant engagements to God and their brethren, abandon the faith which they professed before many witnesses, and surrender themselves into the hands of those who have never named the name of Christ.

"We cannot but deeply sympathize with this precious section of the kingdom of our Lord in their present oppressed and gloomy situation, in which we view them as suffering in the cause of truth and holiness. We advise and exhort them to stand fast in the liberty wherewith Christ has made them free; to bear with patience their present trials, and to be much in prayer that God, in his mercy, would be pleased to turn their captivity, and cause light to arise upon them in the midst of obscurity.

"At the same time we recognize them as a true church of Christ, and tender them our best wishes and friendly counsel and assistance in all matters and things conducive to their spiritual prosperity.

"With most fervent wishes for the harmony, peace and religious welfare of the church and people of Princeton, we close this our solemn protest, which we found ourselves in duty bound to offer, and humbly commend them to the favor and guidance of the great Head of the church.

SETH PAYSON,
EBENEZER BROWN,
JOSEPH GOFFE,
OLIVER BOND.

"This protest was published with the result.

"On the 17th of March, the day appointed by the council, the church held a meeting, and, after a careful and dispassionate consideration of the result of council, voted to reject it as an unauthorized and arbitrary infringement upon their privileges and rights—yeas, 20—nays, 8—neuter, 2. On the same day the town held an adjourned meeting, at which they ordered the result to be entered on the town records; and after considering and reconsidering and pocketing the protest, they ordered it to be kept on file in the town-clerk's office." pp. 10—12.

Whether the minority of the church signed what was called the original covenant, or not, the writer does not state. We should be sorry to find, that a single member of the church had so little sense of his obligations, as to comply with the advice of the council.

On these strange proceedings, we make the following remarks.

1. It appears from the note, which we have quoted, that the public hearing before the council was, so far as any effect was pro

duced or expected from it, a mere mockery, a perfect burlesque on ecclesiastical bodies, an insult to the church and the minority of the council. The decision was all prepared before-hand. There was no deliberation; there was no friendly consultation; but a measure, contrived and matured in secret, was unblushingly pressed forward, and announced as the result of the united wisdom of the council. This may be a good way to expedite business; it may assist in carrying a point against reason, conscience, and Scripture; but it has little else to recommend it.

2. The measure, recommended by the council, was one which could not even have been mentioned by them, without a manifest usurpation of power. They were not called to advise respecting the covenant of the church. No such matter was referred to them; and every step which they might have taken, however innocent in its tendency it might have been, could not have been otherwise than a needless and officious intermeddling with a subject not properly before them. The majority seemed to be sensible of the glaring impropriety of acting as they did; for they pretended to have received a *request* to make the proposition of altering the covenant. But we are assured by the writer of the pamphlet, that *no such request was made;* and as we know the man, we place implicit reliance on his veracity. This consideration was urged by the minority; and, we are told, "it appeared to stumble the venerable moderator, and it was some time before he could recover from the shock." Well might it stumble him. When the truth of the declaration was questioned in the council, "the principal reason given for retaining it was, that *it was necessary to give consistency to the following vote.*" Well might the moderator be *shocked,* at the thought of assigning a palpable untruth, as the reason for an act of enormous injustice. It is a pity the shock had not been sufficient to arouse him, and the rest of the majority, from the infatuation into which party zeal had plunged them. The council do not deign to tell us by whom the pretended request was made; whether by the town, the church, or by individuals. This circumstance would of itself throw suspicion over the whole pretence; for if such a request had been made, it would have been natural, as well as important, to tell by whom it was made.

3. The council profess to recommend the substitution of the original covenant for the present one; whereas they do in fact recommend a covenant essentially different, and designed by them to be so. No abuse is more common than the perversion of names. An *old covenant* of a church, or an *original covenant* is a venerable appellation, and will weigh with many persons more than a hundred arguments. To affix such a name to a new covenant, formed for the occasion, may be cunning; but is it honest? The pamphlet informs us, that a few years ago, (the writer thinks in 1810,) the church renewed and enlarged their covenant, and annexed to it a scriptural confession of faith. The former covenant was of course laid aside. This was done immediately after a revival of religion, in which many were added to the church. Whether the covenant,

which the council recommended, is justly entitled to the appellation of the *original covenant,* let the reader judge by comparing the following extracts.

"THE OLD COVENANT.

"YOU declare your firm belief in one infinite and eternal God, Father, Son, and Holy Ghost; and that the Scriptures are of divine original, and contain our whole duty, respecting both our faith and practice.

"You give up yourselves to God the Father as your portion, to God the Son as your Redeemer, and to the Holy Ghost as your guide, assister, and sanctifier.

"Watchfully avoiding any stumbling-blocks and contentions, as becomes the Lord's people.

"And this you do, flying to the blood of the everlasting covenant for the pardon of all your sins, praying that the Lord Jesus, who is the great Shepherd, would prepare and strengthen you to every good work, to do his will, working in you that which is well pleasing in his sight; to whom be glory for ever and ever. Amen.

"MR. CLARKE'S COVENANT.

"YOU declare your firm belief in one infinite and eternal God, the Father, of whom are all things, and we in him; and in one Lord Jesus Christ, by whom are all things, and we by him. You believe that the sacred Scriptures are of divine original, and contain our whole duty, as it relates to practice.

"You give up yourself to God the Father as your portion, to the Lord Jesus Christ, the Son of God, as your Redeemer, and to the Holy Ghost as your sanctifier, guide, and comforter.

"Carefully avoiding every appearance of evil, and every temptation to sin.

"This you engage, flying to the blood of the everlasting covenant for the pardon of your sins, and praying that the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, would prepare and strengthen you to every good work, to do his will, working in you that which is well pleasing in his sight; to whom be glory forever and ever. Amen." pp. 15, 16.

Should any one pretend, that these covenants are the same, because a great portion of the words are the same, we presume he would consider an altered bank note as being the same thing after its alteration that it was before; for nearly all the words would be the same. In that case, there might be an attempt to cheat the bank out of a few dollars; in this there was an attempt to rob the church of its most precious rights; for no rights can be more precious than those, which are involved in the right of choosing a minister. What language, then, can be too severe in exposing the miserable sophistry, which was intended to beguile an unsuspicious people, by the aid of a false appellation.

4 We come now to the measure, which the council recommended, and which was so thoroughly prepared beforehand. The church were advised to meet at an early day in church meeting, and the original covenant with an *alteration* was to be submitted to their consideration. Let us inquire here, what is to be the consequence of this consideration. To call a church meeting is not only a recognition of the church, but an admission that it can act as a body, and have its decisions respected accordingly. To submit a question to the consideration of the church, implies that the church has the power to consider the question, and that its decision on the question shall have some sort of efficacy. But did the council really intend to pay any respect to

the decision of the church in this matter? No such thing: for in the next breath they say, that they shall recognize the members, who shall adopt this proposed covenant, as the church of Christ in Princeton. In effect the council say, that they propose a certain question to the church to be regularly considered in church-meeting; but that it makes no odds what the church decide, or whether they decide any thing; for the council will recognize as the church in Princeton, any two or more members, who will break covenant with their brethren, and act precisely as the council advise. Was there ever so impudent a trifling with the rights of a body of men? Was there ever so entire a contempt of the plainest principles of equity? This sagacious council do in substance declare that if two members of a church, consisting probably of more than 70 members, will break away from their brethren, they shall be recognized as the church. The fact was, that less than one third of the members were *expected* to comply with the advice of the council; and the opinions, feelings, and privileges of the remaining two thirds, were to be entirely disregarded. If the one third were to be acknowledged as the church in Princeton, it would seem that the two thirds must be considered as excommunicated. And all this without any accusation, without a trial, and without a fault. This is what is called the advisory power of councils, is it? The council first take up a subject not referred to them, and with respect to which they have no power; they next advise the church to act in a certain case, telling them, at the same time, that their doings are of no sort of validity; and conclude by offering countenance to covenant-breakers, and passing sentence of condemnation upon all who adhere to their solemn engagements, and are determined not to give up their unquestionable rights.

The reader may be disposed to inquire, what could have urged the council to a measure so full of absurdity as well as of injustice. The reason is this: According to immemorial usage in this country, a congregational minister cannot be settled without the consent of the church of which he is to be the pastor. No man can have the hardihood to deny, that this is in the highest degree reasonable and proper. The Supreme Court of this commonwealth decided several years ago, that "if the church, when their election has been disapproved by the town, shall unwisely refuse to make a new election, or the town, for any cause, shall abandon the ancient usages of the country in settling a minister, it may, without or against the consent of the church, elect a public teacher, and contract to support him; and such teacher will have a legal right to the benefit of the contract, although he cannot be considered as the settled minister of the Gospel, agreeably to the usages and practice of the congregational churches in the state." This decision was drawn up and delivered by Chief Justice Parsons, who was liberal enough, to say the least, in admitting the power of towns in opposition to that of churches. According to this decision, the town could not, in any event, settle a minister without the consent

of the church. If Mr. Clarke had been settled by the town without the church, he would have been merely a "Protestant teacher of piety, and morality:" as described in the words of the constitution, and not "a settled minister of the Gospel." But the majority of the council wished to make Mr. Clarke a minister of the Gospel. They wished, therefore, to obtain the sanction of the church in Princeton. How shall this be done? The church had three times refused to sanction the call of Mr. Clarke; always by a majority of more than five sevenths, and the last vote was carried by a majority of more than three quarters. The majority of the council devise the notable expedient of destroying the church by their simple *fiat*, and of erecting a new church embracing one fourth part of the members who composed the former one. This is the grand invention for restoring harmony between a church and congregation, who have an independent check on each other. The plan has no ingenuity to recommend it; as to principle that is entirely out of the question; but the design is bold, summary, and, if it could be executed, would serve on many occasions to carry a party measure against reason, conscience, covenants, oaths, and every thing else, which ought to influence the conduct of men. Suppose, for instance, that a violent party measure were pending before the legislature of this commonwealth. The House of Representatives are for it; the Senate are inflexibly opposed to it. How shall the measure be carried? A hair-brained projector starts up and says; "Let a new set of rules for the regulation of the Senate be proposed *from without;* let all the Senators, who will adopt these rules, be considered as the true Senate, though they should be but two out of forty; and let the Governor declare, that he will recognize the new Senate and sign their acts as the laws of the state." What school-boy is there, who would not hoot at such a proposal, as one, the excessive folly of which is so manifest, that its intrinsic baseness is scarcely regarded. The council admitted, that the voice of the church was indispensable to the settlement of a minister; of course, they must have seen that they were wresting from the church a privilege of the very highest importance, and this without the shadow of authority or of reason. They not only wrested from the church its privileges, and in effect excommunicated a great majority of its members; but, by a fiction so gross and palpable as to be absolutely scandalous, they contrived to vest these privileges in a body of their own forming. The measure is so outrageous, that it defies comment. If this is to be considered as a precedent, any small number of disaffected members may be suddenly withdrawn from a church, and formed into a new one, leaving the great majority of their brethren without church privileges and without redress.

5. To what contempt do such proceedings expose the church of Christ from the world. Behold the pastors and delegates of five churches assembled to advise a sister church respecting an important point of duty. Instead of deliberating on the subject, a majority *produce* a vote, subversive of every principle of justice, and

force it through by mere dint of numbers. In the heat of the most violent political contests, where the leaders are often known to be men destitute of principle, seldom has so indecent a measure been proposed. Even mobs affect to pay some respect to numbers and to majorities. But here is no affectation of regard to the majority of the church. Their interests and rights are sacrificed with as little ceremony, as you would exercise in brushing away troublesome insects. The council profess, indeed, to "feel a sympathy for the church in being disappointed in the endeavor to obtain a pastor, whose views of Christian truth are fully accordant with their own;" but as to any sympathy for the church, in the prospect of being deprived of their undoubted privileges, nothing is said. No doubt the sympathy of the majority of the council must have been wonderfully acute and sincere, because the church was likely to be disappointed in their desire to obtain an orthodox minister!

6. The consistency of the reasons, by which the council was influenced, is marvellous. They say, they were requested to advise, &c. "in the hope that this would tend to the *restoration of former harmony:* Whereupon, voted, &c." Now if we understand the English language, "the restoration of former harmony" is assigned as a reason of the council's decision. After the decision had been entered, however, they set about giving formal reasons for it; and among them the following is found; viz. 'They believe the differences of sentiment between the church and congregation, are so deeply rooted *that harmony may not be expected.*'

7. We have always supposed *covenant-breakers* to be among the most inexcusable of sinners. They are certainly so represented in the New Testament. Yet how lightly do this council esteem the covenant of the church in Princeton; a covenant into which all the members had formally entered within a few years. It is laid aside with as little compunction as an old almanac; and the church, and all who become acquainted with these proceedings, are practically taught, that a church-covenant is a mere farce;—a thing of no binding efficacy, no solemnity, no consequence. We have seen many indications, that this loose way of thinking, on this subject, is very common among the Unitarian party. Whether such a way of thinking can be justified, or even palliated, is quite another question.

8. A certain member of the council, and of the majority too, has been much troubled in mind, respecting the alarming power supposed by him to be assumed by *consociations.* We challenge that gentlemen to produce an instance of a consociation having usurped one hundredth part of the power, which was usurped by the council at Princeton.

9. A double advantage would have been gained by the adoption of the new covenant, proposed by the council. It would exclude the majority of the church from acting against Mr. Clarke, and would at the same time, conform the confession to his wishes, and make it completely Unitarian.

We recommend this pamphlet to the perusal of those who feel an interest in the welfare of our churches, or who wish to learn the character of the Unitarian party. The attentive reader of the extracts which we have made, will see many topics of animadversion, which we have not mentioned. He will also observe, that the *result* discovers very little of that talent, which leaders of the Unitarian party are forward to claim. Should Dr. Bancroft, or Mr. Thayer, think it proper hereafter to raise their voice in favor of Christian liberty, and against ecclesiastical domination, their admonitions will doubtless have great weight with all who may be able to say, "We remember that these men were in the majority of the council at Princeton!"

We now extract a note from the pamphlet, p. 23, which relates particularly to the aged moderator. On reflection he will conclude, we hope, that an opinion formed coolly in his study is of more value, than a decision pressed vigorously through a council convened to execute a high party measure.

"The venerable Moderator of the council once entertained much the same opinion with the Chief Justice. In a Half-Century Sermon, published in 1812, page 28, where he is giving his people his solemn advice, respecting a successor in the office which he expected soon to leave, he has these pertinent words:—'Having witnessed in many places the unhappy consequences which result from pushing the settlement of a minister, in opposition to a respectable minority, I cannot but caution you against this error. The spirit of party is hereby excited, and an alienation of brethren ensues, which requires a long time to remedy. In case of great division, permit the individual, who is the object of it, quietly to depart, and invite a new candidate, looking to God to unite you in his own time and way.'——What a pity the good Doctor had not remembered this salutary caution when he was at Princeton. He had it in his own power to have prevented the 'unhappy consequences' he so justly deprecates, and to have let the candidate 'quietly depart.' But his memory failed him; and he aided the 'spirit of party,' sanctioned 'an alienation of brethren,' and helped to 'push the settlement of a minister, in opposition to a minority,' which he will not say was not 'respectable.' Alas! the infirmities of age—of a treacherous memory—of a changeable mind! They betray into 'errors' once seriously condemned, and discountenance a people 'looking to God to unite them in his own time and way.'"

Our readers may be inclined to inquire, what would have been the consequence, if the whole church had adopted the *original covenant*, as it was called. No doubt the plan of the council would have been entirely defeated; for the call to Mr. Clarke would have been negatived by the church as before. The council must have calculated on the integrity of the members, who disapproved of Mr. Clarke; for if these members had been disposed to think as lightly of a church covenant as the council was, they could have adopted the proposed covenant, rejected Mr. Clarke, and then taken back their present covenant. But they were not inclined to trifle in this business. They acted wisely and manfully; and we cannot but hope, that God has good things in store for them, as a testimony to their fidelity and integrity.

RELIGIOUS INTELLIGENCE.

RESULT OF AN ECCLESIASTICAL COUNCIL HELD AT SANDWICH, MAY 20, 1817.

[We have been requested to insert the following document by a number of highly respectable clergymen, who consider it as peculiarly important, at the present time, when the very existence of Congregational churches is threatened. Our readers will have seen, in the preceding Review, to what extremities party men will go to carry a favorite measure. The proceedings of the Unitarian party, in relation to the Rev. Mr. Burr, and the church in Sandwich, exhibit much of the same spirit as the proceedings at Princeton.

For the information of our distant readers it seems proper to state, that Mr. Burr, for a considerable number of years after his settlement in the ministry, did not believe, and of course did not preach, those doctrines of the Gospel, which are commonly called the doctrines of grace, and which he now receives and preaches as the truth of God. Some time after the change in his sentiments had become manifest, a part of his parishioners became disaffected to him, being highly displeased with his preaching. As Mr. Burr felt it to be his duty to obey God rather than men, he continued to preach the offensive doctrines. God was pleased to smile upon his labors. There was a very pleasing revival of religion, and many were hopefully converted. It was at this period, and when a large numbe , we think about seventy persons, were about entering the church, that the opposition became more and more active. Not long after, it was increased still more by the proposal, on the part of Mr. Burr and his friends, to introduce into the church some new rules for the preservation of Gospel order and discipline. These rules, however, were subsequently dispensed with by the church, for the express purpose of satisfying the disaffected members. Not long after, a majority of the parish voted, that the connexion between Mr. Burr and the parish was dissolved. This took place in the year 1811. They not only passed the vote, but appointed a committee to keep Mr. Burr by force from entering his pulpit on the Lord's day, which was effectually done.

In this controversy, about one sixth part of the male members of the church joined in the opposition to their pastor. The rest finally adhered to him, and procured another place of worship. Since that time a new house for public worship has been erected by Mr. Burr's friends, and an act, incorporating them as a parish, has been obtained.

The members of the church, who withdrew from Mr. Burr and from the communion of their brethren, were regularly dealt with as offenders against the laws of Christ, and excluded from the church. These excluded members afterwards formed themselves with others into a new church, and have claimed to be the first church, or the original church of Christ, in Sandwich. It became important, therefore, to have the question decided, Which of these two bodies of professed Christians is the first church? a question plain enough, indeed, but which was decided in different ways by the different parties. Mr. Burr and his friends three times proposed a mutual council; and the proposal was three times refused. They at length called a council themselves, according to the established usages of the Congregational churches, in similar cases. Of this council the Result is as follows:

By letters missive from the Congregational Church of Christ in Sandwich, under the pastoral care of the Rev. Jonathan Burr, an ecclesiastical council was convened, at the house of William Fessenden, Esq. in said town, on Tuesday 20th May, 1817; and continued by adjournments until Friday the 23d. Present the following pastors and delegates: viz.

Hatfield, Rev. Joseph Lyman, D. D.*
Wareham, Rev. Noble Everett, Dea. Barnabas Bates.
Berkley, Rev. Thomas Andros, Brother Samuel Toby.
Newburyport, Rev. Daniel Dana, D. D. Brother Benjamin Wyatt.
Salem, Rev. Samuel Worcester, D. D. Brother Thomas Needham.
Rochester, Rev. Oliver Cobb, Dea. Jesse Haskell.

The Rev. Dr. Lyman was chosen Moderator, and the Rev. Dr. Worcester, Scribe.

* Brother Solomon Graves was appointed to accompany him as delegate, but could not make it convenient to attend.

Divine direction, assistance, and blessing were sought, in a prayer offered by the Moderator.

The Rev. Mr. Burr and a committee of his church appeared before the council, and being called on to substantiate the declaration in the letter missive, that said church had made to the church of the Rev. Mr. Goodwin the offer of mutual council, and that such offer was refused, they exhibited various documents to that purpose, which were read and considered, Whereupon,

Voted, 1. It appears from the reciprocal communications of the churches of the Rev. Mr. Burr and the Rev. Mr. Goodwin, that the offer of mutual council on the subject of existing difficulties had been regularly and repeatedly made by the former, and as often refused by the latter:

Voted 2d. That the reasons assigned for said refusal, are, in the council's opinion insufficient: for they think that the fundamental points in debate between the two churches are of an ecclesiastical, and not of a civil nature; and therefore proper to be submitted to the judgment of an ecclesiastical council, and not to a court of civil judicature as proposed by the church of Mr. Goodwin.

The council then considered the protest offered by Mr. Goodwin in behalf of his church against their interference in the present difficulties—and,

Voted—That they do not find reason to consider the interposition of this council as improper, nor do they deem the said protest a sufficient bar against it. Satisfied, therefore, that the way is open for the council to proceed, they will be gratified to receive from Mr. Goodwin, or his church, any communications which may tend to throw light on the subject in hand.

A committee was appointed to wait on the Rev. Mr. Goodwin with a copy of the foregoing vote; and respectfully to invite him, and through him his church, to make such communications to the council, as they may think proper.

To the communication thus made to him the council received from the Rev. Mr. Goodwin a courteous answer, in which it was stated, "That the church of which he is pastor, having declined accepting the repeated offers of a mutual council made by the church of which the Rev. Jonathan Burr is pastor, and having protested against the right or power of an *ex parte* council to interfere in the matters in dispute between them, he has therefore no authority, and deems it improper to make any statements on the subject to the council in session."

The council proceeded to the consideration of the questions proposed in the letters missive: viz. Whether the church by which this council was called, is, as it deems itself to be, "the first or ancient Congregational Church in Sandwich?" And, "Who is the pastor of the said first or ancient church?"

With reference to these questions, intimately connected and depending mainly on the same principles and facts, patient and heedful attention was given by the council to a long series of documents, exhibited by the committee of the church. From the documents it appears, that sometime between the years 1640 and 1650, a church was gathered and established in this place upon the principles of faith, order, and discipline of the primitive Congregational Churches of New England, and that the church thus instituted has continued without

dissolution, disorganization, or suspension, from its first establishment to the present day. It also appears, that the church by which this council was called, is that original church continued. That it actually is so, is in the view of the council so clear, that they cannot but express surprise, that a question or doubt respecting it should ever have arisen; and they find no little difficulty in conceiving upon what ground the fact can be contested. This church's book of records most clearly attests its early establishment and its uninterrupted continuance and identity: and shows, that it has always considered itself as the first CongregationalChurch in Sandwich, acted in that capacity, and been acknowledged and treated as such by neighboring churches and by ecclesiastical councils.

It appears, indeed, that in this church difficulties have existed, by which it has been severely tried. Early in the year 1809, certain articles were introduced for the promotion of its holy order and discipline; and at the time of their adoption by a major vote of 51 to 11, the dissentients withdrew, and afterwards, for a considerable time, held themselves aloof from the church. During that time, however, this church was acknowledged as the "first Congregational Church in Sandwich," even by the dissentients, who styled themselves aggrieved members; and by an *ex parte* council, convened August 10, 1809, on behalf of the opposers of this church, the said dissentients were denominated a "minority of the church," and advised, on specified conditions, "to return to the communion of the church."

The conditions specified by the said *ex parte* council were fully complied with, on the part of the church; yet the dissentients continued to be dissatisfied, and, in connexion with the disaffected of the parish, to act in opposition to the church, until another *ex parte* council was convoked on their behalf, August 14, 1811. Still this church, so far as appears, was all the while acknowledged by all parties and without any question, as the first or ancient church; and by the *ex parte* council of the said 14th of August, the dissenting professors, concerned in convoking them, are again denominated a "minority of the church." At that date, then, it is presumed, no doubt existed, no question was made, concerning the right of the majority to consider themselves, and to be considered, as the church,—the first, or ancient Congregational Church in Sandwich; and what has since occurred to give rise to reasonable doubt or question, this council is utterly at a loss to conjecture.

It appears, indeed, that on the 5th. September 1811, the parish or precinct took measures to dissolve their contract and connexion with the Rev. Mr. Burr. But those measures surely could not affect the standing of the church. The existence of a church is independent of minister and of parish; and neither the dismission of a minister nor any parish proceeding, can annul the existence, destroy the identity, or vacate or impair the rights of a church. Upon this plain principle, a church may either voluntarily relinquish, or be forcibly excluded, from one house of worship, and occupy another, and may be connected for parochial purposes either with the whole, or with any part of the population of a town or precinct; and yet remain the same church, with all its original rights and privileges. Nor does it appear, that by any of its proceedings, in relation to the changes, which have occurred in this place, the name, rights, or privileges of this church have been either surrendered, forfeited or compromised.

It does, however, appear, that another body of professing Christians has assumed the name of the First Church of Christ in Sandwich. It also appears, that that body was originally constituted of the individuals before mentioned, who in 1809 dissented, and withdrew themselves from the church, and who were afterwards both by themselves and their council called aggrieved members, and a minority; that in January 1812 they subscribed a covenant; and that in January 1813 they took upon themselves the solemn responsibility of passing votes, censuring the members of the church, from which they had seceded, and declaring them to have forfeited their rights and privileges. In regard to these extraordinary proceedings, the council would exercise all possible forbearance and candor. It cannot however refrain from asking upon what principle, ecclesiastical or moral, a few aggrieved members, a small minority of a church, can rightfully claim to be the church, or can be justified in assuming the prerogative solemnly to censure the majority, and annul their church standing. Sure we are that "we have no such custom, neither the churches of Christ" Are not proceedings of this kind directly repugnant to express provisions of the Platform, the acknowledged constitution of our churches? Are they not repugnant to the fundamental principles of all bodies corporate, civil as well as ecclesiastical? And should they be allowed to be valid, be established as precedents and become common, what security could there be, either to civil or religious rights, or what end to disorder, confusion and every evil work?

In regard to the question, "Who is the pastor of the first or ancient church of Christ in Sandwich?" the Council find:—That on the 18th. day of April, 1787, the Rev. Jonathan Burr was duly ordained pastor of said church; and that although he has been induced repeatedly to request that measures might be taken for his dismission; yet the church has uniformly, and under circumstances the most afflictive, expressed its earnest desire for his continuance and has never adopted any such measures. By the precinct, indeed, as before stated, measures were taken in September 1811, for annulling the contract for his support, and dissolving his ministerial relation to them. It is however a truth of sufficient importance to be repeated, and too clear to be contested, that a church is a distinct body, independent of the parish for its existence and for the exercise of its rights. Churches are of divine institution and subject to the laws of Christ; parishes are of human establishment, and subject to human laws. For the many advantages, which our churches have derived from the wise and salutary parochial regulations of the commonwealth, they are under great obligations of gratitude to the supreme Disposer; and it becomes them to walk very circumspectly, in regard to those advantages, and to use the utmost care, that they do not forfeit them, and all proper means not to lose them. But it were better, infinitely better, that they should be deprived of all these advantages, than that, for the sake of retaining them, or for any other reason, they should surrender their inherent rights, or compromise the liberty wherewith Christ hath made them free. The primitive churches, for a length of time, existed and flourished without any such advantages; but when they surrendered their rights, they sunk into corruption, and were lost in the world. Among the inherent and essential rights of a church, the right of electing its own pastor is one of the last to be surrendered. By the same divine authority, by which churches are instituted, it is ordained that they

should have pastors. The sacred pastoral office is not of man, but of GOD. There is evidence, most authentic and abundant, that in the primitive times, the right of churches to elect their own pastors, was universally exercised and held most sacred; and as emphatically said by one of the fathers of New England,* "it was one of the last things that the man of sin ravished from the people of GOD." This right is distinctly asserted by the Platform of our churches, which, for a long course of years, has had the sanction of our legislative and judicial authorities; and from the earliest periods of our history, it has been exercised throughout New England, with very few exceptions, and very little interruption.

If then the Rev. Mr. Burr was duly elected and ordained pastor of this church, his pastoral relation to the church could not be dissolved by any proceedings of the parish or precinct whatever, short of putting him to death. If no measures have been taken, either by the church, or by himself, for his regular dismission from his pastoral relation to them, that pastoral relation UNQUESTIONABLY STILL CONTINUES. And if no other man living has been duly chosen by this church, and conformably to their choice ordained to be their pastor then undoubtedly no other man is their pastor.

After very deliberate and serious attention, therefore, to the two great questions submitted, this council answer with the most perfect confidence, that the church, by which the council was convoked, and which statedly attends upon the ministry of the Rev. Jonathan Burr, is the *first or ancient church of Christ in Sandwich;* and that of this church *the Rev. Jonathan Burr is sole pastor.* And the council are happy to find, that with this church since the disruption of the precinct, so deeply to be deplored, a respectable portion of the inhabitants have associated themselves, and obtained incorporation for the purpose of enjoying, under the shade of the laws, parochial privileges, and of securing a comfortable support to him, who has been solemnly installed as *the authorized "teacher of piety, religion, and morality" among them.*

Beloved Pastor, and Brethren, and Friends of this Church and Society,

In delivering our opinion on subjects vitally interesting not only to you, but to the church at large, we have felt all the responsibility of our situation. We trust we have spoken in the fear of God, and from a simple regard to the high interests of truth and of Zion. Believing, as we do, that on the principles we have advanced depend the prosperity and the very existence of the churches of New England, we cannot but rejoice, in the firm stand you have taken, and the success with which your arduous and persevering exertions have been crowned. Nor can we suppress our approbation of the meekness and self-government, with which you have sustained the protracted pressure of uncommon trials. Persevere, beloved brethren, in cultivating the same spirit. Remember, that temptations and sufferings are so many privileged seasons, indulged by the great Head of the Church to his followers, that they may display the *amiable* and the *sublime* of his religion. What better wish can we then form in your behalf, than that you may unceasingly imbibe and exhibit the spirit of Jesus; and that while you contend earnestly for the distinguishing doctrines of

* Dr. Cotton Mather.

his Gospel, you may afford a living and lucid proof of their benevolent and heavenly influence. May He, who has assured his people, that he will be with them always even to the end of the world, never forsake you. May He make you glad according to the days wherein he has afflicted you, and the years in which you have seen evil.

Finally, beloved Brethren and Friends, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

Adopted unanimously by the council as their result, and signed by their order,

JOSEPH LYMAN, *Moderator.*

Attest, SAMUEL WORCESTER, *Scribe.*

A BRIEF VIEW OF MISSIONARY EXERTIONS.

The following excellent paper,—excellent both for the spirit which it breathes and the information which it contains,—is from the Missionary Register of Jan. 1817.

To our Volume for 1816 was prefixed a Geographical List of Missionary Stations and Missionaries. In the present list we have, for facility of reference, adopted the alphabetical order.

Notices are given, wherever they could be obtained, of the state of each mission. These notices are taken, as much as possible, from the Reports of the respective societies; and have been collected with much labor, and carried up to the very time of printing: though errors and omissions will, doubtless, be found in such a numerous collection of facts brought together within the limited time allowed by a periodical work.

Before we proceed to the list, we beg to call the attention of our readers to some Introductory Remarks, derived from a view of the present state of the missionary world.

Number of stations.—It appears, from the following list, that the number of stations amounts to about ONE HUNDRED AND FIFTY. These include all, the stations formed by Protestant Christians among the heathen, with the view of introducing civilization, educating the young and ignorant, distributing the Scriptures and other books, and preaching the Gospel.

Besides the stations among the heathen, enumerated in the following list several societies, as we remarked last year, maintain missionaries and schoolmasters, chiefly in British America. Of these, the society for Propagating the Gospel has nearly eighty; the Wesleyan Society about thirty-five; and the London Missionary Society, five.

Number of persons employed.—Exclusive of many wives and children who are dependent upon them, these amount to about THREE HUNDRED AND SIXTY. This number includes all the various descriptions of Christian laborers, whether settlers, schoolmasters, catechists, Scripture readers, or missionaries; and men of different countries, whether Europeans or natives.

We are rejoiced to be able to assure our readers, that, in the HUNDRED ENGLISH CLERGYMEN, of whom we spoke last year, as FOREIGN CHAPLAINS, there has been a great increase of missionary zeal; and we earnestly hope, and pray, that we may be be enabled to make the same report every year, until the whole body, like some of its honourable members whose names are familiar to our readers, shall stand forward, as emulating the devotedness and wisdom of the Browns, the Buchanans, and the Martyns, of other days.

But how inadequate is this number to the great work in which we are engaged! Six, or seven, or eight hundred millions of men committed to the care of so small a number!—not a Christian teacher to a million!

Character of missionaries.—Yet we cannot but remark, that the efficiency of our laborers is not to be estimated by their mere numbers.

Not a few of the present race of missionaries emulate the virtues of the best of their predecessors, and are the happiness and honour of the bodies to which they belong; and many more are devoting, with all simplicity, the talents entrusted to them, to the honour of their Lord:—but there are some of less weight of character.

We do not speak of those shades and gradations of character, which are inevitable in such a body of men; nor of that variety of talents which the Great Householder commits, for wise purposes, to His servants: but we speak of those imperfections which have, in different degrees, disappointed the reasonable expectations of the societies by whom such persons have been prepared and sent forth, at a great charge on public charity.

It may be beneficial to trace the operations of a mind of this description, in offering itself to the missionary service. An honest zeal springs up in a man newly awakened to feel his own obligations to Redeeming Mercy, to communicate the knowledge of Salvation to others. Missionary sermons, or meetings, or publications, awaken his attention to the awful state of the heathen world—he offers himself to this service—he persuades himself that he is sincere; and he really is sincere—prudent counsellors advise him to much prayer, self-examination, and a diligent study of the Missionary Work and its difficulties, with his own fitness for the labor; and they give him faithful intimations of their own judgment respecting him—these may happen to be somewhat humbling, and he receives a little check in his view of himself; but he goes to his preparatory work under the strong bias of new-kindled zeal, with little real self-suspicion, and with little actual discernment of motives; and his conclusions are, of course favorable to his wishes—he perseveres and prevails; and, at length, sets forth on his high errand, not to teach, alas! so much as to learn!—to learn that he has deceived himself, and misled others; that he is not sufficiently dead to the world; that he is unreasonably careful about his conveniencies and comforts; that he cannot deny his whole self; that he cannot in lowliness of mind, esteem others better than himself; that he cannot keep his eye off his own things, to look with kind consideration and strict impartiality on the things of others; that he cannot lie at the feet of his Master, and at the feet of his brethren, for his Master's sake:—he learns somewhat of these painful lessons before he reaches the heathen shores; and when he enters on his work, still he has much to learn, before he can effectually teach:—he counted little, in theory and at home, of privations, and difficulties, and opposition, and enmity, and strange manners, and new modes of thinking, and prejudices, and dulness, and disappointments: he read of all these, and thought lightly of them; but he has now to learn that he is come to this arduous work inadequately prepared; that, as he knew but little of himself, so he knows but little of those among whom he is to live; that he wants that good sense, that intelligence, that self-command, that unwearied patience, that condescending kindness, and that knowledge of the heart, which are absolutely requisite to the full discharge of his high calling. And well will it be for him, if he discern this; and if, feeling his own deficiencies, he go humbly to his Heavenly Master, and diligently learn, that he may be enabled well to occupy such talents as may have been entrusted to him in teaching others. The wisest and best of our missionaries must learn in this way: but they know this; and their good sense, and their diligent study of their own hearts and of mankind, have prepared them to learn with rapidity, when on heathen ground, the best methods of commending their message to the men among whom they are to live:—while others will give way to discontent, and peevishness, and selfishness; and will grow listless, and, ultimately, unless Divine Mercy arrest their progress, utterly unprofitable in the great work which they have undertaken.

We have no pleasure in drawing such a sketch of human infirmities; and rejoice to believe, that but a few, in any considerable degree, answer to this picture: but we sincerely hope that this statement of facts, which, in various measures, have too often occurred, may act as a caution to those who are purposing to offer themselves to this service.

We know the difficulties under which the different societies labor, in their judgment of candidates. Where there are apparent integrity, and piety, and zeal, there is yet sometimes an absence of decided MISSIONARY TALENT; and, where there are talent, and even sincerity, there is too often a want of THE MISSIONARY SOUL: there is, not seldom, a moderate portion of various Missionary virtues, which together form a character that you cannot disapprove, and are reluctant to reject; but there is an absence of those decided and positive MISSIONARY GIFTS and GRACES, which would lead you to send such an one forth with confidence and joy.

We would not be supposed to undervalue men of a heavenly character, though not of a superior mind. No! such men, by their humility, their faith, their love, and their prayers—by their readiness of service, and unwearied kindness of spirit—are the stay and comfort of their brethren: they conciliate and win the native mind; and they call down the blessing of their Lord on the undertaking in which they are engaged.

But, perhaps, Christians have failed here in the great duty of prayer. The devoted missionary is the greatest character in the church of Christ: all the mere dignities of outward station sink before the grandeur of his mind and purpose. But the greatest of all human missionaries was specially prepared and trained for his arduous service; and the more we study the history of those men who have most fully imbibed his spirit and imitated his labors, the more clearly shall we discern the providential and gracious influence which guided them, from their earliest years. The true missionary must be a man peculiarly called and prepared of Him, *who divideth to every man severally as He will.*

Let us then, Christians, in all our prayers for the success of missions, never fail to beseech *the Lord of the harvest, that He would send forth laborers into His harvest*—that He would graciously prepare, from their youthful years, by the leadings of His Providence and the influences of His Holy Spirit, able and devoted servants for the advancement of His Kingdom in the world.

Oh, how does the heart cling to the name and deeds of such men of God! We need not point out these CHRISTIAN HEROES. Every society actively engaged in promoting the knowledge of Christ in the world is blessed with such men. May every returning year multiply their number manifold!

Amount of Expenditure.—We have examined with much attention the statements of Expenditure, for their last year, of the respective societies, whose proceedings come within the notice of our work, so far as we have been able to obtain such statements.

The result of this examination is, that there appears to have been expended by them, in objects directly missionary, about SEVENTY FIVE THOUSAND POUNDS; and, beside this sum, in objects not directly missionary, but connected with the civilization and enlightening of the world, upward of ONE HUNDRED THOUSAND POUNDS; independently of payments and receipts on account of books printed and sold, which may amount to nearly SEVENTY THOUSAND POUNDS.

But, on the subject of the expenditure which is directly missionary, it must be remarked, that the sum above stated, of 75,000*l.* is far short of that which has been actually devoted to this service: as very considerable sums are contributed, in various parts of the world, to the carrying on of the work, either by the MISSIONARIES themselves, by EUROPEANS and others resident in their respective vicinities, or by the CONVERTS to whom the Word has been brought home with power.

Foreign sources of Income.—On each of these three Foreign Means of Support to the Missionary Cause we shall say a few words: but as the funds derived from these sources are not brought to account by the Parent Societies, it is obvious that the actual expenditure on any particular mission so circumstanced, and, of course, the aggregate amount of the whole expenditure, cannot be accurately ascertained.

1. Missionaries themselves have formerly contributed, and do now, in not a few instances, contribute, to bear the expenses of their mission. The eminent men who have been such a blessing to the Peninsula of India under the Christian-Knowledge Society, and the eminent men who occupy so important a post in the Baptist Mission, with others, in various degrees, are of this description. If the Great Master entrust a missionary, as his steward, with this world's good, and give him a heart to devote it to the carrying on of his work among the heathen, we cannot imagine a higher character, or a more dignified station: but where a missionary, qualified and sent forth to preach the Gospel, has recourse to occupations for gain, however honorable and useful in themselves, and when discharged by persons in connexion with him who do not bear his own character of missionary, we cannot but fear that the spiritual interests of his mission will suffer a loss, that will be ill compensated by any saving of expense to his society; especially in enervating climates, where the whole strength should be brought to bear on the direct objects of the missionary.

2. The contributions of Europeans, and others, resident within the sphere of a mission, are a most legitimate source of its support. In general, they derive advantages from the very people for whose benefit, both temporal and eternal, the mission is supported; and that by men in their own country, who derive no such advantages, and are actuated by the most disinterested love of mankind. The strongest ground of appeal to every moral feeling, is therefore laid for their countenance and support. With shame, indeed, we confess that many even of the British residents within the sphere of Christian Missions to the Heathen, who need the labors of the missionary as much as the heathen themselves, look with contempt on his work, and oppose themselves to his labors. But many, very many, blessed be God! redeem the British name from this opprobrium; and count it their highest honor and happiness to countenance and advise the missionary in his work, to encourage him by the warmth of their friendship, and to aid him with their influence and by their contributions.

3. But the main support of these labors must ultimately be derived from the converted heathen themselves.

In Infant Missions, and particularly among the uncivilized, it will be vain to expect any aid in diminution of the expenditure, for a considerable time. In proportion, indeed, to the want of civilization, or as habits of cupidity have prevailed, the missionary must, for a time, purchase the very liberty of doing good, by gratuitously maintaining and educating children, and by various other acts of benevolence. The Missions in Greenland and Labrador, of former days, are illustrations in point; and so are those in West Africa, South Africa, and New Zealand, of the present day.

But still, even in such stations, the missionary should ever keep in mind, in the sound sense of the declaration, that *they who preach the Gospel should live of the Gospel.* As it pleases God to bless his labors, the mind of the savage will feel the force of that appeal:—*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—Who planteth a vineyard, and eateth not of the fruit thereof?—or, who feedeth a flock, and eateth not of the milk of the flock?*

In different missions where the Word has been blessed with success, a great part of the expense is thus contributed by those who receive the benefit. And it is by these very means that the Gospel must be carried through the nations. The Christian Church must give the impulse, and must long continue to send forth her missionaries to maintain and extend that impulse; but, both with respect to Funds and Teachers, a vast portion of the work will doubtless be found ultimately to arise from among the heathen themselves; who, by the gracious influence which accompanies the Gospel, will be brought gladly to support, as the Christian Church has ever done, those Evangelists whom God, by his Spirit, will call forth from among them.

Before we quit the subject of Expenditure, it may be expedient to offer a further remark.

We have more opportunities than most persons, of becoming acquainted with the interior management of Missionary Societies, and of ascertaining their real state; and we are fixed in the conviction, that all the Institutions which take a lead in this Work, are directed with a simple aim to the glory of God, and that their affairs are managed with Christian Wisdom.

And we would remind the friends of the different Societies, that there are many circumstances necessary to be known, before they can become competent judges of the expenditure of others. For instance, in several parts of the Missionary Sphere, as we have already intimated, the congregations support, in part or entirely, the work carried on among them—in others, they contribute nothing whatever—and, in others, are even personally a considerable burden on the mission. In one place, the missionary can live as well on 100*l.* per annum, as in others on 300*l.* In one sphere, great sums are unavoidably expended in preparatory work—in others, where this work is not now needed, the same sums would support a number of missionaries preaching the Gospel.

When all circumstances are taken into consideration, it will be found, we believe, and we speak from an investigation of the subject, that the rate of expenditure by the respective societies, is much on a par; and that the average cost of each missionary, under similar circumstances, is usually much the same, to whatever body he may belong. This is to us a very satisfactory conclusion; as it shews that the Sacred Fund of Missions is applied, on the whole, to its great objects, with as much frugality and economy as varied and difficult circumstances will allow.

Domestic sources of Income.—On these resources, for a long time to come, the chief reliance must be placed. And if God be gracious to this country, He will give wider and wider influence to that zeal which is raising her to the character of an evangelist of the nations: and if she maintain this character, other Christian countries will join her, as they have already begun to do, in her glorious career.

Indeed, we cannot but hope, from the signs of the times, that Christendom will be brought to devote her strength and resources to far nobler objects than she has hitherto done.

Some impressive remarks are made on this subject in an American publication, in allusion to the celebrated Christian Treaty, which our readers will be glad to see.

"The contest in which Europe has been engaged for the last twenty-five years, is the most remarkable which the world ever witnessed. During its continuance, its prospects were, alternately, the most grand and the most gloomy, which human events could create. Ambition was never before so unsparing to liberty, and happiness, and life. In no former period did war ever combine genius, and skill, and wealth, and numbers, with such terrible effect. On the smallest calculation, this contest has cost Europe TWELVE THOUSAND MILLIONS OF DOLLARS; and TEN MILLIONS OF HER INHABITANTS are supposed to have perished by the hand of violence. What have been the fruits of this mighty sacrifice? What has been gained, which can compensate for all the various misery which is implied in this waste of property and of life? The contest began by putting the Bourbons down: and it has ended by restoring them. France has gained glory; and she has lost it. Buonaparte sprung from nothing; and he has returned to nothing again. No wonder, that, while the misery of this struggle is still fresh in their recollection, the Sovereigns of Europe are anxious to adopt a policy which will prevent the repetition of such stupendous folly. The world is ripe for such a policy. War has lost its splendor. The mind sickens at the thought of new battles and continued revolution. We long to see the science and enterprise of Europe devoted to the cause of human happiness. We long to see her resources unencumbered by war; that she may extend to Asia and Africa, all the arts and refinements of civilization, and all the blessings of Christianity. What a change would be effected, if Europe would consent to make the same sacrifices, for twenty years, to render the world happy, which she has made to render herself miserable! How would the earth rejoice under the influence of such a policy!"

In the mean while, let all Christians devote themselves and their substance to promote the progress of truth and righteousness in the world. We need not fear, but that He, whose are the silver and the gold, will, even in these times of difficulty and need, open resources for the furtherance of that work, which shall surely be accomplished.

And, great as appears the liberality of Christians among us, yet how small a sum is the one or the two hundred thousand pounds which are employed in this great work! If every thirtieth person in the United Kingdom of fifteen millions gave but a penny a week, they would supply more than ONE HUNDRED THOUSAND GUINEAS A YEAR! And if the whole mass of the community were brought to contribute, one with another, but this trifling boon, no less a sum would, of course, be annually devoted to this highest work of Christian charity than THREE MILLIONS OF GUINEAS!

Here is abundant encouragement for continuing to diffuse a sacred zeal in the cause of missions. The preacher and the speaker may hope never to appeal in vain; and every individual friend of missions may thus do something toward the extension of Christ's Kingdom. If but five weekly contributions of a penny each be obtained, they supply more than a guinea annually;—if a 100, more than twenty guineas;—if a 1000, more than 200; and so in any further proportion, till the result would be found as we have above stated, if applied to the population of the whole kingdom.

As the mass of the people become influenced by the great motives of the Gospel, they will gladly yield of their substance to assist in communicating that Gospel to the perishing heathen. Many, under difficulties and privations, even such that the gift must be returned into their own bosom, are, *out of their deep poverty*, anxious to further the cause of Truth and Righteousness in the world.

We quote the following honorable and affecting testimony of a Clergyman to the benevolence of his poor Parishioners. It is addressed to the Secretary of the Church Missionary Society; and we know it to be a fact, that attestations of the same nature, to the charity and zeal of Christ's poorer members, are coming in from all quarters:—

"In some instances, our subscriptions have rather fallen off—not however, Dear Sir, from any want of inclination, but from actual inability: for I do assure you, my heart has even ached, when I have seen some bring their weekly penny, who have not had a sufficiency of that bread that perisheth: but their love for the Bread of Life has influenced them to contribute their mite, that others might have an opportunity of tasting that Bread which they themselves have felt to be more precious *than their necessary food.*"

On a spirit of Mutual Love.—We shall close these remarks with some hints on the cultivation of a right spirit among the friends of Missions.

We think we can perceive indications of a course opening before the great bodies of Christians now coming forward in this cause, which marks the governing hand of God.

There are characteristic differences in the missionaries of some of these bodies, arising from their education and habits, and from the characters of those bodies themselves with which they are connected; and a few of these Institutions are, by their discipline, better fitted than others to train men to that habit and temper, which are of great advantage in the work of Missions.

If all these Societies follow, with simplicity, the path opening before them—envying none—speaking evil of none—silently learning by the experience of all—and fervently praying for all—then will the Great Master shower down on them abundant prosperity; and will point out, by his providence, what portion of his work He has *before ordained that they should walk therein.*

But, in proportion as human infirmity shall be suffered to mingle with the work, and any become *puffed up for one against another*, the usefulness of such a body will probably be lessened or retarded; while the hands of sincere Christians will be weakened, and their hearts discouraged.

We may be allowed to indulge a more sensible warmth of affection toward that body to which we belong. More interest is created, as Dr. Buchanan

has well observed, when the work appears to be somewhat of our own; and more energy is excited, when the attention is chiefly directed to the operations of a single body of men: and there are wise reasons to be assigned for the permission of this state of things. But we must watch against indulging exaggerated views of our own Institutions, and a spirit of indifference or a want of candour toward others.

Some, indeed, seem to stand by, and to view these Christian efforts with neglect, if not with contempt; and others set themselves against them in active hostility, as needless, or even injurious: but we must not despise these men, nor meet them in their own spirit; but rather oppose them with *the meekness of wisdom*, and pray that God would remove that infatuation which brings them under the aggravated guilt of indifference or hostility to the best interests of man, and to the establishment of that Kingdom which will be the consummation of the Divine Councils with reference to this present world. When once the duty of supporting Missions is brought before the mind, that servant may justly dread *many stripes*, who, from indifference, from party spirit, from superciliousness, from overweening partialities, from indolence, or from carnality of mind, shall dare to set himself against those Servants of their Common Master who are occupied in His work, or even refuse to lend them his utmost aid.

Never had Christians the opportunity presented to them of winning a brighter crown. If they who *turn many to righteousness shall shine as the stars for ever and ever*, every man who gives his whole heart to forwarding the salvation of the world will have his high reward in the kingdom of our Heavenly Father; and, even in this present state, where communities and nations have their retribution, that body of Christians, or that Christian country, which shall devote itself to this work, will secure the Divine protection and favor.

SOUTH SEA ISLANDS.

The intelligence received from these islands continues to be interesting. The London Missionary Society, which seemed so long to bestow labor in vain on this missionary station, are now gratified with the appearance of an abundant harvest. The Directors have lately sent out *eight missionaries* to meet the increasing demand for religious instruction. Their names are Threlkeld, Ellis, Orsmond, Barff, Darling, Platt, Williams, and Bourne.

The Rev. Mr. Marsden in a letter to the Directors, dated March 6th, 1816, states that not less than 700 natives were attending the school of the Missionaries at Eimeo. A Sydney gazette also mentions the sudden increase of the school from 50 or 60, which had usually attended, to that number; and adds: "Independent of those taught at the school, many others have learned to read under the tutorage of their own countrymen, whose books they borrow occasionally, and thence accrues a new source for the extension of knowledge. Idolatry has received an universal shock, and totters from its foundation throughout all the islands. Some of the opposing chiefs, with the priests and their followers, endeavor to prop the rotten fabric, but their efforts conspicuously tend to the acceleration of its fall."

The latest account from the islands and most highly gratifying, is contained in the following extract of a letter from the Rev. Mr. Marsden to the Directors, dated June 7, 1816.

'A vessel has just arrived from the Society Islands, but has brought no letters for me or for your Society: they are on board another vessel which is not yet arrived.

'I have seen a letter from Mr. Davies to my colleague, the Rev. W. Cowper, which contains the most flattering accounts. I have conversed with the master of the vessel, and others who have come in her, on the subject of the mission, and all accounts agree that a most wonderful change has been produced in all the Society Islands; and the spread of the Gospel seems to be almost universal. I think we have never read, since the Apostles' days, of the Gospel spreading in so wonderful a manner as it has done lately in these Islands. Pomare is become a great man and a pious Christian; and shews the work of grace to be real from the whole of his conduct. I understand he is now a sovereign once more. His enemies made an attack upon him and his people on the Sabbath day, when they imagined they would not defend themselves; but Pomare felt it his duty to fight on the Sabbath, in defence of himself and subjects. In this battle he obtained a complete victory, and took many prisoners, whose lives he spared, contrary to their custom, which has had the most happy effect upon the minds of his enemies, as it has convinced them that the new religion is a merciful religion. Many have joined him from the effects of his clemency.'

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 1, 1817. From sundry persons in the first parish of Coventry, (Con.) by Mr. G. A. Calhoun, $5 00
3. From the Female Cent Society in Ludlow, (Ver.) by Mr. S. T. Armstrong, 13 25
7. From the Foreign Mission Society of Portland, of which six dollars is to be appropriated for the translations, by Mr. Levi Cutter, the Treasurer, 50 00
8. From females in Union Parish, Pittsfield, (Mass.) by Mrs. Betsey Punderson, 25 00
12. From a religious female society in Hanover, (Mass.) by Mrs. Lebbeus Stockbridge, the Treasurer, 17 00
14. From the Aiding Foreign Mission Society of Plympton, and the Vicinity, by the Rev. Mr. Dexter, Treasurer, 17 44
15. From an anonymous person, enclosed in a letter to Mr. S. T. Armstrong, 5 00
16. From individuals in the town of Holden, by the Rev. Joshua Bassett, 11 00
From the parish of the Rev. William Goodell, of Grafton, (Ver.) 12 32
20. From the Female Cent Society in Marlboro' (Ver.) by the Rev. E. H. Newton, 10 00
From an association of males in Canterbury, (N. H.) by Mr. William Patrick, 11 35
— do of females by Miss Martha Foster, 6 92—18 27
From the following societies and individuals by Mr. Henry Hudson, an agent of the Board, viz.
From the Female Cent Society in Harford, (Penn.) 2 58
— a Friend of Foreign Missions in East-Hartford, 1 00
— a young man, in Durham, (Con.) 5 00
— a young lady, do 5 00
— Auxiliary Foreign Mission Society in Glastenbury, (Con.) 16 07
— Female Cent Society of Durham, (N. Y.) by Mrs. Sybil Hart, the Treasurer, 50 00
— a legacy from the late Samuel Whitman, of West Hartford, (Con.) by Mr. Henry Whitman, his executor, 20 00
— the First Presbyterian church, Durham, (N. Y.) 10 00
— Female Charitable Society in Symsbury, (Con.) 20 00—129 65
21. From children at school at East Haven by Rev. Mr. Clark, remitted by T. Dwight, Esq. an agent of the Board, 1 25
From the Ladies' Cent Society of Woodbridge, 12 00
— Mary Ann Silliman, of Fairfield, by the Rev. Mr. Humphrey, 1 00
— three friends of Missions by do. 5 00
— the Female Foreign Mission Society at Stratford, by Miss Mary L. Rexford, the Treasurer, 35 62—54 87
— Mr. Aaron Cooke, of Northford, (Con.) by the Rev. Samuel Merwin, to be appropriated to the support of missionaries in preaching the Gospel and translating the scriptures, 100 00
From the Female Foreign Mission Society in New Haven, by Mrs. Clarissa B. Merwin, the Treasurer, 50 00
From two small children of a Clergyman, saved by abstaining from the use of sugar, 2 00—152 00
From the Female Society in Hadley, in aid of the translations, by the Rev. Dr. Lyman, 7 31
From the Foreign Mission Society of Ware and the Vicinity, 77 27
From Mrs. Lois Patridge, of Hatfield, (Mass.) 5 00—89 58
— the second Society in Newbury, by Mr. Abel Kimball, 18 40
— a Society formed in Dunbarton, (N. H.) in aid of Foreign Missions, by Mr. John Mills, jun. 64 75

$693 53

THE SCHOOL FUND.

May 5, 1817. From the Female Mite Society of Baltimore, by Miss Eliza Dugan, Treasurer, $700 00
7. A collection from the third church and parish in North Yarmouth, on the first Lord's day of the present year, by Deacon Jacob Hayes, 20 00

Carried forward, $720 00

Brought forward, $720 00

12. From scholars in the west part of Acworth, (N. H.) the avails of ashes saved in their school, - - - - - - 1 70
From Mr. Richard Parker, of Reading, by Mr. S. T. Armstrong, - 4 00
From the Merrimac Association, by Mr. Jacob Burnap, jun. - 14 75
20. From the following societies and individuals, by Mr. H. Hudson, an agent of the Board, viz.
From the Female Beneficent Society in Ellington, (Con.) - 18 02
— Mr. Isaac Goodrich, of Cornwall, for the Foreign Mission School, 1 10—19 12
21. From the Rev. Jacob Burbank, of South Salem, (N. Y.) by Messrs. Dodge and Sayre, - - - - - 2 00
From Mrs. Electa E. Burbank, - - - - - 2 00
— Mrs. Hannah Fisk, do. - - - - - 1 00
— the Mite Society in Catskill, - - - 31 00—36 00
— the Female Cent Society of Middlebury, (Con.) by the Rev. Mark Mead, remitted by T. Dwight, Esq. an agent of the Board, - 14 81
From two ladies of Greenwich, - - - - 2 00
— the young Ladies' B. Society of Middlebury, by Miss Amanda L. Mead, - - - - - 14 25
From a few females, at a stated prayer-meeting, at East Haven, by the Rev. Mr. Clark, - - - - - 3 00—34 06
From the following individuals, by James Morris, Esq. for the Foreign Mission School; viz.
From a young lady in Litchfield, - - - 2 25
— a stranger in North Stamford, enclosed in a letter, - 10 00
— a friend to benevolent institutions, enclosed in a letter, - 5 00
— Dr. Elias Cornelius, of Somers, (N. Y.) - - - 5 00
— Mr. Moseley, of Southbury, enclosed in a letter, - 5 00—27 25
— the following sources by Mr. Cornelius, for the education of heathen children and youth in India; viz.
From Messrs. Sloan and M'Kinstry of Catskill, (N. Y.) for the education of a heathen child, in the family of the American missionaries, to be named SLOAN M'KINSTRY, an annual payment, - - 30 00
— avails of jewelry contributed, - - - 1 80
— the Gentlemen's association in Danbury, - - 37 20
— the Ladies' do do - - - 47 38—116 38
From the following sources, for the missions and schools among the American Indians; viz.
From a female friend in Hartford, (Con.) - - - 2 00
— Contribution at Farmington, (Con.) - - 40 22
— an unknown friend, - - - - - 1 00
— Stepney, (Con.) by Dr. Chapin, - - 2 00
— Miss E. B. and her mother, of Litchfield, (Con.) - 1 30
— Gentlemen's association in Torrington, (Con.) - 8 41
— Ladies' do do - - - 3 46
— Mr. Curtis of Torrington, - - - - 2 00
— Misses B. and N. E. Litchfield, - - - 2 00
— Gentlemen in New Haven and Vicinity - - 150 32
— members of the Faculty of Yale College, - - 23 00
— Ladies in New Haven. - - - - 131 31
— Mrs. Dutton, Stratford, - - - - 1 00
— Contribution in Bedford, (N. Y.) West Chester County, 23 35
— do in South Salem, - - - 16 00
— do in Carmel, Red-mills, - - - 37 37
— do in York-town, - - - - 6 25
— do in Peekskill, - - - - 10 07—461 06
— the Indian School Society in Montpelier, (Ver.) by Mr. James Lynde, their Treasurer, to be appropriated to the education of youth and children among the savages within our territories, - 23 00
From the Bath Heathen School Society, Joseph Hall, jun. Treasurer, by the Rev. J. W. Ellingwood, - - - - - 12 81
From Sophia Hawley, a little girl in Austinburg, Ohio, by the Rev. Amos Pettengill, - - - - - 1 00
26. From the Female Cent Society in West-Stockbridge, by the Rev. Dr. Hyde,* - - - - - 17 75
From Mr. Timothy Barnes, of West-Stockbridge, - - 5 00

Carried forward, $22 75 $1,471 18

* *The Rev. Dr. Hyde has previously remitted* $84 87, *within the year past.*

	Brought forward,	$22 75 $1,471 13
From a family of small children,		18
— Miss Abigail Hale, of Tyringham,		3 40
— a charity-box, in Richmond,		7 00
— a child in Richmond,		72
— two charity-boxes in Lee,		3 01—37 06
		$1,508 19

Total donations printed in this number, $2,201 72.
N. B. Donations received subsequently to May 26th will appear in our next number.

POETRY.

For the Panoplist.

[*On resolving to conquer my fondness for Poetry.*]

TO MY LYRE.

Once more, my Lyre, exert thy spell,
Come breathe thy sweetest, saddest strain;
For sweetly-sad is their farewell,
Who never hope to meet again.

Thy warblings, though but wild and rude,
And much, too much, to sorrow giv'n,
Have often cheer'd my solitude,
And led my wandering thoughts to heav'n.

But, now no more; yet, ere we part,
One passing, plaintive note to tell,
How thou hast sooth'd and cheer'd my heart,
And I have lov'd—still love thee well:

One note—'tis past—I may no more—
Stern duty bids—I must obey;
Thy harpings are for ever o'er,
I've heard thy last entrancing lay.

Now on the mournful willow rest!
There, when the fitful blast sweeps by,
Thy strings, by airy fingers press'd,
Shall pour spontaneous melody.

Spirit of God! thou Dove divine!
Henceforth do thou my breast inspire;
I ask no other aid but thine,
The Psalmist's flame and Watts' lyre.

A.

For the Panoplist.

AN ATTEMPT TO VERSIFY IN A PLAIN AND SIMPLE MANNER A PART OF THE 137th PSALM.

Where Babel's streams in silence flow,
The wretched captives mourning go;
And sit and weep o'er Zion's fate,
Their Zion dear and desolate.

And this is all their poor relief,
To sit afar and weep for grief;
While, all neglected and unstrung,
Their harps are on the willows hung.

"'Twas here they brought us, cruel foes!
And now they mock and taunt our woes;
And tell us, with deriding tongues,
To sing them one of Zion's songs.

"How shall we sing, while here, forlorn,
Our God, our Zion turn'd to scorn?
How can we tune to mirth our tongues,
Or strike our harps to Zion's songs?

"No! be our lips for ever still,
Our hands renounce their wonted skill,
If we forget our captive state,
Or cease to mourn for Salem's fate!"

A.

The following lines have appeared in the Recorder; but they were furnished as original for the Panoplist and the Recorder at the same time.

TEARS OF PENITENCE.

Fair is the drop that gems the rose,
When morning on its bosom glows;
Bright are those orbs that beam on high,
And deck with gold the azure sky;
Sweet is the balm distill'd from flow'rs,
Just wash'd with summer's gentle show'rs;
But fairer, brighter, sweeter far,
Than dew drop gay, or sparkling star,
Or fragrance, grateful to the sense,
Are *tears* of *humble penitence.*

Soft Pity heaves the tender breast,
For human misery distrest;
The sympathetic current flows,
A lovely stream for earth-born woes!
And graceful, too, in beauty's eye,
Are tears of sensibility,
That tremble in their pearly cell,
As joy and hope the bosom swell,
Or o'er the living roses fall,
At sweet affection's magic call.

Yet, fraught with livelier, deeper grace,
Are tears that wash the pallid face,
Wrung from a heart that mourns for sin,
Touch'd with a sense of love divine!
Exulting seraphs view the sight,
And tune their harps with fresh delight;
While Jesus places in his crown
The liquid jewels, all his own.
His brightest glories beam from thence;
The blood-bought *tears* of *penitence.*

A. D.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 7. JULY, 1817. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—NO. IV.

Eph. iii, 15.—*Of whom the whole family in heaven and earth is named.*

No recollections, perhaps, are more grateful to our social feelings, than such as respect the families in which we have resided, and the circle of friends with whom we have associated. Though religion does not eradicate the pleasant emotions arising from this source, it does, in a most important sense, place us in new families, and gather around us a company of new relations. While the children of our parents,—those, who are related to us by blood, are considered in the light of strangers, we embrace all those, who do the will of God, as our sisters and our brothers. We hail them as the children of our Father. We behold in them his blessed image; and welcome them to our bosom as the dearest connexions. All, who have been sanctified by the Holy Spirit, in every part of the world, are included in one great family. Nay more, we are authorized, by the language of the apostle in the text, to affirm, that it embraces, in the most happy relationship, the whole company of renewed souls in heaven and on the earth. He calls them the same family, although many have already entered upon their reward, and others are still struggling with sin and sorrow in the world.

These words have been considered by some as embracing angels as well as men. But whatever may be true in relation to angels, it is not proposed to contemplate them, in the observations, which will be made in the present discourse. Waving every other consideration in the mind of the apostle, it is proposed merely to illustrate and establish the sentiment implied in the text, that glorified saints, and saints on the earth, belong to the same family. However separated, they are not strangers, but brethren.

To illustrate this point, I observe,

1. That they are the children of the same Father.

God is indeed the father of all intelligent creatures. From him they receive their existence; and to his kindness they are indebted for every enjoyment. But those, who have been sanctified by his Spirit, are his children in a still higher sense. He is the

Author of the regeneration by which they were quickened, when they were dead in trespasses and sins. They "were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Through his abundant mercy, they have been begotten again unto a lively hope. Hence they are called the children of God, as a term of distinction. "In this," says the apostle John, "the children of God are manifest, and the children of the devil." On the same principle, our Savior denies that certain Jews, who, notwithstanding their professed attachment to him, were destitute of saving faith, could, with any propriety, call God their father. "If God were your father, ye would love me—ye are of your father the devil." "For as many," says an apostle, "as are led by the spirit of God, they are the sons of God." They are clothed with his image, and are made partakers of a divine nature. They are moreover brought into the relation of children by an act of adoption. They have received power to become the sons of God. "Behold," says the beloved disciple, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

But is not God, in this peculiar sense, also the father of glorified saints? Like their brethren on the earth, they have been the subjects of that new birth, by which they became possessed of a new and spiritual nature. Before they ascended, they were delivered from the bondage of Satan whose children they were, and brought into the liberty of the children of God. But can we imagine, that they are now any the less children of God, since they have become more like him, and a more filial temper has warmed their breasts? A very different view is given us, by our Savior, of their present happy relation to the adorable Object of their love. "Neither," his language is, "can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." We may be sure that they are not excluded from the endearing relation of children: nor forbidden, under the influence of the spirit of adoption, to cry, Abba, Father. With believers on the earth, therefore, they have a common privilege. God is their Father, and they are brethren.

2. They receive their spiritual supplies from the same infinite treasures.

Members of the same family on earth receive their maintenance from a common stock. All participate in the same bounties, and while any thing remains for the subsistence of others, each expects his own necessities will be remembered. The redeemed in heaven, and on the earth, have also a common store-house. At some seasons we might indeed imagine, that those who belong to the present state, were seeking supplies from the husks of the world. But they habitually draw water from the same wells of salvation, and partake of the same living bread, which sustain and refresh the inhabitants of heaven. It is their meat to do the will of their heavenly Father. Spiritual enjoyments are the objects of their ardent desire. For these they hunger and thirst: and without

them, in whatever other respects enriched, they feel themselves to be poor and wretched, and in want of all things. To the treasures, which divine grace has opened to them, they therefore repair. Here only do they hope to find those supports, which are necessary to maintain the vigor of the soul and those refreshments which sustain and gladden the heart. This is the food with which their gracious Lord feeds and quickens them from day to day, and under the influence of which they are enabled "to hold on their way, and to wax stronger and stronger."

This also is the food of all the heavenly inhabitants. Even the angels are represented as stooping down, earnestly desirous to look into the things of salvation. Much more, may we not suppose, are these things the wonder and delight of glorified saints? From the same fulness of grace, which sustains the children of God in the present world, do they draw their supplies. With the same divine beauty are they ravished; and the same blessed communion, elevated and improved indeed, but yet the same, engages all their hearts.

3. They sustain the same relation to the Lord Jesus Christ.

Christ is the believer's brother: "Both he that sanctifieth," says an apostle, "and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." The same relation is recognized by Christ himself. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." They are connected with Christ also by other ties, arising from their participation of the benefits of his atonement. Through his merits they came into possession of spiritual life, and their whole strength is derived from his strengthening them. "I live," says the apostle Paul, "yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." But are these relations peculiar to believers in the present state? Are they not common with them and the glorified in heaven? The connexion, which commenced in this world, is not dissolved. It is more closely cemented. They are still brethren of Christ. He is the first born, and is one among many brethren.

They are also allied to him, as the Mediator of the New Covenant. They were raised to their present happy condition by the merits of his death. And it is not on the ground of their own attainments, but through the efficacy of his blood, and the prevalence of his intercession, that they retain their places. They live because he ever liveth to intercede for them. Viewed as unconnected with Christ, they would stand charged with the full amount of their former sins. They are then on the same ground with every believer in the present world. They are bound to the Savior with the same bonds.

4. Glorified saints, and those on the earth, have the same objects of affection.

In members of the same family we may often discover a similarity of disposition. Possessing the same parents, enjoying the advantages of the same instruction, it would be strange, if there were no points of resemblance. When such resemblance is discovered, therefore, especially if it be striking, it is natural to consider those in whom it is found, as belonging to the same household. On this principle, we may establish the connexion between saints in heaven, and those on the earth. They have the same objects of affection. Although they are so far removed from each other, and placed in scenes so diverse, they yet embrace the same objects in their hearts. We can bring into view only two or three such objects. The same views are entertained of the divine character, and of the Lord Jesus Christ. All eminent saints, even while belonging to the present state, contemplate the character of Jehovah with intense delight. The Psalmist, while contemplating the divine beauty, exclaims, "Whom have I in heaven but thee, and there is none upon earth, that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." Moses manifested the same affectionate regards for God, when he requested, as the first wish of his heart, that God would shew him the divine glory. The more God is pleased to unfold his character to the view of his people, the more the affections of their hearts are attracted.

The Savior, too, is the delight and joy of every renewed soul. "Whom," says the apostle Peter to his believing brethren, "having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." To them that believe Christ is precious. He is the chief among ten thousand, and altogether lovely. Indeed, love to Christ is the test of discipleship, and indispensable to the attainment of the kingdom of heaven. So true is this, that not to love him, exposes to that alarming denunciation of an apostle against every man who is destitute of this affection; "Let him be accursed."

Now the same affectionate regard for the divine character, and for the blessed Savior, prevails in the hearts of the redeemed above. They are continually employed in crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and in ascribing "blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and to the Lamb." With full hearts, they cry, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Such similarity of disposition evinces, that they have drawn their principles and feelings from the same source; that they partake of the same nature; that they are members of the same family.

5. Glorified saints, and saints on the earth, will finally live together in their Father's house.

It is no evidence that they are not parts of the same family, that they are now separated. Believers are not at home while on earth. They are, at best, only pilgrims and sojourners, and have no

place of settled residence. While they are on the earth, they are about their Father's business, and will no sooner have completed it than they will be removed

> "To join the great assembly of the good and just,
> Immortal worthies, heroes, prophets, saints."

Those who have reached heaven have had their day of labor and strife. They have now ceased from their struggles, and gone to rest. All, who like them have followed Christ in the regeneration, will shortly be united to their society. None will be continued here any longer than is necessary to answer the great purpose which God designs to accomplish by them. This view of the subject corresponds with the representations of Christ, and of his apostles. Lazarus had no sooner finished his work and suffering on the earth, than he was conducted to Abraham's bosom. Our Lord encouraged his disciples, when he was about to be removed from them, that they should not long remain in this state of pilgrimage. "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." He manifests the same determination respecting his people in his intercessory prayer. "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." They will be not only with Christ, but will be united to "the church of the first born." "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Hence the apostles entertained for themselves, and for their brethren the strongest assurance, that when He who is the believer's life should appear, they also would appear with him in glory.

Thus will God gather his people from the four quarters of heaven into one great family. Not one humble soul shall be missing: all will be brought home. However dispersed, and separated, they shall all be brought together. Even in their dispersion they have been the children of the same Father; the same disposition has warmed their bosoms, the same objects have engaged their hearts. They were different branches of the same family; and however scattered over the whole earth, they will at last be united to the happy company in their Father's house, and with them will celebrate his praise in songs of everlasting joy.

The discourse will now be closed with several practical observations.

1. How consoling is the subject before us to those, from whom pious friends have been removed.

Our Christian friends are dear to us in the present state. How solacing is the consideration, that they are not lost when they die! They have been separated from their Father's house. They have been wanderers in a strange land. But now they have gone home.

While here they were members of the same family with the redeemed in heaven. But now they have become united to them in a blessed society. Now they are gone to God: and the dear Christian friends which were before separated from them, are brought again to their arms. Who, therefore, while they mourn the loss of pious friends, can fail to add rejoicing to their tears. It was not the design of God that they should always be kept at a distance from their Father's house: that they should always be separated from the friends whom they loved. While, therefore, we think of our Christian relatives, who have departed this life, let us regard them as we do the mariner, long tossed on the boisterous ocean, but now just entered into port: as the traveller who, after many a peril, is just welcomed to the embraces of his family.

2. The sentiment illustrated in this discourse is very animating to Christians.

We have seen, that glorified saints and saints on the earth belong to the same family. They are children of the same Father, are supplied from a common treasure, sustain the same relation to the Lord Jesus Christ, possess the same objects of affection, and will finally be associated together in their Father's house. Is it no consolation to you, Christians, that you can claim relation to glorified saints? They are your brethren. With whom, then, are you connected? You are of the same family with Abraham and Isaac and Jacob. All the patriarchs, and prophets, and apostles, and martyrs, are but branches of the same family to which you belong. They have indeed been called home; while you continue to wander in this unsettled state. But you will shortly be united to them. These glorified saints, and an innumerable company of others, whose characters you have contemplated with reverence and delight, will be your familiar associates. With them you will see as you are seen, and know as you are known.

3. The subject urges Christians to strive to be better prepared to unite with the happy society of heaven.

They are indeed of the same family. But how far short do they fall of that holy love, and burning zeal, by which the heavenly inhabitants are distinguished! Shall they not strive to become of a more heavenly character here, that they may be better qualified to unite with glorified saints hereafter? Let them catch something of the celestial spirit. Do they hope to sit down with Abraham, and Isaac, and Jacob, and all the redeemed in the kingdom of heaven? O let them be concerned to cultivate a heavenly temper. Let them be united to that blessed company in the disposition of their souls. They will soon be in their society; soon see them face to face. By this consideration does an inspired apostle urge upon Christians a holy watchfulness and activity. "And that knowing the time, that now it is time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

Finally, in this subject we may find considerations suited to awaken the attention and concern of the wicked and unbelieving. The same general arguments, which established the connexion between Christians and the redeemed in heaven, equally associate the wicked with the damned. Two great families divide the whole human race. If we are not of the family of glorified saints, we form a part of that other great company, of whom those that are dead are gone to the place of punishment. And the period will soon arrive, except we repent, that we shall be taken home to their society. Yes, impenitent sinners, except you return from your wickedness, you will soon be companions of lost spirits. Will you not rather aspire to a connexion with glorified saints? Then you will form a part of their company, and partake of their glory. When all the ransomed of the Lord shall be collected together, you will be with them; and, in happy unison, you will engage with them in rendering praise to Him that sitteth on the throne, and to the Lamb for ever and ever. B. C. D.

For the Panoplist.

THEOLOGICAL REMARKS. NO. III.

On the nature of religious worship, as distinguished from civil respect.

It is well known, that there is among Christians a difference of opinion respecting the import of the word *worship*, as used in the Bible. From a consideration, however, of different passages, in which the word occurs, it is believed, that every candid reader must admit it to be used in two different senses. Hence the inquiry arises, how we are to determine its signification in any particular passage. To illustrate this inquiry, we select the passage in Hebrews: i, 6; *Let all the angels of God worship him.* The Greek word, translated worship in this passage, is so translated in other passages, and properly signifies to *bow down*, or *prostrate one's self.* Bowing down, or prostrating the body, as is well known, was among the ancients, and in eastern countries is still, the posture of paying civil respect, and of performing religious devotion. From the mere occurrence of the word, therefore, it is impossible to determine whether the former sense is intended, or the latter. It is however agreed, that some kind of homage is required of the angels to be paid to Christ, who is characterized as the Son of God. What is the nature of this homage? Is it civil respect merely? Or is it religious worship? The signification of the word does not determine! In this passage, then, as in every other passage in which the same word is found, its meaning must be determined by the scope of the passage, the nature of the subject, and attendant circumstances. Its twofold signification has led many to confound its various uses; yet, there is manifestly an important distinction between them.

By the phrase *civil respect*, as used in these remarks, is meant all the homage and respect, which can possibly be due from one creature to another. As there is a difference in the capacities and moral worth of creatures, it is fit that there should be a corresponding difference in their treatment of each other. It is a principle clearly deducible from reason, that we ought to estimate and respect all created beings, in proportion to their moral worth. This seems to be a general principle, by which intelligent creatures, in any part of God's moral kingdom, may lawfully regulate their conduct towards each other. In this world, however, the principle is often disregarded. In their intercourse with each other men are generally governed by principles purely selfish. They are in a great degree dependent on one another, and they almost uniformly treat each other with more or less respect, in proportion to the evidence they have, that it will be for their own personal advantage. We refer now to the common intercourse of life. In that intercourse, we see men every day perform acts of civility with no higher motive than to secure the favor of individuals and aggrandize themselves. Now all the acts of common civility, which men pay to each other, and all the respect and obedience, which it is morally right for one creature ever to pay to another creature, are in their nature totally distinct from that reverence and homage, which are due from all intelligent creatures to their Creator. The latter we call religious worship: but every thing included in the former we call civil respect.

By religious worship, then, is meant the worship due from all created intelligences to their Creator. Reverencing his holy and amiable character; feeling their dependence; submitting to his will; acquiescing in the arrangements of his providence; rejoicing in his supremacy, and acknowledging his all-sufficiency, are some of its branches. As performed by sinful men, it includes confession of sin, a sense of unworthiness, and confidence in God, that he is both able and ready to pardon and restore them to his favor. This worship belongs exclusively to God. No created being can be supposed to have such attributes, as will render him the proper object of it. All beings, except God, evidently derive from him their existence, and are dependent on him for its continuance. Their supreme homage is due, therefore, not to one another, but to him, their common Creator. It can never be true, that religious worship will be due from one creature to another, for the obvious reason, that no creature will ever have such attributes, as to deserve it. The nature of creatures and their relation to the Creator preclude the possibility of the thing. The most exalted angel of light can with no more propriety require our religious homage, than the meanest saint on earth. For however great and exalted that angel may be, he is still a creature, dependent for existence, and under unchanging obligation to serve his Creator; of course his supreme homage, as well as ours, must belong exclusively to the Creator.

But not to dwell on the argument drawn from the nature of the case, I appeal directly to the Bible. The fact, that holy created beings have refused religious worship, when about to be paid to them, and the commands of God, form the testimony, which shall be adduced from the Bible. The power of working miracles, which was given to the apostles, did not, in their own opinion, warrant them to receive religious veneration from their fellow men. Hence Paul and Barnabas declined it from the Lycaonians. When the people witnessed the miracle wrought by Paul upon the impotent man, they "lifted up their voices, saying, in the speech of Lycaonia, the Gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates and would have done sacrifice with the people: which, when the apostles heard of, they rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." Acts xiv, 11—15. Thus the apostles discarded the idea of receiving religious homage to themselves, and enjoined on their hearers the worship of the true God, who is the Creator and Preserver of all things. St. John, beholding in vision a glorious angel of light, fell down with reverence at his feet. But the angel forbade him; checking his devotion, as being improperly paid to a fellow being, and gave the only proper direction to it, in the command; "worship God." Rev. xxii, 9. From these examples it is certain, that religious devotion may not be paid to creatures. The commands of God teach the same thing. God said to his ancient people, "I am the Lord thy God." "Thou shalt have no other Gods before me." In reference to all other gods, he said, "thou shalt not bow down thyself to them nor serve them." Moses by divine command speaks thus to the children of Israel. "And, now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes:" "for the Lord your God is God of gods and Lord of lords, a great God, a mighty, and a terrible." "Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave and swear by his name." Deut. x, 12, 13—17—20. A part of this declaration was quoted by Christ, when tempted by Satan, and was explained in the following words, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv, 10. Satan had promised Christ all the kingdoms of the world, on condition that he would pay him an outward act of religious devotion. "All these things will I give thee, if thou wilt fall down and worship me." It does not appear, that Satan pretended to be divine; but it does appear, that Christ refused the required homage, because Satan claimed what

belonged exclusively to God; and, in claiming this, manifested his rebellious disposition. Christ therefore reminded him of the divine requirement. God, in consequence of his absolute right to his creatures, requires them by express command to worship and serve him, and never to pay religious homage to any other gods. Religious worship belongs exclusively to Him. Of course, to pay it to any one of his creatures, or to any number of them, is as strictly idolatry, as to fall down and worship an image of wood or stone. This conclusion claims the reader's serious attention. Some application will be made of it in my next number.

From the preceding remarks, I infer the error of those, who divide religious worship into supreme and subordinate. It has been shewn, as I believe, that all religious worship is supreme worship. It does, indeed, consist of different branches; but it belongs exclusively to God; he claims it from all rational beings as his prerogative. Those, who make the distinction of supreme and subordinate, mistake its nature. They evidently suppose, that it derives its significancy from the intention of the worshipper; hence they suppose it may be supreme or subordinate, according to the design of the person worshipping. But it does not appear, that God has left it with creatures to limit the significancy of religious worship by their intentions. His perfections lay a foundation for the love, confidence, veneration, and adoration of all intelligent beings. In the revelation made to man, he has clearly taught the distinction between himself and his creatures; and he uniformly claims all their religious veneration. The distinction of supreme and subordinate, of absolute and relative worship, is no where marked out. If we examine all the different acts of religious worship recorded in the whole Bible, we shall in no instance find this distinction. It is neither intimated nor implied, in the Old or New Testament. Neither Christ nor his Apostles ever countenanced it in a single instance. How great, then, is the error of such, as assert it. To expose the magnitude of this error, we request our readers to look at the principle in which it is founded, and to the consequences to which it must lead. On this principle, there is no object in creation, to which we may not pay some sort of religious homage. For example, do we pray to angels? If we only intend to treat them with becoming reverence, we are doing right. Do we worship departed saints? If we only mean well, we are doing right. Do we set up an image, and then fall down and worship it? If we intend no harm, all is well. These are consequences of the absurd principle, which has given birth to the distinction of supreme and subordinate worship. But, was this distinction known to the primitive martyrs? Rather than offer sacrifices to subordinate heathen deities, they submitted to various kinds of torments, and even to death itself. This would have been the height of madness in them, had they estimated religious worship only by the secret intention of the worshipper: for they well understood the character of heathen gods. They were in no danger of considering these deities as supreme; and they never could have intended to

offer supreme worship by any sacrifices. But they acted differently, and entertained different views of religious worship. Let abettors of the distinction above referred to, look at the example of the martyrs, and in that example read the refutation of their error.

O. P.

For the Panoplist.

ILLUSTRATION OF PROVERBS XIV, 10.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

This passage contains an insulated expression of important truth. There is nothing in the context to assist in the illustration; nor is there, in the whole book of God, any text expressed in parallel or similar terms. This passage, in its most extensive application, may be considered as including all those sorrows and joys, of which men, upon the earth, participate. Even the man who knows no enjoyment but in temporal objects, and no considerable unhappiness, but in the removal or want of them, may still applaud "the wisdom of Solomon?" and say, "of a truth, the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." But such a general application of these words is not the object of this communication.—The present design is to consider the two branches of this proverb, as applied exclusively to the subject of religion; and, principally, to the experience of the Christian.

I. "The heart," and the heart only, "knoweth his own bitterness."

The explicit meaning of these words, in their application to religion and the objects immediately connected with it, is, that *some of the severest trials of the pious are endured in secret.*

In the season of degeneracy and declension, the servant of the Lord mourns alone. When "the wicked walk on every side;" when iniquity abounds, and the love of many waxes cold, that is the day to exhibit the faith and patience of the saints. Is there remaining one who dwells near the mercy seat; one whose faith is unshaken: and the foundation of whose hope is not moved by this inundation? That soul weeps when he "remembers Zion," and finds, indeed, that "the heart knoweth his own bitterness."

But the affliction lies with peculiar weight, upon that person, who, under these circumstances, not merely believing, but feeling that religion is an object of supreme importance, finds it rejected and perhaps despised, by such as are personally dear to him. He, also, has "kindred according to the flesh," whose happiness it is equally his duty and his inclination to promote. He has "a friend that sticketh closer than a brother," whose joys and sorrows, hopes and fears, are destined to call into exercise all the sympathies of nature. He has children, for whom he is ready to sacrifice every enjoyment, but that of the Lord's favor.—But he finds these friends ignorant of their own true characters, regardless of their

danger, and insensible to the joys of the saints, whether on earth or in glory. Trials of this kind are among the earliest records in the history of man, for the parents of the human race lived to see their first-born a murderer; and from that day to the present, the people of God have mourned over children and other endeared friends, who were preparing for "everlasting destruction from the presence of the Lord." To you, Oh believers, I appeal, and especially to pious parents, whether ye have not known somewhat of the bitterness of those, who, in ancient days, mourned over their malicious Cains, scoffing Ishmaels, and rebellious Absaloms! Have ye not found, and mourned at finding, in the objects of your tenderest affection, such melancholy proof, that "the imagination of man's heart is evil from his youth;" and that "they go astray, as soon as they be born, speaking lies?" Do ye not, in too many instances, find cause to reply, alas! "the heart knoweth its own bitterness."

In this number of solitary mourners is to be ranked the faithful minister of the Gospel. If he is in any degree sensible of his duty, and of the responsibility attached to his office, he considers the people of his charge as peculiarly dear to him, intimately and inseparably connected with his prospect of the things that "are unseen and eternal." Yet after all his labors, how often does he find himself called to mourn over those, who do not believe in Christ, yet dare not disbelieve his Gospel; and to say, "if ye will not hear it, my soul shall weep in secret places for your pride!"

A sinner, formerly obdurate and insensible alike to his own character and future prospects, when awakened and convicted of sin, will adopt the language of the proverb we are contemplating; for he now finds, not from instruction merely, but from experience, that he is "in the gall of *bitterness*," as well as "in the bond of iniquity." "The first object of solicitude to an awakened sinner, is safety. The law speaks, the offender hears and fears: a holy God is revealed, the sinner sees and trembles."* To escape from the presence of an angry God and from the pressure of conscious guilt, fain would he flee even from himself. Within his own bosom he finds a heart emphatically "deceitful above all things and desperately wicked." Retracing past life he detects a continued, uninterrupted series of transgressions. In anticipations, he can promise nothing but that his life, if continued, will be characterized by the same transgressions repeated and still more aggravated. In the mean time he feels himself condemned, not only to death, but to everlasting destruction; and hell with its horrors seems open before him. "Oh!" cries such a soul, "the heart—the *heart* knoweth his own bitterness."

Neither are true Christians exempt from some, at least, of the sorrows, now mentioned; for even the Christian mourns for sin, yea, for personal sins. Frequently, does the "spirit of slumber" come upon him; and, as frequently as this recurs, the believer

*Newton.

walks in spiritual darkness and heaviness. He attends, indeed, upon the ordinances; for neither his conscience nor his heart will suffer him to neglect them; but these ordinances fail to afford their former consolations. For the same reasons, he continues to pray; but he finds his prayer so formal and faithless, that he fears the condemnation of those to whom it was said, "this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." If, preserved from "presumptuous sins," he is not left to dishonor his profession by any of the flagitious deeds which have, at times, so grieved the Spirit, and wounded the Savior; still he knows, what is little known to the world around him, a distressing propensity to evil, and a perpetual warfare against it. From his soul, he serves the God of Heaven: he is wretched when he does not serve and love Him supremely. But, behold what a character is man, at the best. "I find," saith he, "a law, that when I would do good, evil is present with me. Oh wretched man that I am! who shall deliver me from the body of this death?" Do not some of my readers recognize their own exercises here epitomized? If so, they are ready to declare, that of a truth, "the heart knoweth his own bitterness."

II. We are assured, by the same authority, that "a stranger doth not intermeddle with his joy," the import of which expression is, that some of the purest pleasures and highest enjoyments of man, are known only to God and to his own soul.

Often are these joys designedly and carefully concealed from others; for the man of God has religious enjoyments, which he does not reveal even to his friends and brethren. So pungent have been his convictions of sin, such experience has he of the deceitfulness of his heart, and so deep is his humility, that he rejoices with trembling; and fears not only to hope for himself, but, lest the approbation of others should influence him to think of himself above what he ought. Having been brought to "abhor himself and to repent in dust and ashes," he fears, lest a deceitful heart and the temptation of the grand deceiver, should abuse the good opinion of men in his favor. He fears, in short, that all his religious experience will prove delusory; and that a communication of them may incur the guilt, as well as the charge of ostentation. Influenced by these motives he often conceals, even from his bosom friend, his spiritual enjoyments. "God forbid that I should glory," saith such an one: "I forbear, lest any man should think of me above that which he seeth me to be." Hence, the enjoyments of the Christian are frequently known only to his "Father who seeth in secret;" and even his brethren "do not intermeddle with his joy."

But more particular reference is here had to those joys, in which *a stranger* does not participate. The *stranger* is ignorant of these enjoyments not merely because others do not choose to communicate them to him, but because he has no taste to be gratified by them when communicated; no distinct conception of their nature,

and therefore, most obviously, no personal experience of these joys, nor any participation in them, when experienced by others.

The happiness of the righteous, as has been mentioned, consists in the love and service of God; but of this love the stranger has no experience, nor even any adequate or distinct views. He can love himself and his own; but to love an invisible God, because He is holy, just, and good, is "beyond his measure." Such a Being has no attractions, to operate upon any principle of his soul. His heart and life speak the language of former days; "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." On the contrary, his is "the carnal mind that is enmity against God;" and if he does not, or cannot, persecute the pious, it is certain that he does not "intermeddle with their joy."

Nor does such a character participate in the exercises of those who rejoice in the Divine Government. They behold the government of God, administered to all the creatures of his hand, through all the worlds he has made, and extending from eternity to eternity over that part of duration called time. They contemplate this system of divine government, as executing the immutable purposes of Jehovah; and they hear Him saying to his creatures, "my counsel shall stand, and I will do all my pleasure." Here they rest with implicit confidence—here they trust themselves and all events, not merely with cheerfulness, but with unspeakable satisfaction, that "the Lord God omnipotent reigneth." All this, however, is a language unknown to the stranger. His views have never been thus elevated; and those joys are strangers to his breast. His eyes are closed to the prospects which excite the adoration and joy of the pious, or if he beholds them, dim and obscured, it is with the eye of jealousy and opposition. If he dare not openly deny the scriptural doctrines concerning the character, the government, and the law of God, he has no participation in those joys which originate from these objects.

When the *stranger* hears the people of God express the consolation derived from their confidence in a particular superintending Providence, he has no experience of their joy. God smiles upon his children; they prosper, and refer all these blessings to his bounty. Again, he frowns; they are in affliction they tremble under his chastisements. Still they acknowledge his justice, as well as his Providence in all these events; and it is their consolation that this providence extends even to the falling of a sparrow, and to the preservation of a hair. Thus, when created enjoyments fail, the believer may say with the Prophet, "Yet will I rejoice in the Lord, I will joy in the God of my salvation." Relying upon the interposition of a particular Providence, in their favor, Daniel is safe in the lion's den; and his friends in the midst of the burning fiery furnace. Protected by the same Providence, Paul and Silas can sing praises, at midnight, in a dungeon and in chains. Whether in the common vicissitudes of life, or surrounded by the rage of elements, or amid the concussion of nations, the righteous are still

safe, in life and in death. The grand secret of such a preservation is explained by David: "his heart is fixed, trusting in the Lord". But the stranger hears all this, and perhaps even beholds it, with surprise, if not with contempt. He sees not the hand which supports and protects him; he knows nothing of the satisfaction which the believer experiences, in committing his ways to the Lord; nor of the gratitude of the saints for their protection. For the enjoyments resulting from these sources he has no relish, no desires; and in such joys he has no participation.

The friends of Jesus delight in prayer and in communion with Him; but to the stranger this is an unintelligible thing. He can delight himself in the society, and participate in the pleasure, of spirits congenial to his own; but communion with God, and the pleasures thence resulting, are foreign from his views and pursuits. He may perhaps, attend the place where such exercises are performed and delighted in; but if he does not interrupt the prayers of the saints, it is certain that he "does not intermeddle with their joys;" and all they can expect from him is, that he will remain stupidly inoffensive.

To pursue this subject to its extent, would exceed the reasonable limits of the present communication. It will, therefore, only be added, that the *stranger* knows no participation in the enjoyments of those who relinquish all self-dependence, and repose all their confidence in the merits of their Redeemer. That these have been the exercises of believers, in former days, must be obvious to every one who has any acquaintance either with the Old Testament or with the New; and the redeemed of the Lord still build their hopes upon the same foundation. That soul, who knows the exercises of Gospel humiliation, will not make it even, a question whether he shall be saved, either wholly or in part, "by the works of his own righteousness." So far from this, it is his joy, that there is an atonement adequate to the multitude and magnitude of his sins, and a righteousness, pure and perfect, for his justification. But this salvation exhibits to the *stranger* no objects of gratitude or delight. He has no heart to relinquish his self-dependence; no eyes to behold the need or the excellency of the Redeemer; no ears to hear his voice of mercy; no tongue to speak his praises. Remove his dependence on his own righteousness, and the man is reduced to despair. The corner stone of his hope is torn away; and the whole superstructure, which he has been erecting for eternity, is brought down to ruin. Verily, "*the heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.*"

ΑΓΝΩΣΤΟΣ.

MISCELLANEOUS.

For the Panoplist.

LAWS RESPECTING THE OBSERVANCE OF THE SABBATH.

THE religious public have recently felt a great interest in whatever relates to the preservation of the Sabbath: I say the *preserva-*

tion of the Sabbath: because if some efforts are not speedily made to defend this sacred day from violation, it will be lost, as a great and general institution, exerting a salutary influence on the whole community. It is high time, therefore, that the public should be awake on this subject; that the friends of their country should know what they are to expect for themselves and their children; and that they should diligently inquire of themselves what measures are to be taken to avert the tremendous evils with which they are threatened. With a view to make the readers of the Panoplist better acquainted with the subject, I propose to give an abstract of the laws of several states of the American union, in relation to the observance of the Sabbath, and to add such remarks as may occur.

The oldest statute, now in force in Massachusetts, was passed March 8, 1792. It enacts, that no person shall do any manner of labor, business or work, (works of necessity and charity only excepted,) nor be present at any public diversion on the Lord's day, upon penalty of not less than *ten* nor more than *twenty shillings*. The penalty was raised by an act, passed March 11, 1797, to a sum not less than *four dollars* nor more than *six dollars and sixty six cents*.

Sec. 2nd forbids all travelling on the Lord's day, (except from necessity or charity,) upon the same penalty, raised in 1797, in the same manner.

Sec. 3rd forbids all tavern-keepers, &c. entertaining any inhabitants of the towns where they dwell, or others, not being travellers, strangers, or lodgers, or suffering them to remain in their houses, &c. on the Lord's day, upon penalty of *ten shillings*, raised in 1797, to *three dollars and thirty three cents*. Every person remaining at a tavern in his own town, spending his time in idleness, &c. shall forfeit not less than *five* nor more than *ten shillings*, raised in 1797 to not less than *two* nor more than *four dollars*. On every conviction after the first, every tavern-keeper, &c shall forfeit *twenty shillings*, raised in 1797 to *six dollars and sixty-six* cents.

Sec. 4th declares, that although it was the sense of the Legislature, that the Scriptures enjoin the observance of one whole day, or twenty four hours, as holy time, yet as there is a difference of opinion respecting the time when the Lord's day begins and ends, the foregoing prohibitions are to be construed as extending only to the time between the midnight preceding the Lord's day, and the sun-setting of the same day.

Sec. 5th forbids being present at a public diversion, on the evening preceding, or that succeeding, the Lord's day, on penalty of *ten shillings*, raised in 1797 to *three dollars and thirty three* cents. It also forbids tavern-keepers entertaining company, (except travellers, &c.) on either of said evenings, under the same penalty, raised in the same manner.

Sec. 6th inflicts a penalty of *ten shillings* on any person, who shall unnecessarily absent himself from public worship, for three

months together, provided there be any place of worship, at which he can conveniently and conscientiously attend.

Sec. 7th punishes rude and indecent behavior, within the walls of any house of public worship, on the Lord's day, by a fine of not less than *five* nor more than *forty shillings*.

Sec. 8th enacts, that if any person shall wilfully disturb public worship, either on the Lord's day or at any other time, he shall forfeit not less than *twenty shillings*, nor more than *ten pounds*.

Sec. 9th enacts, that no person shall serve any civil process from midnight preceding to midnight following the Lord's day.

Sec. 10th enacts, that the tythingmen in the several towns shall be held to inquire into and inform of all offences against this act. The oath of a tythingman is as follows: "You, being chosen a tythingman, &c. do solemnly swear, that you will diligently attend to, and faithfully execute the duties of the said office, without partiality, and according to your best discretion and judgment. *So help you God.*"

Tythingmen are authorized to enter into any rooms of an inn, on the Lord's day, and the evening preceding and succeeding, and, if refused admittance, the landlord forfeits *forty shillings* for each offence. Tythingmen are also authorized to examine all persons, whom they shall have good cause to suspect of unnecessary travelling on the Lord's day, and to demand of such persons the cause of their travelling, with their names and places of abode; and if any person shall refuse to give answer, or shall give a false answer, he shall be fined not less than *twenty shillings*, nor more than *five pounds*. If the reason given for travelling be not satisfactory to the tythingman, who makes the inquiry, he shall enter a complaint against the person travelling, before a justice of the peace in the county where the offence is committed, if such person lives in such county; otherwise the tythingman shall give information of the offence to the Grand Jury.

Sec. 11th declares, that the oath of any tythingman shall be sufficient evidence, on trial for any offence under this act, unless invalidated by other evidence.

Sec. 12th declares, that the special authority, given by this act to tythingmen, does not exempt sheriffs, grand jurors, constables, or other officers or persons from any obligation or duty to cause this act to be put in execution; but they shall be held to take due notice and prosecute all breaches thereof, such special authority notwithstanding.

Sec. 13th directs, that the fines shall be for the use of the commonwealth; and that all offences against this act, the penalty of which exceeds *forty shillings*, shall be prosecuted by presentment of the Grand Jury, before the Court of Sessions in the county where the offence is committed. But offences, the penalty of which does not exceed *forty shillings*, shall be prosecuted by complaint before a justice of the peace in such county, unless the offender lives out of such county, in which case he may be prosecuted by presentment.

Sec. 14th repeals all preceding laws.

The act passed in 1797, besides increasing the penalties, as above noticed, directs one moiety of each penalty to be paid to the town in which the offence shall be committed, and the other moiety to the informer.

It also contains a new enacting clause, which forbids driving any hackney carriage into or from the town of Boston, on the Lord's day, without a certificate of permission for the driver and every passenger, from some justice of the peace in said town, on penalty of forfeiting his license for keeping said carriage for three years after committing such offence.

An act, passed by the Legislature of 1815, directs that the penalties shall go to the county and not to the town; and declares, that justices of the peace in the county shall have jurisdiction notwithstanding their remote interest as inhabitants of the county. It also increases some of the penalties; but, as I have not the act before me, I cannot mention the particulars.

This act was made in consequence of a decision by one of the judges of the supreme court, in Sept. 1814, that a justice could not try an offence against this act, committed in the town where the justice resides, as half the penalty then went to the town; and of course the justice was remotely interested in the event of the prosecution.

The decision here referred to was reserved for the opinion of the whole court; and, in Sept. 1815, after hearing elaborate arguments on each side, the following points, among others of less general interest, were solemnly decided by the court, and the reasons delivered by the chief justice.

1. That a justice of the peace has no jurisdiction of an offence against this act, unless the offender lives, (i, e has his home,) within the county where the offence was committed.

2. That a justice of the peace is not authorized to receive a complaint and issue his warrant, on the Lord's day, for a violation of the law by travelling; and that an arrest made on that day pursuant to a warrant so issued, is illegal, and the officer making it a trespasser.

In deciding this point the court relied much on a comparison of the act, the provisions of which have been stated, with a preceding act, passed by the Legislature of 1782.*

Some remarks on these statutes may be expected on a future occasion.

I now proceed to give an abstract of the law of New Hampshire, on the same subject, passed in Dec. 1799, and taking effect March 1, 1800.

Sec. 1st prohibits all secular labor on the Lord's day, (works of necessity and mercy only excepted,) and all games, &c. on penalty of from *one dollar* to *six dollars*.

Sec. 2nd prohibits all travelling on the Lord's day, between sun-

* See Mass. Rep. vol. xiii, p. 324.

rising and sunsetting, (unless from necessity, or to attend public worship, visit the sick, or to do some office of charity,) under the same penalty.

Sec. 3rd prohibits tavern-keepers, &c. from suffering inhabitants of the same town to remain at the tavern on the Lord's day, under the same penalty, to be inflicted upon the tavern-keeper, and upon every such inhabitant spending the time at the tavern.

Sec. 4th makes it the duty of each town and district to choose at least two tythingmen annually, by ballot, men of good substance and sober life, whose duty it shall be to inform of all breaches of this act.

Sec. 5th punishes rude and indecent behavior within the walls of any house of public worship, on the Lord's day, by a fine of from *fifty cents* to *six dollars.*

Sec. 6th declares, that the oath of any tythingman, or selectman, shall be sufficient evidence, upon trial of any offence against this act, unless invalidated by other evidence.

Sec. 7th enacts, that parents, guardians, and masters, shall be liable for fines imposed on minors, under this act.

Sec. 8th provides, that it shall be lawful for any selectman or tythingman, within his precincts, to command assistance and forcibly to stop and detain any person, whom he shall suspect of travelling unnecessarily on the Lord's day, for such time as shall be requisite for demanding the cause of such person's travelling, his name and place of abode, and receiving the answer to such demands; and if the answer shall not be satisfactory, such tythingman or selectman shall have full power to detain in his custody such person, until a regular trial can be had, and to command the necessary aid therefor.

Sec. 9th punishes any person, who shall refuse to give aid to a selectman, &c. by a fine of from *one dollar* to *six dollars.*

Sec. 10th punishes any person, who shall give a false answer to a tythingman, &c. by a fine of from *one dollar* to *thirteen dollars.*

Sec. 11th makes it the duty of selectmen, as well as tythingmen, to inform of all breaches of this act. If any person be acquitted on trial, he recovers cost against the complainant, unless the complainant be a tythingman, or selectman. Every justice of the peace shall have power to bring before him any person offending against this act, and, upon his own view, or other sufficient evidence, to convict the offender and impose the fine. All fines go to the poor of the town, where the offences are committed.

Sec. 12th provides, that any person, against whom a justice shall pronounce sentence under this act, shall have the right of appeal to the court of common-pleas. Any justice is authorized to give a license for travelling or labor, on the Lord's day, in any case, when he judges it to present a work of necessity and mercy; and such license shall be a bar to a prosecution; provided, however, if any person shall be prosecuted, who, although he had such license, neglected to give a sufficient reason to the tythingman, or to shew the license, he shall pay the costs.

Sec. 13th limits prosecutions to thirty days after the offence.

Sec. 14th prescribes the form of a warrant for the collection of fines.

Sec. 15th prescribes the form of serving warrants.

Sec. 16th repeals all preceding laws on this subject.

The act closes with a recommendation to all ministers of the Gospel to read this act publicly, in their congregations, on the Lord's day next after the choice of town officers annually.

A law of Vermont, passed in March 1797, contains the following provisions on this subject.

Sec. 1st enjoins upon the people the observance of the first day of the week as a Sabbath, or day of rest from secular labors, and forbids all secular labor, (except such as necessity and acts of charity shall require,) between twelve o'clock of the night preceding and the sunsetting of the same day. It also forbids games, &c. all resorting to any public assembly unless for public worship, and all visiting from house to house, unless for religious conversation, or from motives of humanity and charity. The penalty is a a fine not exceeding *two dollars.*

Sec. 2nd punishes the wilful disturbance of public worship, by a fine of not less than *five* nor more than *forty dollars.*

Sec. 3rd punishes rude and indecent behavior within a house of public worship, under a penalty not exceeding *two dollars.*

Sec. 4th makes it the duty of grand jurors, tythingmen, and constables, to present all offences against this act.

Sec. 5th makes parents, &c. liable to pay the fines of their children, in consequence of conviction under this act.

Sec. 6th authorizes any justice of the peace to grant a permit, in writing, to any person who has necessary occasion to travel, &c. and such person conducting peaceably on the Sabbath, shall be exempt from any penalty.

Section 7th limits prosecutions, for offences against this act, to thirty days after they were committed.

An act was passed, in addition to the foregoing, Nov. 1801, which provides,

1. That no civil process shall be served between sunset on Saturday evening, and midnight after the Sabbath; and any supposed service, within this period, shall be void.

2. That no person, within this period, shall hold, or resort to, any ball, dance, or other public amusement, under penalty of a fine not exceeding *two dollars.*

All fines imposed by these acts are to be paid into the treasury of the town, where the offences were committed.

I propose hereafter to give an abstract of the laws of other states on this subject, and make such remarks as may occur.

A. B.

ON FUNERALS.

Sir, To the Editor of the Panoplist.

Should the following be thought deserving of a place in your useful publication, you are at liberty to insert it; otherwise please to destroy it.

At a time when so much is doing to promote the cause of the Redeemer, and so many methods are suggested to obtain means for defraying Bible and Missionary expenses; the writer has often reflected on what he conceives the importance of diminishing expenses, usually attendant on funerals.

I would first mention the expense and trouble incurred, by the relatives of the deceased, in obtaining a mourning dress, as a preparation for the funeral. After the occurrence of a death, messengers are immediately despatched to procure articles of clothing. The tailor and mantua-maker and milliner are called; the house is in confusion; and the principal attention of each person is apparently directed to the single object of being suitably dressed on the occasion.

Might not almost any family, in tolerable circumstances, who have suitable attire to appear in the house of God, be furnished with badges of mourning, which would distinguish the mourners, and answer every good purpose of a mourning dress, at a very small expense? Many perhaps will say, the dress obtained for these occasions is not lost. I would ask, are not many articles ceremoniously worn a few times, and quickly thrown aside, the original expense of which, in a family of eight persons, might have purchased fifty Bibles, and promoted the spiritual good of as many families?

Another topic of animadversion is the practice of using wine and ardent spirits at funerals. This we may consider not only as useless and expensive, but as having a direct tendency to counteract the efforts of the friends of religion and morality to suppress the awful evil of intemperance. Might not the money which is expended in this way, be appropriated to better purposes, and, at the same time, many be preserved from that sin, which may render them miserable here and hereafter?

Are not the melancholy instances, which have been known to exist, of intemperate drinking at a funeral, sufficient to dissuade the friends of Christ from ever again laying this temptation before their fellow creatures?

The above remarks, the writer has cause to hope, do not all apply to the people of the capital of Massachusetts; but in many towns in the vicinity, the existence of these customs is still abundantly evident.

It is well known, that many people rely much on custom and are the loyal subjects of this tyrant. Of these the writer can hope but little; but to his Christian brethren in general he would say, "we hope better things of you." W.

We seize this occasion to offer a few remarks, in addition to the suggestions of our correspondent. The subject of conducting funerals, in a suitable manner, has engaged the attention of many, among the most judicious persons in the community, and has been a frequent topic of conversation. Such persons see and regret the evils which have been mentioned. It is obvious, however, that no thorough alteration of an established custom can be expected, unless it be the result of combination. Very few men would think of doing differently from what their neighbors had done, unless it had been determined what to do before a death had actually taken place, and preparations for a funeral were immediately necessary; and very few men would be likely to determine beforehand, unless in consequence of united consultation. Hence, deliberate resolutions have been formed and entered into, by the principal inhabitants of some towns, with reference to the management of such funerals, as should subsequently occur in their respective families. In this way only can the public hope for a reform of the mischievous customs above referred to.

The expense incurred by the wealthy in purchasing a great deal of new clothing, preparatory to a funeral, may be, and often is, an unwise use of money; but when persons in straitened circumstances are induced by the tyranny of custom, as is sometimes the case, to contract debts of considerable magnitude, in order to appear in what they think a reputable manner, the effect is much more pernicious. In order to prevent unnecessary expense, and to remove the temptation to contract debts imprudently, the most wealthy and respectable inhabitants of a large town in Massachusetts agreed, that they would only wear some small badge of mourning, on the occasion of deaths in their families, but would not make any considerable change in their dress. If this example were extensively followed, it would be a great public benefit.

The practice of giving wine and spirits at funerals is not only a waste of money, but an entertainment so ill-timed and unappropriate, that it is surprising it should ever have been adopted. How absurd is it to exhilarate the spirits, when the mind ought to be peculiarly solemn. How unnatural to destroy all distinction between the house of mourning and the house of mirth; or rather to change the house of mourning into the house of mirth, even while the lifeless remains of a departed friend are before the eyes. It will be urged, perhaps, that wine may be necessary as a cordial to relieve fatigue, and recruit the exhausted spirits. It is sufficient to answer, that if an individual should need a cordial, let it be taken in private, and not offered indiscriminately. The fact is, however, that of those who drink wine at funerals, not one in fifty has any need of it. When it is customary to offer wine on these occasions, every observing man must have seen a light, garrulous behavior, entirely unsuited to the solemnity of the event, which had called the company together. It is the tendency of all bad practices to grow worse and worse. Unless, therefore, a reform is had in this particular, we may expect that funerals will become in our coun-

try, as they are now in some countries, occasions of gross intemperance. In one town at least, in the vicinity of Boston, a large number of the principal inhabitants determined unanimously, that they would not offer wine or spirits at funerals, unless as a cordial to individuals who evidently needed it.

The custom of having funerals on the Sabbath is becoming far too prevalent. They are often hastened or delayed for this purpose. In country parishes, where funerals are rare, this course is by no means so objectionable as in large towns, where their recurrence on the Sabbath imposes a heavy burden on clergymen, and greatly interrupts the sacred duties of the day.

REVIEWS.

CIII. *New Missionary field: A Report to the Female Missionary Society for the Poor of the city of New York and its Vicinity, at their Quarterly Prayer-meeting, March*, 1817. *By* WARD STAFFORD, *A. M.* New York; J. Seymour. pp. 55.

IT is one of the distinguishing marks of the age in which we live, that, as new objects of charity are discovered by the eye of the Christian, the duty of attending to them presses upon his conscience till he begins to exert himself to afford relief. The first and most natural method, which he adopts, is to unite with his brethren in some suitable association, for the purpose of augmenting their common efforts by the effect of joint counsels, labors, and sacrifices. Hence every year witnesses a great increase in the number of charitable institutions, and a wide extension of the field of their operations. A multiplication of societies, formed with a view to do good to mankind, must be expected for a great while to come, besides a vast augmentation of the resources and activity of such as already exist. The sluggish and selfish professor of religion will be alarmed at this suggestion. In his opinion there are too many societies already, and too many sacrifices are already made to educate the poor, and to extend the knowledge of salvation. But the sluggish and the selfish, though they may hang as a dead weight for a while on the cause which they profess to favor, will not ultimately arrest its progress. The Christian world demands and will receive other counsels, and will pursue a different course; a course of advancement in every beneficent labor, and of cheering success in every laudable enterprise. The human race can never be enlightened, reformed, and evangelized by human agency, unless the great body of Christians shall engage in the immense work with a zeal and an energy in some degree proportionate to its importance. But we have sufficient reason to conclude, that God will use the agency of men in this great concern; and, of course, that professed followers of Christ will be awaked to a new sense of their duties.

Among the comparatively recent efforts of evangelical benevolence are to be numbered the employment of missionaries in some

of our large cities, and the adoption of other measures to make the poor and ignorant acquainted with the Gospel. In the service of a society formed for these purposes Mr. Stafford has been some time employed, and has thus been enabled to collect the facts, which form the basis of the publication before us. His labors were by no means confined to preaching, though he delivered two sermons on the Sabbath, one to children belonging to the Sabbath schools, from 400 to 600 of whom attended, and one to laborers and others at the ship-yards, about 300 of whom were usually present, besides several lectures during the week. In addition to these labors, he visited "thousands, who had never before seen a minister within their dwellings, and many of whom had never seen one in the house of God." In performing these visits he was received with respect and affection, and found it easy, as would appear from the whole narrative, to direct the minds of those whom he visited to the most important subjects. He spent considerable time in visiting the sick and dying, in attending funerals, and visiting Sabbath schools; and, in a few months, distributed 600 or 700 Bibles, and several thousand religious tracts of a suitable character.

After giving a brief outline of his labors, Mr. Stafford proceeds to describe the destitute condition of New York, as to the ordinances of the Gospel. He is far from intimating, however, that this populous city is in a worse condition, in this respect, than that of other large cities generally. The details of his calculations may be interesting to our readers.

It is supposed that New York contains 120,000 inhabitants, exclusive of sailors from other places, and strangers from all parts of the world. There can hardly be less than 130,000 persons, on an average, living in that city, during every part of the year. There are not more than 52 congregations of Christians, of all denominations; and admitting that there are 60 ministers of the Gospel, and allowing that there ought to be a place of worship and a minister to every 1,000 souls, there is a deficiency of 60 ministers and 68 churches. In other words, before the present population of New York can be adequately supplied with religious instruction, there must be 68 new churches erected, and at least 60 additional clergymen employed. The increase of churches and ministers must keep pace with the increase of the inhabitants.

We have reflected considerably on the subject, and are fully of opinion, that one minister to 1,000 souls is not more than a competent supply in cities; and that, in the country, ministers should be more numerous, in proportion to the population.

Mr. S. gives it as the opinion of several clergymen and others, that the number of regular worshippers does not, on an average, exceed 600 to a church. Allowing 600 to a church, the number of regular worshippers in the city is 31,200, leaving 89,900, who are absent. Mr. S. admits, that a considerable number must be allowed for children, invalids, and others necessarily detained from pub-

lic worship. We regret that some calculation was not made of the number, who are thus necessarily detained, as it would have removed the appearance of attempting to swell the number of the destitute to an unreasonable extent. We suspect the fact will be found to be, that in ordinary towns at least *one third* of the inhabitants are necessarily detained from public worship; and that in large cities, if all the members of a congregation were disposed to attend, not more than 600 out of a thousand could actually be present at any one time. It is obvious, that small children compose the great majority of those, who are necessarily absent. In regular and orderly country parishes, where the people generally mean to attend public worship when they can, we imagine it to be very rare, that more than 500, out of a parish containing 1,000 souls, are actually present in the house of God at one time. Some of those, who are absent, doubtless stay at home for insufficient reasons; but in the happiest state of the church and society, not more than two thirds of the population could be present in the church on the same Sabbath. Supposing, then, that, on an average, 600 persons regularly attend each of the 52 places of public worship in New York, this number makes the full proportion of 52,000 inhabitants. Such an estimate would leave enough people for 68 churches, unsupplied with suitable places for public worship. Of 68,000, souls, according to the statement which we have made, 40,800, that is, 600 out of every thousand, ought to attend worship ordinarily on the Sabbath. But in order to ascertain how many of these individuals are justly to be ranked among the destitute, we are to remember, that a large number of persons absent themselves from public worship, who have seats in some church. We do not mean that they never attend; but that they are absent often, very often, from whim, idleness, or to ride for pleasure, or from a slight cold, or other indisposition. From what we know of great cities, we deem it not uncharitable to suppose, that for every three persons actually present at public worship, *one* may be counted upon as unnecessarily absent, who is provided with a convenient place to attend, and who does attend occasionally. As 31,200 have been supposed to attend public worship, one third of that number, viz. 10,400, is the number of those who may be supposed to be unnecessarily absent. Besides this class of persons, a considerable number of the absent might obtain seats in churches now erected, if they were desirous of doing so. Although some of the churches are completely filled, others have vacant seats; and we think it not extravagant to suppose, that the 52 places of public worship might contain, on an average, 100 additional worshippers in each, over and above those who already have seats, making 5,200 in the whole. It is obvious, that all who easily might be accommodated with religious instruction on the Sabbath, in places of worship now existing, are not to be ranked among the destitute. In other words, they are no more destitute than they would be, if there were a church and a preacher at every corner; for in that case, they might still be voluntarily absent. Deducting the two last

numbers from 40,800, and we have 25,200 left to be ranked among the really destitute; that is, there are 25,200, individuals, who ought to be actually present in the house of God every Sabbath, but who have not, and in the present state of things cannot have, any place to assemble for public worship, or any means of public religious instruction. These persons, and those members of their families, who would be necessarily detained from public worship, make a population of 42,000, all of whom may be ranked among the really destitute. It will be seen, that we do not consider all who exceed 1,000 souls to a congregation, as of course destitute. Admitting, as we do most readily, that in the happiest state of things, there should be a congregation and a preacher for every 1,000 souls, yet there is a wide difference between the happiest state of the church and an entire destitution of religious privileges.

We ought to state, in this place, that possibly we have misapprehended Mr. Stafford's meaning, when he says, that "the number of regular worshippers does not, on an average, exceed 600 to a church." By *regular worshippers* we understand him to mean those, who are actually present at public worship, in ordinary cases, on the Sabbath; and this interpretation is confirmed, we think, by a subsequent sentence. Still he may have intended to rank under the denomination of regular worshippers, all who have seats in any church, and who sometimes attend. If the latter be his meaning, and if he be correct in his estimate, some of our conclusions are erroneous; and the 10,400, whom we have described as unnecessarily absent, are to be transferred with all the members of their families, (reckoning 1,000 for 600,) making 17,333, to the class of the really destitute. But take the smallest estimate, viz. 42,000, and this is a frightful number of immortal beings to remain destitute of the means of grace in a single city, in the heart of a Christian country.

But Mr. Stafford prosecutes the inquiry on other data, and arrives at a still more lamentable result. He endeavors to ascertain how many persons belong to a congregation, on an average. The process is as follows:

"The ministers, however, of the Dutch Reformed Church keep an exact account of the number of families and individuals belonging to their respective charges, and report them to the Synod at their annual meeting. According to the report made at the last meeting of the Synod, it appears that the average number of souls belonging to four of the congregations in that connexion, viz. Garden-street, the Middle and North Churches, and the Church at Greenwich, is 806. Three of these congregations are ranked among the largest in the city, and the other by no means among the smallest. If we allow the other congregations in the city to be on an average as large as these four, which is far from being the case, there will be 41,912 souls under the care of some spiritual guide or minister of the Gospel; leaving 78,088 destitute, or who are not attached to any congregation or denomination of Christians. Some doubtless attend public worship, who do not strictly belong to any congregation. But the number of such does not equal, it is believed, the number who nominally belong to some congregation, but absent themselves from the house of God. The size of our congregations, is greatly increased by strangers, of whom there is always a consider-

able number in the city, and who usually attend public worship. The whole number of families belonging to the four congregations above named, is 604, and the whole number of souls 3,225. Allowing the same number to a family, throughout the city, as is found by calculation to belong to these families, there will be about 22,600 families. The average number of families belonging to these four congregations is 151. Supposing all the congregations in the city to have the same number, there will be 7,852 families attached to the different congregations; leaving 14,796 families which are not attached to any congregation, and, of course, not under the immediate care of any spiritual guide."* pp. 7, 8.

To the class, who do not attend public worship, Mr. S. adds almost all the seamen. He then compares New York with other large cities, and finds the same cause of complaint existing in them all, to a greater or less degree. According to the principle of allowing 1,000 souls to a congregation, Boston has 13,000, and New Haven 3,000 destitute. Although we admit, that if all the people of these towns were inclined to attend public worship, it would be well to have 13 new churches in Boston and 3 in New Haven; and although we believe, that if these new churches were erected, and the pulpits filled with able evangelical preachers, nearly all the people would be inclined to attend; still we doubt whether the word *destitute* is best fitted to describe the state of the excess of the population over 1,000 to a congregation. We doubt, for example, whether a single individual in New Haven could truly say, that he does not hear the Gospel preached, because he is not able to hear it. We do not believe that one person can be pointed out in that city, who will find such a plea available at the bar of God. Yet we do not say, that if every individual were suitably anxious for the salvation of his soul and the religious instruction of his children, all could be well accommodated at the existing places of worship. We know very well they could not; and we know as well, that means would immediately be brought into exercise to erect new places of worship. The state of things in New York, however, cannot be compared with that in New Haven. A brief selection of facts must satisfy our readers.

"Within a few months, I have distributed from 600 to 700 Bibles. Most of these Bibles have been given, not to destitute individuals, but families. It is presumed, that these are but a small portion of the Bibles which have been distributed in the city during that time. The Female Bible Society, which was formed the last spring, has directed its attention almost exclusively to the destitute in this city. But to be more particular:—

*"We have ascertained from personal inquiry in different parts of the city, that the proportionate number, who do not belong to any congregation, is considerably larger than this estimate supposes.

"It has been estimated, that in the whole State of New York there are 500,000 people destitute of the stated ordinances of the Gospel, or about one-half of the whole population, allowing one minister to a thousand people. Ministers who had not been regularly educated were not included in that estimate. In the present estimate, all of every denomination are included. It is supposed that there are nearly 200 organized congregations in which ministers might probably be settled. According to this estimate, the city is not so well supplied with religious teachers as the rest of the state, a great part of which is considered missionary ground; and there are not two thirds as many organized congregations in proportion to the population.

"It has been ascertained, by personal examination, that in one section of the city, out of 20 families adjoining each other, 16 were destitute of the Bible; in another, out of 115 families, adjoining each other, 70 were destitute; in another, out of 32, 21 were destitute; in another, out of 30, 27 were destitute. Were it necessary, we might extend this enumeration through many pages. Taking the accounts, however, of the different sections which have been examined, or of the seventh ward, and parts of the fourth, sixth, and tenth wards, it appears, that not less than one-third, and probably not less than one-half, of the families are now destitute of the Bible, notwithstanding the hundreds which have, within a short time been distributed.

"Families, which are destitute of the Bible, cannot be supposed to possess other books of a religious nature, or to have gained much religious knowledge from any other source. Accordingly we have found the people deplorably ignorant as it respects the subject of religion. It is impossible, however, to enter into a particular description of their character—a few prominent facts must serve as a general index." pp. 10, 11.

From among these facts the following are selected. Between 5 and 6,000 adults and children, most of whom were unable to read, and ignorant of the first principles of religion, have been admitted into the Sabbath schools of that city. A girl of 15, a native of the city, came to one of these schools, having never been within a church, never heard of a Bible or a Savior, nor known that she had a soul, but supposed, that when she died it would be the end of her existence. There also came to one of the schools a woman of 30, who was ignorant that she had a soul. Many foreigners are lamentably ignorant, and the people of color have been sadly neglected; but no small proportion of the ignorant and destitute, are white people, who were born in the city, and have lived there all their days. As a specimen of the ignorance which prevails, Mr. S. states, that hundreds of families attempt to exclude evil spirits from their houses by nailing horse-shoes at the bottom of their doors.

A great proportion of the people are crowded together, from four to twelve families in a house; often two or three families in a room; and those of all colors. These people generally spend the Sabbath in idleness, in gluttony and drunkenness at home, or in frequenting tippling shops, or walking into the country. A vast multitude of tippling shops are kept open on the Sabbath. Mr. Stafford counted twenty-three, in passing a short distance, as he was going to public worship. Towards the close of the day these shops are all thronged with company. In the city no fewer than 1,489 persons are licensed to sell ardent spirits by the small quantity. In the seventh ward, where the people are poor beyond description, there are between 200 and 300 tippling shops. Most of the retailers of spirits are of the lowest and most vicious character. It is supposed there are 6,000 abandoned females in the city. In a distance of forty rods not less than twenty ball-rooms have been counted, in which were assembled hundreds of this class of people, dancing to the sound of the violin. The rooms are fitted up in an expensive style, and universally furnished with a bar, or dram-shop. Other vices are mentioned; and Mr. S. com-

ments on the facts disclosed, with much force of style and tenderness of feeling. We should be glad to extract two or three pages from this part of the pamphlet, did our limits permit.

The means on which Mr. S. would rely to produce a reformation, and which he describes and insists upon at considerable length, are the following.

1. The most ignorant, whether adults or children, must be taught to read. In accomplishing this, Sabbath schools will have great efficacy. Yet they will by no means do all that needs to be done.

2. The Bible must universally be distributed where it is needed; and the wants of the people must be ascertained by laborious and particular inquiry made for that express purpose.

3. The Gospel must be preached to all the poor and destitute. In our opinion this is the great mean, and incomparably more powerful than all other means without it.

4. Houses of worship must be erected, and congregations collected.

5. Associations of benevolent persons must be formed in every section of the city, to ascertain the moral state of the people and to improve it.

In order to benefit the seamen, who frequent that great emporium of commerce, the following measures are proposed. First, the foundation of a marine school, in which seamen may be instructed in useful branches of learning. Secondly, the establishment of Bible Societies for the particular benefit of seamen, and of which they should be members and patrons. Thirdly, the erection of a house of worship expressly for their accommodation. The utility of these measures is shewn at large.

6. Continual and earnest prayer must be offered to God for his blessing upon all these exertions for the salvation of men.

As motives to enlist Christians in this holy war Mr. S. urges the command of God, the Christian's own happiness and growth in grace, the interests of civil society, the interests of the church, and the final success of well-directed efforts.

This pamphlet is written with ability as well as zeal, and is one of the most instructive works of the kind which we have ever read. It ought to be perused by every inhabitant of any large town, who is capable of attending to a discussion of this sort. We earnestly recommend to every leading member of society to procure a copy of it; even if he is obliged to write to New York on purpose. We very much regret that it is not in our power to devote several additional pages to a consideration of some of the principal topics, which it presents to the mind. In conclusion, we would exhort Mr. Stafford, and all who are engaged in the same cause, to persevere in the good work to which they have put their hands.

CIV. *The Drunkard a Destroyer: a Discourse delivered before the Massachusetts Society for the Suppression of Intemperance, at their anniversary meeting, May* 30, 1817. *By* SAMUEL WORCESTER, *D. D.* With the Fifth annual Report of the Society. Boston; J. Elliot. pp. 24.

WHEN men of considerate, reflecting and powerful minds, of active benevolence, and of high character and standing in society, engage in any important work, a great deal of good is sure to be accomplished, and much evil to be prevented. We may certainly conclude, therefore, that the associations, which call forth such addresses as the one before us, and the one delivered by the Rev. Dr. Appleton the year preceding, will not fail to produce a considerable effect. If all is not done, which a good man would desire to see done, yet the progress of evil habits will be arrested, many will be awakened to a just view of their danger, and a higher tone of morals will be perceptible in the whole community.

The number of Moral Societies formed in different parts of our country, with a principal reference to the suppression of intemperance, is very great; and the characters of the leading men in these combined exertions is in the highest degree respectable. If the impulse already given can be continued and increased, a complete victory will be achieved. But here lies the difficulty. Even the well-disposed are soon tired in a course of extraordinary efforts. They easily sink down into a state of inactivity, quietly fold their arms, and say, either that nothing can be done, or that they have done their part. It is curious to observe how zealously and perseveringly many an active man will labor to obtain the laying out and making of a favorite road, or the erection of a favorite bridge; and this often without any very considerable prospect of personal advantage, but principally from the love of seeing the public well accommodated. Though the same man be moral in his own conduct, and a friend of good morals, there is scarcely a probability of his being induced to put forth one tenth part of the energy to reclaim the wicked, erect a barrier to arrest the progress of moral desolation, and prevent the inhabitants of a town or a county from becoming drunkards, confirmed Sabbath-breakers, or otherwise incurably vicious, which he spontaneously puts forth in behalf of the road or the bridge. Is this difference owing to a dread of opposition? The man will often contend against the most violent opposition, of many years continuance, for the sake of his road. When he assumes the character of a reformer, is he afraid his motives will be impeached? He knows they will be impeached, if he labors to get a road laid out, which shall thwart the interest or the prejudices of his neighbors. Yet this does not deter him. It seems difficult to account for the appalling influence of opposition on the mind of a man, who undertakes to improve the public morals; yet such is the force of this opposition, that he, who can maintain the character of a consistent, zealous, intrepid reformer, gives proof of more true courage, and has higher claims on the admiration of his fellow-men, than can be

ascribed to any other character, except that of a martyr for the true religion. To say that he has more courage than the warrior, is to degrade the subject. A single Luther, or Knox, displayed more genuine bravery, more heroism that could not be counterfeited, than can be proved to have existed in all the armies commanded by Buonaparte, the Archduke Charles, the Duke of Wellington, and Prince Schwartzenburg, during the last twenty years. How, then, it will be asked, are we to expect reformers? They are, indeed, a wonderfully rare class of men; and, in our opinion, a sufficient number of them can never be obtained, especially those of the right stamp, unless by giving our young men a different education from the one they now receive. But we have not time to enter on this subject.

There is one class of motives, which may reasonably be expected to have considerable influence in bringing public odium upon the sin of intemperate drinking: and we are happy to see that these motives are of late a good deal insisted on. We refer to the fact, that a great part of the taxes collected under the state laws, are rendered necessary by intemperance. This is so notoriously the case, that the fact is never denied, nor questioned. Let it be kept continually in view. Men naturally hate to part with their money. They grudge to pay taxes, unless where habit has made it a thing of course; and even then they complain if taxes are raised? The inquiry is made of collectors, thousands of times every year, "Why are taxes raised? Why am I taxed so highly?" Let the answer always be ready. "You are taxed so highly, because the town is obliged to support many drunkards, and many families impoverished by drunkenness. If things go on at this rate, your children and grand-children will be obliged to pay half their earnings to support drunkards; unless, as may probably enough be the case, they become drunkards themselves, and avoid the payment of taxes by becoming inhabitants of an alm-house. Our forefathers provided against this evil. They knew that thousands of tippling shops would make tens of thousands of drunkards. They knew that drunkenness would introduce a legion of evils, and no possible good. They enacted wholesome laws, not oppressive, not tyrannical, not difficult of execution, and which if executed, would for ever prevent the existence of a tippling-shop, or disorderly tavern, in the commonwealth of Massachusetts. The superintendence of these laws was committed to the selectmen, with many cogent exhortations, aided by many motives of public and personal interest; and their duty was impressed upon them by a solemn oath. But behold the progress of demoralization! In a few years, by the unparalleled negligence and complying disposition of the selectmen, and by their entire forgetfulness of their oath of office, the whole system of laws on which this subject became perfectly nugatory and useless. This language may seem strong; but it is much weaker than the truth would warrant. The selectmen extensively, almost throughout Massachusetts, have for many years annually made a formal written certificate, con-

taining a palpable notorious misstatement; a misstatement which permitted the existence of all the evil, which the law intended to prevent, and made the law a piece of mere waste paper. As there is no security to the laws, from the main barrier which the legislature erected around them, it is time the people should take the business into their own hands; and, as they do not like to pay taxes for the support of drunkards, they should insist prereemptorily on the suppression of tippling-shops. Remember, then, my friend, that when you pay taxes, you are paying a large portion of them solely because your selectmen have been willing to connive at the violation of the law, in order to permit a multitude of their townsmen to engage in the exalted employment of keeping tippling shops; and this without any possible good to the community, and with the certainty of bringing immeasurable evil upon society and individuals." If a collector should address this language to one of his neighbors, who was complaining of high taxes, we believe it would be hard to contradict him; and even if the selectmen should be present, they would act wisely to walk away in silence.

The text chosen by Dr. Worcester, as suited to the occasion of this discourse, is found in Eccles. xi, 18: *But one sinner destroyeth much good.* This divine apothegm is applied to the drunkard, who is forcibly described as destroying his estate, his health and strength, his mental faculties, his character, his usefulness, his temporal life, his immortal soul; as rendering his family miserable; as spreading a baleful contagion all around him. With a view to shew the spreading nature of intemperance, Dr. W. supposes that one intemperate man will, in the course of ten years, corrupt and draw into intemperance five other persons; and that each of those five, in ten years more, will corrupt five others; and that this progression will be continued. This supposition is not extravagant, if we give the drunkard and his followers materials enough to operate upon; but it is obvious, that as drunkards increase, the sober part of the community decreases, so that victims enough cannot be supplied to exhibit the full effect of this tremendous contagion. It is doubtful whether society could exist, if one half the adult population were reduced to the character of habitual drunkards.

Dr. W. computes that there are 80,000 drunkards in the United States. On this estimate he comments as follows:

"Eighty thousand persons, wasting property, health and life,—destroying their faculties, their characters, their usefulness,—ruining their bodies and their souls, for this world and for the world to come! Eighty thousand destroyers, engaged in demolishing the happiness and the hopes of as many families; reducing to poverty and wretchedness, parents, partners, children; filling with anguish, the hearts, and covering with confusion the faces, of virtuous connexions and friends! Eighty thousand of different ranks and conditions, spreading around them an infection, worse than the plague; vitiating the habits and manners, and corrupting the minds and hearts of their respective circles and classes, scattering the seeds of temporal and eternal destruction throughout all the departments of the community! Who can

think of the good, which they are destroying from year to year, without the deepest anguish and dismay? Who can look forward upon the frightful progression, and contemplate the good which they will eventually destroy, and not be overwhelmed with amazement and horror!

> "War, famine, pest, volcano, storm, and fire,
> "Intestine broils, oppression with her heart
> "Wrapt up in triple brass, besiege mankind!"

But what is any one, even the most destructive of these plagues,—what is all of them together,—in comparison with intemperance? War indeed is a tremendous destroyer! But let any one set himself to make fair calculations for the two hundred years of our country's history; and with the destruction by war, compare the destruction by intemperance, of property, of morals, of family peace, of private and public happiness, of health and of life, of temporal and eternal interests; and he will soon find the conviction irresistible, that where war has destroyed its thousands, intemperance has destroyed its ten thousands!" pp. 7, 8.

The speaker estimates the expense of spirituous liquors unnecessarily consumed every year, in Massachusetts alone, as not less than 2,000,000 dollars, and the expense of human life as being so great, that nearly 700 persons, in this commonwealth, annually finish the work of gradual suicide by intemperance. He thus comments on the unconcern with which the public are accustomed to regard this terrible evil.

"Fraught however as intemperance is with all manner of mischief; yet how little is the excitement which it produces! Were as much property and as many lives to be destroyed—to say nothing of the moral devastation, and the eternal ruin, which ought still to be kept in sight,—were as much property and as many lives, as are yearly destroyed by intemperance, destroyed by fire, by civil insurrection, or by foreign incursion, the whole nation would be moved. But intemperance, a pestilence continually walking in darkness, a destruction incessantly wasting at noon-day, is regarded, if regarded at all, with the tranquillity of apathy, or with the levity of infatuation. With its ribaldries and blasphemies indeed, the ears of virtue and religion are often stunned; with its orgies and tumults, individuals and neighborhoods are often disturbed: yet over a great part of its shameful and direful operations and effects, a veil is sedulously drawn; and the rest are every where too common, too familiar, to engage attention.

"And how many there are of all ranks, who with little concern, or thought, give countenance and encouragement to this hideous destroyer! What multitudes who, though not such as are generally understood by intemperate persons, are yet in the practice of drinking intoxicating liquors with a frequency and freeness, which cannot be needful for any good purpose, but tend to generate intemperance in themselves, and to promote it in others! And what multitudes more, either from an ill-advised hospitality or generosity, are continually putting the cup to their neighbors' mouths, or from a fatal complaisance or pliancy are accustomed to treat the practice with fostering indulgence!" p. 12.

These specimens will convince the reader, that the discourse is a powerful appeal to the patriotism, public spirit, and love of order yet remaining in the community, on a subject vitally important to the present and succeeding generations.

The annual report is enriched with valuable extracts from the reports of the New Bedford, Dedham, and Marblehead auxiliary

Societies. It is stated in a note, that two thirds of the paupers, in Boston alms-house, are brought thither by intemperance. The Dedham report gives a picture of the admirable institutions of our fathers, and of the causes of modern degeneracy, drawn by the hand of a master. We regret that we have not room to insert it.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

THE following extracts from the journal of Messrs. Hall and Newell, at Bombay, are continued from our number for May, p. 231. The first date of this journal, p. 227 of the May Panoplist, was erroneously printed May 13th, instead of June 13th, 1815.

JAN. 9, 1816. Some days ago we received intelligence that Mr. Fyvie, missionary at Surat, was so severely ill of a fever, that his life was almost despaired of. This morning he, his wife, and Mr. Skinner, arrived at Bombay. They have come to our house, and will stay with us until some change takes place in Mr. Fyvie's situation, who is now but just alive.

Mr. Skinner has presented to us the whole of Flavel's valuable works. In our native school we have abolished that part of the exercises, in which the boys were instructed in the worship of their false gods. When this was proposed, the teacher agreed to it, without making a single objection.

15th. It is an unspeakable joy to us, that we may do something for the religious instruction of the heathen every day, and that we can assure our patrons and Christian friends at home, that through their pious liberality, hundreds of their unenlightened fellow creatures are every week *warned to flee from the wrath to come, and to lay hold on that eternal life which is in Christ Jesus our Lord.*

19th. Mr. Fyvie is now so far recovered, that Mr. Skinner, thinking it his duty to return to Surat, has to-day taken his leave of us.

Feb. 11th. We, together with Mr. and Mrs. Fyvie and Mr. and Mrs. H. participated in the ordinance of the Lord's supper.

23d. To-day we received a letter from Dr. Worcester, dated March 20th, 1815, one from Mr. Richards, dated the 6th of the same month, and two from Brother Nott's friends of nearly the same date. It is about six months since these letters reached Calcutta. To-day finished the translation of Mark's Gospel.

March 10th. As our labors are so much the same from day to day, it seems useless to be very frequently remarking upon them. The native languages, together with Greek and Hebrew, will long constitute our principal study: and this study, added to the translating of the Scriptures and preaching to the people, will be the principal business of every day of our lives. And it is probable that the manner of our preaching will continue to be much the same as at present. We shall daily go among the people, and preach to five, fifty, or a hundred, or to more, as we may find opportunity; and these we shall meet in the streets, and market places, in private houses, and in their temples, at their weddings, festivals, and pilgrimages, as the case may be. Thus we expect to labor in the hope, that by and by, through the divine blessing, a congregation will be collected and a church planted; and that we shall have the means of printing the Scriptures and religious tracts for the more rapid and extensive instruction of the people.

21st. Received a letter from Dr. Carey mentioning a receipt of a remittance for us. We were happy to learn, that Br. Judson and his wife were well, and in hope of soon beginning to preach Christ to the heathen around them.

22nd. Yesterday and to day we have written three letters, one to Dr. Carey, one to the Rev. T. Thomason, and one to J. Calder, Esq. of Calcutta. The principal object of these letters was, if possible to ascertain whether we can procure a fount of types in Bengal. That we should be able to commence printing appears to us more and more important every day.

27th. To-day Mr. Fyvie has left us to return to Surat, having entirely recovered from his extreme illness. He goes to Surat, however, in uncertainty whether he shall remain there, or go immediately to Travancore to succeed Mr. Ringletaube, who, as Mr. F. was yesterday informed, has left that mission, after having converted, as he states, more than 1,000 souls from heathenism. There were under his care six or seven congregations, with churches built for their accommodation. There are also schools and catechists. Mr. R. proceeds to the Cape.

April 10th. An article appeared to day, in the Bombay Gazette, respecting Nathaniel Sabat, the Arabian convert. This man, who (by means of the account given of him by Dr. Buchanan) has excited so much interest in the Christian world, about a year ago publicly abjured Christianity and wrote in defence of Mahommedanism. The article above mentioned states, that he is now in Penang, residing with an Armenian Christian;—that he is much distressed, on account of having renounced the Christian religion and written against it. He declares, that he did it in a moment of passion, not from conviction, but merely for the purpose of taking revenge on an individual, whose feelings, he supposed, would be wounded by an attack on Christianity, more deeply than by any thing of a personal nature. He professes to be very sorry for what he has done; says he has no hope of ever enjoying peace or comfort again in this world; and only desires, that his life may be spared long enough for him publicly to refute the foolish things he has written in his pamphlet against the truth of the Gospel. Those, who best knew Sabat, have long doubted whether his conversion was any thing more than a change of religious profession. If it were not, his apostasy is easily accounted for. But there seems to be something in the present state of his mind, which would encourage us to hope better things concerning him; even *perhaps* things which accompany salvation. But, though Sabat should finally prove an apostate, let us remember with joy and gratitude, that the noble Abdallah, his former companion, witnessed a good confession, and laid down his life for the name of the Lord Jesus.

11th. To day is a Hindoo holy day—the annual pilgrimage to the temple of *Maha Luxumee*, which is situated upon the sea shore, on the western side of the island, about three miles from the town of Bombay. Towards the close of the day we walked out to the temple, mingled with the crowd, and spoke to the people, as we found opportunity, on the folly and wickedness of their idolatry. There were probably not less than a lack (100,000) of people assembled on this occasion. They go individually into the temple; just get a glance at the idol, Maha Luxumee, or the *great goddess of wealth*, make their prayers, which are about half a minute in length, present their offerings, which are in general a cocoanut, a little clarified butter, fruits, flowers, and pice, (a small copper coin, about the value of a cent,) and then retire. Some, on these occasions, sacrifice a cock to the goddess. We saw this rite performed to day. A man stands at the door of the temple, with a knife to perform the ceremony. The fowl is brought by the offerer and delivered to him; he strikes off the head, pours out the blood at the door of the temple, and receives a pice or half pice for his services. Some of the blood is taken up with the finger, and applied to the forehead of the person on whose account the sacrifice is offered. The dead fowl is taken away by the person who offered it, and he probably carries it home and eats it. For although it is not common among the high casts to eat any kind of flesh,—it is permitted, even to *Brahmins*, to eat flesh that has been offered in sacrifice.

The sacrifice of the sheep is pretty common in this place. It is remarkable that the *life* and *blood* of the animal, are principally regarded by these idolaters, in making their offerings to their gods. When the life of the

victim has been offered, and the blood shed in presence of the idol, the carcase is removed as a thing of no account. What should put it into the minds of these unenlightened heathens, that the shedding of blood could have any efficacy in appeasing the anger of God against sin? Let the unbeliever solve this question, if he can.

The pilgrimage to Maha Luxumee is of a local nature, and is observed only by the inhabitants of Bombay, and probably some few on Salsette. There are other places, such as Ramisseram, Juggernaut, Benares, &c. to which multitudes of pilgrims resort from the most distant parts of India. The account, which one of our Brahmins gives us of the ground and reason of pilgrimages is this: viz. that they have efficacy both to obtain the favor of God and to purify the mind from sin; because (says he) God is pleased with us in proportion to the pains we take to obtain his favor; and again, the pilgrim, while on his way to some holy place, will naturally inquire with himself, "Whither am I going? Why am I taking all this trouble? What is the object of my pilgrimage?" Thus his mind being filled constantly with pious thoughts, there is the less room for sin; and so one, who performs a long pilgrimage, of course becomes very holy and obtains peculiar favor with God.

This reasoning, if applied to the true religion, would be in some measure correct. The pilgrimages of the Jews, three times a year to the temple at Jerusalem, doubtless had a salutary influence on their minds. They must have tended greatly to encourage and strengthen that people in their belief and practice of the true religion. But the case of the Hindoos is quite the reverse. Their pilgrimages, and all their religious rites, tend to confirm and strengthen them in the practice of idolatry and wickedness.

(To be continued.)

MEASURES TO ABOLISH SLAVERY IN THE ISLAND OF CEYLON.

[*The following correspondence is interesting to the philanthropist and the Christian, and particularly to the friend of missions. The high testimony which is borne to the utility of missions cannot but command the respect, and attract the attention, of many who have hitherto thought lightly of the subject. If the exertions, which have been made within a few years past, to promote the cause of Christianity in Ceylon, have already produced so powerful an effect, as is ascribed to them by Sir Alexander Johnstone, what encouragement is afforded to renewed and increased labors.*

It is worthy of remark, also, that the friendly and respectful manner, in which the correspondence is communicated to the American Missionaries, and to the Secretary of the Board, indicates, that the civil authorities of the island are disposed to countenance and favor missionaries from this country, as well as from Great Britain.]

A letter from Sir Alexander Johnstone to the American Missionaries.

COLOMBO, 2d OCT. 1816.

SIR Alexander Johnstone presents his compliments to the American Missionaries, and takes the liberty to send them, for the Secretary of the American Board of Commissioners, a packet containing copies of the proceedings which have lately been had on this island, relative to the emancipation of all children born of slaves after the 12th of last August. As the unanimity with which this measure has been adopted by all the principal proprietors of slaves, Europeans as well as natives, at Colombo, Galle, and Jaffna, must be attributed to the salutary effect, which the different missionary societies have of late years produced upon the minds of the people, by circulating in the country the principles of Christianity, it occurred to Sir Alexander, that copies of these proceedings might be interesting to the committee.

Sir Alexander hopes to hear, that the gentlemen and ladies of the American mission have had a favorable passage to Jaffna, and that they have not suffered by the change of climate.

A letter from Sir Alexander Johnstone to the Rev. Samuel Worcester, D. D. Secretary to the A. B. C. F. M.

SIR, COLOMBO, 26th SEPT. 1816.

I have the pleasure to send you for the information of your Society, copies of the proceedings which have lately been had on this island, relative to the emancipation of all children who may have been born of slave parents, since the 12th of last month: from these proceedings you will perceive, that the state of domestic slavery, which has prevailed here for three hundred years, has been abolished.

As the unanimity with which the measure has been adopted by all classes of people, natives as well as Europeans, may in a great degree be attributed to the zeal with which the different missionary societies have for some years circulated the doctrines of Christianity among the inhabitants of the country, and as your committee may wish to know the different steps which I have felt it my duty to take since the year 1806, to bring about so desirable an object; I beg leave also to send you the copy of a letter which I have lately written upon the subject to some of the missionaries who reside at this place. Allow me to offer you my congratulations on the occasion.

I have the honor to be, Sir, your most obedient humble servant,

ALEXANDER JOHNSTONE,
Chief Justice and first member of his Majesty's Council in the island of Ceylon.

Copy of a letter from Sir A. J. to some of the Missionaries in Colombo.

GENTLEMEN, COLOMBO, 20th SEPT. 1816.

I have the honor to send you for the information of your Society in England a copy of the proceedings, which have lately taken place at Colombo, Galle and Jaffna, relative to the emancipation of children born of slaves after the 12th of last month.

It will, I am sure, be gratifying to your friends to hear of the measure, which the principal proprietors of slaves at these places have adopted. As soon as I became, in 1806, a judge of the Supreme Court and a member of his majesty's council in this island, I proposed, but without success, a similar measure. Although I was disappointed at that time, I did not despair of ultimately succeeding in my object; and I felt it to be my duty to persevere, and to make every effort in my power to encourage the establishment in these settlements of such political and religious institutions, as were calculated to give the natives a more rational idea, than they had been accustomed to entertain, of liberty and of religion, and thereby gradually prepare their minds for the abolition of that state of slavery, which had prevailed amongst them for three hundred years.

With this view I went to England early in 1809; while there, I submitted to his majesty's ministers the propriety of establishing in these settlements the trial by jury, and to the Bible, as well as to many of the religious societies, the necessity of their forming some permanent system for meliorating the morals of the people, by enlarging their knowledge of the Christian religion. His majesty's ministers having approved of my proposal, the trial by jury was established in these settlements in 1811, and at my suggestion the right of sitting upon juries was not confined in this island as it is in other parts of India, to Europeans only, but was extended without distinction to all the natives of the country. The Bible and other religious societies, having also approved of my plan, immediately began to take, and have ever since continued to take, the most active and decisive measures for extending to this part of India the benefit of their several institutions.

I have for some time observed with satisfaction the change which the establishment of trial by jury, and the exertions of the several Missionary Societies on this island, have produced in the feelings of the people with respect to domestic slavery; and I availed myself, with pleasure, of the opportunity, which the arrival of the last Reports of the African Institution lately afforded me, to send to the principal proprietors of slaves, the account which has been published in them of the proceedings that were had at Colombo in 1813, under the 50th of George III, and recal to their recollection the proposal, which I formerly made to them in 1806. The unanimity with which that proposal has been adopted on the present occasion, compared with the opposition which a similar proposal met with in 1806, affords a proof, which must be flattering to every Englishman, of the salutary effects which may with certainty be produced in a country, by gradually imparting to its inhabitants some of those advantages which are derived from the freedom of our constitution, and the purity of our religion; and may be instructive, as an example to those persons whose inclinations may hereafter lead them to adopt any measures for the moral improvement of natives in other parts of India. As the principal proprietors of slaves on this island have declared free all children, who may be born of their slaves after the 12th of last August, it becomes the duty of every one who feels an interest in the cause, to take care that the children who may be born free, in consequence of this measure, should be educated in such a manner as to be able to make a proper use of their freedom; and it is to your Society, as well as to the other Missionary Societies to which the natives are already so much indebted, that I look with confidence for the education and religious instruction of all these children. I need not, I trust, add, that you may command my services in any way in which you think they may be of use in forwarding an object, which is so intimately connected with the prosperity and the happiness of a very numerous class of the inhabitants of this island.

I have the honor to be, gentlemen, your most obedient humble servant,

ALEXANDER JOHNSTONE.

PROCEEDINGS AND CORRESPONDENCE MENTIONED IN THE FOREGOING LETTERS.

TUESDAY, 23d JULY, 1816.

In obedience to the order of this court, bearing date the sixteenth day of this instant July, the Acting Registrar enters the following proceedings:

A meeting was held on the 14th instant, in the jury room at Thelftsdorp, of the Dutch Gentlemen who belong to the special jury for the province of COLOMBO, to take into consideration the subject of the following letter, which the Hon. the Chief Justice had written to them on the 10th instant.

To the Dutch Gentlemen at Colombo, belonging to the Special Jury.

GENTLEMEN, COLOMBO, 10th JULY, 1816.

The able assistance which I so often derive from you in the execution of my office, renders it my duty to communicate to you any information which may be interesting to your feelings. I therefore have the honor to send for your perusal the VIIIth and IXth Reports of the African Institution, which I have lately received from England.

The liberality which you have always displayed in your sentiments as jurymen, makes me certain, that you will be highly gratified at the success which has attended the proceedings of that benevolent Institution.

Many of you are aware of the measure, which I proposed in 1806, to the principal proprietors of slaves on this island, and of the reason, for which its adoption was at that time postponed: Allow me to avail myself of the present opportunity to suggest to you, that should those proprietors in consequence of the change which has since taken place in the circumstances of this island, now think such a measure advisable, they will, by carrying it into effect, set a bright example to their countrymen, and shew themselves worthy of being ranked amongst the benefactors of the human race.

I have the honor to be, Gentlemen, your most obedient humble servant,

(Signed) ALEXANDER JOHNSTONE.

The above letter having been read, all the gentlemen unanimously resolved to consider as born free, every child who may be born of any of their slaves from and after the 12th of August next, and that a committee of thirteen should be immediately appointed, to prepare the necessary resolutions for carrying this benevolent intention into effect, and also that the following answer should be sent to the Hon. the Chief Justice.

To the Honorable SIR ALEXANDER JOHNSTONE, *Knight, Chief Justice of the Supreme Court of Judicature in the Island of Ceylon, &c.*

MAY IT PLEASE YOUR LORDSHIP,

We, the undersigned, respectfully beg leave to acknowledge the receipt of your lordship's very kind and condescending letter of the 10th instant, accompanied with the VIIIth and IXth Reports of the African Institution, the perusal of which we did not delay, in consequence of the honorable distinction which your lordship has shewn in addressing us on so important a subject, with the laudable and humane view of directing our attention to the measure, which your lordship has heretofore proposed in the year 1806. We sincerely beg leave to assure your lordship, that the proposal conveyed by your lordship's letter is gratifying to our feelings, and it is our earnest desire, if possible, to disincumber ourselves of that unnatural character of being proprietors of human beings; but we feel regret in adding, that the circumstances of every individual of us does not allow a sudden and total abolition of slavery, without subjecting both the proprietors and the slaves themselves to material and serious injuries.

We take the liberty to add, that the slaves of the Dutch inhabitants are generally emancipated at their death, as will appear to your lordship on reference to their wills, deposited in the records of the Supreme Court; and we are confident, that those who are still in a state of slavery, have likewise the same chance of obtaining their freedom.

We have, therefore, in following the magnanimous example of those alluded to in the aforementioned Reports of the African Institution, come to a resolution, as our voluntary act, to declare that all children who may be born of slaves from and after the 12th of August 1816, inclusive, shall be considered free, and under such provisions and conditions as contained in a resolution which we shall agree upon, and which we shall have the honor of submitting to your lordship for the extinction of a traffic avowedly repugnant to every moral and religious virtue.

We have the honor to subscribe ourselves—

COLOMBO, 14th July, 1816. } May it please your Lordship, your Lordship's most obedient and very faithful humble servants.

Signed by seventy persons.

The *Committee*, having drawn up the following resolutions, forwarded them on the 19th to the Hon. the Chief Justice, with request to his lordship to submit them to his excellency the Governor, for his excellency's consideration.—

At a meeting of the members of the special Dutch Jurors, assembled by general consent for framing certain resolutions to be carried into effect for the eventual emancipation of children born of slaves, held at Colombo on Monday the 15th of July, 1816.—

Resolved unanimously, 1st. That all children born of slaves from and after the 12th of August next ensuing shall be considered free.

[Here follow various resolves, the object of which is to provide for the maintenance of the children, by requiring them to remain with their masters and work for their food

and raiment; if males till they are 14 years of age, and if females, till they are 12; and to prevent fraud to the prejudice of such children, by requiring a strict registry to be taken of their births and deaths.]

These resolutions were signed by the thirteen Jurors. On their being communicated to the Chief Justice, he returned the following answer.

GENTLEMEN, COLOMBO, 21st JULY, 1816.

I have had the honor to receive the resolutions, which you have sent me by Mr. Knickenbeck, and by Mr. Prins, and shall with pleasure present them as you desire me to his Excellency the Governor.

I beg leave to offer you my warmest congratulation on this interesting occasion. The measure, which you have unanimously adopted, does the highest honor to your feelings; it must inevitably produce a great and a most favorable change in the moral habits and sentiments of many different classes of society in this island; and generations yet unborn will hereafter reflect with gratitude upon the names of those persons, to whose humanity they will owe the numerous blessings, which attend a state of freedom.

I return you my sincere thanks for the honor you have done me by making me the channel, through which your benevolent intention is to be communicated to his Excellency the Governor; as an Englishman I am bound to feel proud in having my name associated with any measure, which secures the sacred right of liberty to a number of my fellow creatures.

I have the honor to be, gentlemen, your most obedient and humble servant, &c.

As soon as the determination, which the Dutch gentlemen of the special jury had come to, was known, all the native jurors at Colombo immediately resolved to come to a similar determination; and letters were written to the Chief Justice by the Jurors of the respective classes of the Mahabadde, Mahomedahns, Fishermen, Chitties, and Vellales, informing His Lordship that they unanimously concurred in opinion with the gentlemen of the Dutch special jury.

The *Mahabadde* class of Cingalese is supposed to comprise a population of about 24,000, scattered through the island. Their employment consists principally of cutting down the cinnamon, and preparing the bark for exportation. Their letter was signed by 25 jurors.

The *Mahomedahns* in Ceylon are principally the descendants of Arabs, who settled along the coast of India, in the 9th and 10th centuries. It is estimated that there are between 30 and 40,000 of these people, scattered along the coast, besides a considerable number in the interior. They are an active race, and carry on a considerable portion of the retail trade of the island. Their letter is signed by 15 jurors.

The *Fishermen* are a very numerous and powerful class of people. The fisheries are a considerable source of revenue, and are carried on principally by this class of men, whose cast is next in rank to the *Vellales*. Their letter is signed by 18 jurors.

The ancestors of the *Chitties* many years ago came over to the island from the peninsula of India They settled in Ceylon for the purpose of carrying on trade and manufactures. They are not a numerous class; but are in general affluent, and for the most part professed Christians. Their letter is signed by 10 jurors.

The cast of the *Vellales* is reckoned the first in rank among the Cingalese. They are in great numbers in the parts of the island, now principally inhabited by the Aborigines. Most of the head-men are chosen out of this class, and the majority of native land-holders belong to it. Their letter is signed by 13 jurors.

The letters of all these classes are copied at length and transmitted to the Corresponding Secretary. They are very handsomely expressed. They all acknowledge the reasonableness, the humanity, and the duty of manumitting slaves, as fast as a regard to the safety of the community will admit. The Chitties say, after fully and cheerfully acceding to the proposal of the Dutch jury, that they regret that this benevolent design could not have been sooner accomplished, and are "sensible, that by such a procedure, they not only alleviate the misfortunes of a portion of their unhappy fellow-creatures and their future offspring, but thereby discharge a most important duty as Christians, and evince a due sense of the precepts of the holy religion they profess."

To all these letters the Chief Justice returned the following answer:

GENTLEMEN, COLOMBO, 22d JULY, 1816.

I have had the honor to receive the resolutions which you have respectively passed, declaring your unanimous acquiescence in the measure, which has lately been adopted by the Dutch special Jurymen.

I take the liberty to enclose you, as the best way of conveying to you the sentiments which I entertain upon the subject, a copy of a letter which I have written to those gentlemen.

Allow me to add, that I am fully aware of the anxiety, which the jurymen of all casts have shewn, to emulate the example set them by the Dutch special jurymen; and that it will be gratifying to the friends of humanity to know, that whatever difference of religion, or whatever difference of cast, may prevail among the persons who are enrolled on the

list of Jurymen for this place, no difference of opinion has for a moment prevailed among them as to the propriety and justice of the measure in question.

I have the honor to be, gentlemen, your most obedient and humble servant.

On the 22nd of July, the Chief justice waited on the Governor and laid before him all these proceedings. That they were approved by the Governor and Council there can be no doubt, for early in August similar proceedings were had by the Dutch jurymen of the provinces of Jaffna, and Galle, which, with that of Colombo, form the three districts into which the island is divided.

At the close of these communications, the Rev. B. C. Meigs wrote a letter, which contains the following passages, and gives the latest intelligence from the American mission in Ceylon.

REV. AND DEAR SIR, JAFFNAPATAM, Nov. 26th, 1816.

By direction of my brethren, I have procured the foregoing copy of the original communications to be sent to America. The original was spread over too much paper to be sent by mail, as there were in it eleven sheets of foolscap paper. The Prince Regent must give his approbation to the measure, before it can become a law. It meets with considerable opposition from many of the selfish slave-holders in the island. The number of slaves in this district is *very great;* and their condition is in many respects wretched. Sir A. J. as you will see by this, and by our journal which we have lately sent to Calcutta for America, is extremely friendly and kind to us, and also to the other missionaries on the island.

We are now all in a very comfortable state of health, and highly favored by a kind Providence. Sister Richards has been confined to her bed for about five weeks; but is now much better. We are making some progress in Malabar. It is a difficult language, and can be obtained only by hard study. It is now the rainy season, so that we can do but little towards repairing the house at Battecotta.

Affectionately yours, B. C. MEIGS.

REV. SAMUEL WORCESTER, D. D.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 26, 1817. From the Female Cent Society in Rowley, by Miss Lois Cogswell, Treasurer,		$32 21
27. From the Dracut and Chelmsford Cent Society, by Mrs. Phebe Varnum, Treasurer,		15 00
Appropriated as part of a contribution in the Rev. Mr. Thomas's Society in Abington,		5 00
Contributed at three prayer meetings in Carlisle, remitted by the Rev. Mr. Litchfield,		5 00
From Jonathan Newcomb, by the Rev. Mr. Perkins,		10 00
From the Rev. Mr. Storrs's Society in Braintree, a contribution,		38 00
29. From an unknown person in Wrentham, by the Rev. E. Fisk,		5 00
From several little girls in Bedford, (N. H.)	1 18	
From the female association do.	2 50	$3 68
From the Female Cent Society in Manchester, by the Rev. James Thurston,		18 50
From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, Treasurer,		64 92
From the Female Cent Society in Hopkinton, Mass. by Mrs. Olive Howe, Treasurer,	9 32	
do. do. for the translations,	5 20	14 52
From the Rev. Horatio Bardwell, missionary, by the Rev. Dr. Woods,		1 20
From Mr. Benjamin Bailey, of Sterling,		1 00
From a female friend of missions in Natick,		50
From the Female Cent Society in Worcester, by Miss Lydia Taylor, Treasurer,		22 04
From the Female Reading Society in Worcester, by Miss Rebecca Tufts, Treasurer,		6 39
A five dollar bill enclosed by mail, of which half was appropriated to another charitable object,		2 50
30. From an unkown person in Westfield, by letter,		8 00
31. From a female in Andover, north Parish, by the Rev. Dr. Worcester,		3 00
From an unknown person, for missions on our own continent,		3 00
From the Female Charitable Society in Peru, (Mass.) for the translations, by Mrs. Elisabeth Hawkes,		11 28
Carried forward		$270 68

	Brought forward	$270 68
A part of a legacy of $2,000 bequeathed to the Board by the late Julia Norton, of Farmington, (Con.) paid by Horace Cowles, Esq. executor of said will, to the Hon. John Treadwell,		1,512 00
June 2. From an unknown person, by Mr. S. T. Armstrong,		1 70
From Mr. Robert C. Robbins, part of the avails of his collections in Charleston, (S. C.)		397 50
5. From the New London Female Foreign Mission Society, by Mrs. Charlotte Wolcott, Treasurer,		56 00
6. A contribution in the 3rd Religious Society in Newbury, under the pastoral care of the Rev. Mr. Kirby,		30 15
7. From a lady in Swanzey, (N. H.) by Mr. S. T. Armstrong,		2 00
From a friend of missions in Wheelock, by Mr. S. T. Armstrong,		1 00
From St. Johnsbury, (Ver.) collected at a monthly prayer meeting, remitted by Mr. Clark, to Mr. S. T. Armstrong, 14 20		
From the Juvenile Society in do. 7 61	——	21 81
13. From the Female Charitable Society of Great Barrington, by Gen. John Whiting,		16 38
14. From the Hallowell and Augusta Foreign Mission Society, by John Sewall, Esq. Treasurer, remitted by Mr. James Gow, 50 00		
From a friend to the translations, by do. 3 00	——	53 00
16. From the Cent Society in Lisle, (N. Y.) by Elisabeth Ford, Sec. for missions on this continent, remitted to the Rev. Dr. Morse,		20 00
18. From Mr. Reuben Hyde, of Winchendon, (Mass.)		1 00
From an unknown person, to purchase a Bible for the heathen, by the Rev. Levi Pilsbury,		1 00
From the Female Foreign Mission Society in Montpelier, (Ver.) by Mrs. Lucy Richardson, the Treasurer, remitted by the Rev. Chester Wright,		46 50
19. From Ladies in the First parish of Pittsfield, for the translations, by Mr. Orville Dewey,		15 00
From the Female Cent Society in Wilmington, (Ver.) by Mr. Pliny Fisk, 23 00		
A contribution on the Sabbath, in do. 2 81		
Do. at a monthly concert, 5 74	——	31 55
From the Mite Society of New Canaan, (Con.) by Mr. Eliphalet St. John, Treasurer, paid to T. Dwight, Esq. 62 00		
From the Female Cent Society in Hamden, by Miss Esther Dickerman, Treasurer, 20 00	——	82 00
21. From the Newell Society of the first parish in Mansfield, by the Rev. S. P. Williams, 26 00		
From the Rev. J. Porter, contributed at the monthly concert in Pomfret, (Con.) 2 50		
From an individual in the first parish of Mansfield, for the distribution of Bibles, 30 00		
From an individual in do. 1 00		
From the Newell Society, in Brooklyn, (Con.) 16 00	——	75 50
23. From the New Hampshire Bible Society for publishing the Scriptures in the languages of the heathen, by George Hough, Esq. Treasurer,		122 00
From Mr. Nathan C. Findlay, of Zanesville, (Ohio,) by the Rev. Wm. Hanford,		10 00
From children of the Rev. John Woods,		1 49
24. From J. S. by Mr. S. T. Armstrong, for the translations,		5 00
25. From the Biddeford and Saco Society for promoting Christianity among heathens and Jews, remitted by the Rev. Jonathan Cogswell, of which one fourth is appropriated to the Jews,		117 20
From an Association in Goffstown, (N. H.) by Mr Jonathan Aikin, 10 00		
From a friend by do. 50	——	10 50
27. From the Female Cent Society in Townsend, by Lieut. Samuel Stone,		9 40
From the Association of young men in Townsend, by Mr. Cushing Wilder, 11 50		
From three individuals, 2 50	——	14 00
28. From the Foreign Mission Society of Windham County, (Con.) by Jonathan Jennings, Esq. Treasurer,		150 00
30. From an unknown person, in a letter with the Portland post-mark,		10 00
		$3,034 36

THE SCHOOL FUND.

May 26, 1817. From various persons, by the Rev. Dr. Spring; viz.

From an unknown friend,	$1 00	
From do. do.	3 00	
From do. do.	10 00	
From a child,	15	
From the Female Society in Newburyport,	14 28	—28 43
27. From the Female Cent Society in South Reading, for the education of heathen children in North America, by the Rev. Reuben Emerson,	21 04	
From two little girls, saved by abstaining from the use of sugar in their tea,	1 00	—22 04
From a female, by the Rev. Mr. Perkins,		3 79
From the association of females in Manchester, by the Rev. James Thurston,	43 00	
From the association of males in the same town,	31 40	—74 40
From the male and female associations in the first parish of Amesbury, (of which $3 were appropriated to the benefit of children in this country,) by the Rev. B. Sawyer,	20 00	
From the Female Charitable association in the same parish,	5 00	—25 00
From Mrs. Barton, of Fitchburg, and her daughters, by the Rev. Mr Eaton,		3 00
From a Society of females in the first parish of Worcester, (who meet for social prayer,) for the education of a child, in the family of the American missionaries, to be named SAMUEL AUSTIN, out of respect to their pastor,		30 00
From females in the same parish, for the education of a child to be named CHARLES AUGUSTUS GOODRICH, out of respect to their pastor,		30 00
29 From the gentlemen's and ladies' associations in Boxford, by Mrs. Briggs,		25 28
30 From the school of Misses Hall and Mugford, in Salem, by the Rev. Dr. Worcester,	2 40	
From the schools taught by the Misses Danas, of Ipswich,	5 31	—7 71
From annual subscribers in Bedford, (N. H.) by the Rev. Dr. Morse,	24 00	
From James Parker, Esq.	10 00	—34 00
From a lady, for the instruction of heathen children, in the American wilderness,		1 80
From Helen Maria Hawkes, by Mrs. Elisabeth Hawkes,		2 00
From the following sources, by the Rev. Elias Cornelius, for the Indian schools in North America; viz.		
Contribution in the Middle Dutch Church, in the city of New York, after a Sermon by Mr. C. given by Christians of different denominations,	333 28	
Contribution in Newark, (N. J.)	80 91	
From Mr. Havens, of New York,	10 00	
From a lady, earnt by her needle, by the Rev. Paschal N. Strong,	5 00	
From a friend to missions, by the same hands,	2 00	—431 19
From "a friend to moralizing and Christianizing the inhabitants of the globe," enclosed to the Hon. John Treadwell, of which, "$10 are to be used for educating the native children in this country, and the other $10 for teaching heathen children in foreign countries."		20 09
June 5. From ladies in Bluehill, (Maine,) by Mrs. Dolly Fisher, remitted by Mr Bailey,	30 00	
From students in Bluehill Academy,	4 32	—64 32
7. A collection in the monthly prayer meeting in Keene, (N. H.) for schools among the aborigines of our own continent,		12 00
From Mrs. K. Dean, of Fairhaven,		2 00
9. From a lady in Wilmington, by the Rev. Freegrace Reynolds,		3 00
11. From the Female Cent Society, in Winchendon, (Mass.) by Mr. Daniel Henshaw,		14 02
16. From a Society in Dublin, (N. H.) by Mr. Isaac Appleton,		25 00
From the Cent Society in Lisle, (N. Y.) by Elisabeth Ford, Secretary, for the schools at Bombay, remitted to the Rev. Dr. Morse,		10 00
19. From two little boys, in Middlebury, (Ver.) the savings of small presents, by Mr. Hemmenway,	1 50	
From three young ladies in Sheldon, (Ver.) by do.	1 50	—3 00
From the young men's Heathen School Society in Wilmington, (Ver.) by Mr. Pliny Fisk, for the the schools among the western Indians,		14 18
From Mrs. Mercy Hale of Hammondsburg, Ohio, by the Rev William Hanford,		2 00
23. From the Warner Association for educating heathen children and youth, by the Rev. John Woods, of Warner, (N. H.)		25 00
Total of donations published in this number, $3,965 52.		$881 16

N. B. We are requested to state, that the donation acknowledged in our number for Feb. last, under date of Feb. 3, as having been remitted by Eliakim Phelps, Esq. of Belchertown, was in fact remitted by the Rev. Eliakim Phelps, of Brookfield, as an appropriation from a contribution in that town.

Some persons have heretofore contributed various articles of jewelry, the greater part of which have been disposed of as well as possible, by various agents of the Board; usually by the persons to whom they were committed; and the avails have been mentioned in the Panoplist. Some articles remain on hand. It is suggested to all, who contemplate making sacrifices of this kind, that they had better sell the articles, and give the money. The donations will then be acknowledged immediately, and the donors will know what they give. There are various other reasons for this request, which, however, we have not room to specify.

Donations, received subsequently to June 30, will be published in our next number.

MASSACHUSETTS MISSIONARY SOCIETY.

THE EIGHTEENTH ANNUAL MEETING of the Massachusetts Missionary Society was holden in Boston, May 27, 1817. The number of ministers and lay members present was larger than for several years past; the business of the meeting was conducted with most perfect harmony: and a revived zeal for promoting the benevolent and highly important design of the Institution was pleasingly manifested.

The officers elected for the year were the following: viz. Rev. SAMUEL SPRING, D. D. *President*. Rev. SAMUEL WORCESTER, D. D. *Secretary*. JEREMIAH EVARTS, Esq. *Treasurer* Rev. ELIJAH PARISH, D. D. Rev. Dr. WORCESTER, Dea. ISAAC WARREN, Mr. JOHN JENKS, JEREMIAH EVARTS, Esq. HENRY GRAY, Esq. Rev. OTIS THOMPSON, Rev. SAMUEL WALKER, Rev. BROWN EMERSON, and Rev. WARREN FAY, *Trustees*.

Among the votes of the meeting the following was one: "That the Constitution of the Society, with a list of the members annexed should be printed and distributed under the direction of the Trustees, in the same pamphlet with the annual Report."

In the evening, an able and very impressive Anniversary Sermon was preached before the Society, at the Old South, by the Rev. Professor STUART; and a liberal collection for the benevolent objects of the Society was taken up.

At 6 o'clock next morning, the members of the Society, agreeably to appointment, met at Park Street with a large number of Christians, for special prayer.

REPORT OF THE TRUSTEES.

BRETHREN,

THE return of this interesting Anniversary brings along with it many reasons for Christian congratulation, and many for devout thanks to God our Father and to Jesus Christ our Lord. May a copious unction of the Spirit of all grace pervade this meeting; that our spirits may be refreshed, that our hearts may be enlarged, and that our resolutions may be strengthened and our zeal quickened for the benevolent work for which we are associated.

In the course of the last year, the following appointments were made by your Trustees: viz.—The Rev. Fifield Holt, for three months, in the vicinity of Bloomfield; the Rev. Josiah Peet, for three months, in the vicinity of Norridgewock; the Rev. Christopher J. Lawton, for three months, in the vicinity of Prospect; the Rev. Silas Warren, for eight weeks, in the vicinity of Jackson; the Rev. David Smith, for eight weeks, in the vicinity of Temple; the Rev. John Sawyer, for two terms amounting to twenty five weeks, in the vicinity of Garland; the Rev. Daniel Lovejoy, for eight weeks, in the vicinity of Fairfax; Mr. Job Swift for three months, at Frankfort; Mr. Hart Tolcott, for twenty weeks, and Mr. Alexander Lovell for thirteen weeks, both east of the Penobscot; and the Rev. Jotham Sewall for twenty weeks, in the District of Maine at large. In pursuance also of arrangements made by the

Board, Mr. John H. Ingraham was employed in the service of the Society, ten weeks, at Vassalborough; and Mr. Moses Partridge, ten weeks, at Freetown in the County of Bristol.

The first seven in the order of the statement are settled ministers in the places, in the vicinities of which respectively their labors were to be performed. The first five were *settled* under the particular patronage of this Society; and to the others its patronage has been extended for their *continuance*. Excepting Messrs, Talcott, Lovell, and Swift, the several persons, designated, accepted and have fulfilled their appointments. Their journals afford satisfactory evidence of their diligence and fidelity, of their favorable reception and encouraging success. And we have other very gratifying testimonials respecting the characters and labors, particularly of those who are stationary; and the highly salutary influence which they have exerted.

It may be of use distinctly to state that the settled ministers, employed for a part of the year, in the service of this Society, are stationed in different parts of the District of Maine, remote one from another. The places in which they are settled are for the most part considerable, in point of population and relative local importance. Some of them, perhaps all, were they well united in their religious views, would be abundantly able to support a stated minister, without any charitable help; but owing to the prevalence among them of different and discordant opinions and feelings, it has been found impracticable to bring a sufficient number to unite for the whole support of a minister.

The ministers, therefore, who have been settled under the express patronage of the Society, would not have been settled, had not charitable help been afforded for the purpose; and those who, though not settled under our patronage, have since, from year to year, been employed in our service, must for want of support have taken dismissions from their churches, had not charitable aid been extended. But notwithstanding the discordances of opinion and feeling in those places are such as to prevent union in settling and supporting ministers; yet upon their ministry, when settled, people of various religious sentiments and views are willing, with more or less constancy, to attend. It is obvious at once, that, under such circumstances, the influence of a good settled ministry must, with an ordinary blessing, be highly beneficial. The precious seed, which has sprung up in the wilderness, is cherished, and advanced to fruitfulness; the little churches are strengthened and improved, and become as lights amid the surrounding darkness; an impression is made in favor of the institutions and the regular administrations of the Gospel; and consequently of social and religious order; and preparations are forwarded for good to many, not only of the present generation, but of generations to come. Besides the people of his particular charge, each of these missionary ministers has a region all around him of twenty or thirty miles, deplorably destitute of the means of moral and religious culture. It is in these surrounding regions that their missionary labors are performed; and being settled as they are, they are under favorable advantages for extending the benefits of pastoral care and influence, at least in part, to many who otherwise would be totally without them.

It may fairly then be considered, that by means of this Society seven settled ministers are held in their pastoral charges, in important local situations, where, but for this charity none would be found. By the arrangement adopted in regard to them, seven churches are supplied with regular pastors; and at the same time this Society has in effect, with small comparative expense, seven good missionaries constantly employed under its patronage, in as many wide fields, and under the best advantages for extended influence and usefulness.

The advantages of this system are great. A people in the new settlements, more able or better disposed than others around them, are desirous of having a settled minister, and are willing to give towards his support, say, two, three, or four hundred dollars a year, with an assurance of doing more hereafter as they shall find their ability increased. From the funds of this Society the remainder of what is necessary for his support, say one, two, or

three hundred dollars, is provisionally supplied, on the condition that a proportionable part of his labor shall be bestowed upon other destitute places. It is then quite as well, as it regards the benevolent object of this Society, as if the two, three, or four hundred dollars annually paid by that people towards the support of their minister, were contributed directly to the funds of this Society, and paid out thence for missionary services. While we enable that people to have a settled minister, they enable us to employ a stationary missionary. Thus our great object is promoted in a way to produce the most beneficial effects. Feeble, but willing churches and societies are helped, good dispositions are encouraged, regular habits are formed, and important advances are made towards turning the wilderness into a fruitful field.

Great however as these advantages are, our desires cannot all in this way be accomplished. The destitute regions are so widely extended, that large portions of them would be entirely neglected, were not some interesting missionaries employed. Wisdom is profitable to direct; and augmented pecuniary means are wanted.

When this Society was instituted, but little it would seem, had been said or thought, of what might be done, or of what need to be done, for the many thousands in our own country, or the many millions in other parts of the world, destitute of the means of divine knowledge. Since that time a vast change has taken place. The Christian community has waked up from its slumbers; the destitute regions have been explored, and their necessities displayed; Missionary Societies, Bible Societies, Tract Societies, Education Societies, and other benevolent institutions have risen up in rapid succession; and a spirit of emulation in designs and works of charity is extensively diffused. This is the Lord's doing, and it is marvellous in our eyes. Every benevolent heart rejoices and will rejoice in all the various exertions which are making for the honor of the Lord Jesus, for the spread of his Gospel, for the extension of his salvation and kingdom. If we are in danger of being eclipsed by the activity and success of other and younger societies, what then? Shall we repine or be disheartened? Shall we indulge envy and jealousy? Shall we endeavor or wish to obstruct the operations, or to abridge the influence, of those favored institutions? Nothing like this surely belongs to the spirit of the Gospel. No: but we should desire and pray that they may increase, and that we may not decrease. By their activity we should be provoked to a generous emulation; by their success we should be encouraged to redouble our exertions. It should be a holy strife; the strife of benevolence; the conflict for excelling in doing good. The work in its various parts is enough for all hearts and all hands. Let all hearts then be engaged; let all hands be employed; and may he, with whom is the residue of the Spirit, and the direction of events, graciously bestow the needed unction, and command the desired prosperity.

NEW ENGLAND RELIGIOUS TRACT SOCIETY.

THIS Society held its annual meeting in Boston, May 26th, 1817, and adjourned to the next day.

At this meeting the act of incorporation, granted by the Legislature of this Commonwealth, was accepted. The officers of the Society for the present year, are the following; viz. The Hon. WILLIAM REED, Esq. *President.* The Rev. JEDIDIAH MORSE, 1st. *Vice President.* Mr. JOHN JENKS, 2nd *Vice President.* The Rev. JOHN CODMAN, *Cor. Secretary.* The Rev. JOSHUA HUNTINGTON, *Rec. Secretary.* The Rev. J. MORSE, D. D. the Rev. L. WOODS, D D. the Rev. JOHN H. CHURCH, the Rev. JUSTIN EDWARDS, AMOS BLANCHARD, Esq. *Executive Committee;* AMOS BLANCHARD, Esq. *Treasurer;* SAMUEL FARRAR, Esq. *Auditor.*

The number of Tracts printed for the Society during the year past is 411,000. A considerable proportion of these are Tracts of the larger size, i. e. of 24, 36, and 44 pages. These, added to what the Society printed before, amount in the whole, to 1,227,000.

The following is an account of the agents, employed by the Executive Committee, and the value of Tracts, at the Society's prices, received by them during the past year.

Mr. George A. Calhoun, Andover,	$713	39	Doctor Reuben D. Mussey, Hanover, (N. H.)	100	00
Mr. Isaac Bowers, Boston,	1,072	06	Mr Daniel Pike, Bangor, (Me.)	66	95
Rev. Samuel Osgood, Springfield, (Mass.)	40	10	Mr. Elisha Stearns, Tolland, (Con.)	61	10
Mr. Henry Whipple, Salem,	104	13	Mr. P. W. Gallaudet, New York,	355	25
Dea. Nathan Coolidge, Windsor, (Ver.)	125	68	Mr. Jonathan Weldon, Keene, (N. H.)	137	05
Providence Female Tract Society,	60	65	Rev. W. Jackson, Dorset, (Vt.)	138	15
Messrs. Wm. & H. Hyde, Portland,	232	66	Messrs. Peter B. Gleason, and Co. Hartford, (Con.)	66	85
Mr. Charles Whipple, Newburyport,	218	85	Mr. Russell Hubbard, Norwich, (Con.)	66	65
Mr. Zina Hyde, Bath,	127	00	Mr. Richard Boylston, Amherst, (N. H.)	92	81
Mr. Amos Tappan, Portsmouth,	75	31	Rev. Jesse Turner, Fayetteville, (N. C.)	207	70
Rev. Nathan S. Beman, Sparta, (Geo.)	134	86	Doctor Ebenezer Phelps, Northhampton, (Mass.)	106	45
Mr. Lambert Lockwood, Bridgeport, (Con.)	50	00	Rev. Dr. A. W. Leland, Charleston, (S. C.)	425	25
Rev. Robert C. Wilson, Chillicothe, Ohio,	239	09	Mr. Luther Holland, Belchertown, (Mass.)	90	70
Mr. Nathan Whiting, New Haven, (Con.)	403	30	Mr. Henry Woodward, Princeton, (N. J.)	34	65
Mr. John Johnson, Providence,	271	67	Mr. E. P. Walton, Montpelier, (Vt.)	68	75
Dea. John Kimball, Concord, (N. H.)	19	65	Mr. Silas Barrett, Middlebury, (Vt.)	116	20
Mr. Richard Pearse, Natchez, (Mis. Ter.)	293	11			
Rev. Calvin Hitchcock, Newport, (R. I.)	88	90			

All the Tracts delivered from the Depository at Andover, the year past, by the general agents, amount to $6,379, 96.

Messrs. Flagg and Gould, Printers, Andover, are the general agents of the Society. To them all letters of business are to be addressed, and all applications made for Tracts by other agents.

Communications respecting either the general object of the Society, the success attending its exertions, the publication of Tracts, or any new arrangements, which may be deemed necessary by the friends of the establishment, should be addressed to one of the Executive Committee.

The price of the Tracts is the same, wherever they are sold; or in whatever quantities; namely, one mill for a page, or one cent for 10 pages. A printed cover is reckoned as 4 pages. Agents receive 10 per cent commission, for all the Tracts they pay for, they being accountable, in common cases, for the transportation. It is expected that all agents will make remittances to the Treasurer, or the general agents, as frequently as may be, and that full payment for Tracts will, ordinarily, be made within a year from the time they are received.

Officers of the Board of Commissioners of the Society in Scotland for propagating Christian Knowledge, for the current year. Hon. OLIVER WENDELL, Esq. *President.* His Honor WILLIAM PHILLIPS, Esq. *Vice President.* Rev. JEDIDIAH MORSE, D. D. *Secretary.* Rev. JOHN CODMAN, *Assistant Secretary.* JAMES WHITE, Esq. *Treasurer.* SAMUEL SALISBURY, Esq. Rev. ELIPHALET PORTER, D. D. Rev JEDIDIAH MORSE, D. D. JAMES WHITE, Esq. Rev. ABIEL HOLMES, D. D. *Standing Committee.*

MISSION AT BOMBAY.

LETTERS have been received from Messrs. Hall, Newell, and Bardwell, dated Feb. 7, 1817, and accompanied by their journal to the close of January. Mr. Bardwell and his wife joined the mission at Bombay, on the 1st of Nov.; and were received with great joy by the missionaries there. We have much reason to suppose, that Mr. B. will find no difficulty, nor embarrassment, in residing permanently at that place. On the 19th of Dec. Mr. Hall was married to an English lady, who is considered as a great acquisition to the mission. She understands one of the native languages, and is thought well qualified to be useful in her new relation. Extracts from the journals will be given hereafter. The whole of the last letter, addressed to the Corresponding Secretary, and part of the one preceding, are as follows:

"Rev. and dear Sir, *Bombay, Dec. 14th,* 1816.

SINCE our last, of Sept. 30th, we have received new mercies of the Lord to excite our gratitude and animate our hearts. On the 1st of November, brother Bardwell and his wife arrived from Colombo. It was a joyful event to us. We feel greatly strengthened and encouraged by the introduction of another laborer into this great harvest.

"On the 9th inst. we received our types and press, in good condition, and brought them to our house. Here we doubt not but the Board will unite with us in gratefully acknowledging our obligations to the Rev. Mr. Thomason, not only for the general interest which he has taken in our mission, but more especially for his trouble in procuring for us the means of printing the Holy Scriptures in the languages of the heathen.

"We are now busily engaged in getting all things in readiness to commence printing, which we hope to do in a very short time.

"Our preaching and schools continue much the same as when we wrote last. When it may please God to own our labors, and enable us to send you the good tidings of souls converted from idolatry, we cannot know, but must leave it with Him who has the residue of the Spirit."

"Rev. and dear Sir, *Bombay, Feb. 4th*, 1817.

Our last letter to you was of Dec. 14, a few days after the arrival of the ship Malabar Capt. Orne from Boston. The return of this ship now affords us a very favorable opportunity for sending you letters, our journal, &c.

"Since our last, we have been much employed in getting our press ready, with the hope of sending you, by this opportunity, some specimen of our printing. In looking over and arranging the types, we have found a deficiency of several types, which we have ordered to be made here. This will occasion some additional expense and considerable delay, in the business.

"For want of proper paper, we cannot proceed far in printing. In one of our former letters we expressed our desire that 100 reams of the common sized printing paper, of good quality, might be sent to us by order of the Board, either from England or America. We hope it is on the way to us.

"As yet we have engaged no one to assist us, in any part of the printing business; neither have we yet determined what we shall do in this respect. Several men, who have served in the other printing offices in Bombay, have offered us their services and probably we shall employ one of them more or less. We think it best to take a boy or two to train up regularly to the business. We could take as many boys as we wish for this object.

"Our schools, and our daily labors among the people, continue nearly the same as when we last wrote. We have however opened a meeting at one of our school-rooms for the religious instruction of the heathen and others who may be disposed to attend. It was commenced on the last evening of the last year. Brethren Hall and Newell, in turn, read and expound the Scriptures. We hope soon to be able to add the exercises of prayer and singing. About 30 persons have usually been present on an evening, a number of whom are Jews, who live near the place of meeting. We have as yet found quite as much encouragement as we anticipated, in our first attempt of this kind. We hope by and by to have several such meetings in different parts of this great city and its suburbs.

"It appears to us very important that, at least, *one* building should soon be provided and appropriated to public worship. It would be needless to adduce arguments to evince the expediency of a measure so universally sanctioned and enforced by the example of all Christian missionaries.

"We are still unable to send you the good news of pagans converted to Christ, through the instrumentality of our labors. But should it please God, for a much longer time to withhold his blessing, we know that it is our duty to continue to labor and pray and hope; and equally the duty of our Christian friends at home to *pray* and to *hope*, instead of drawing any discouraging conclusion from so long a delay of the desired blessing. We shall reap in due time, if we faint not. It must be a great comfort to our friends, as well as to ourselves to reflect, that already thousands have heard the glad tidings of salvation from our lips, who probably would have died without hearing them, had we not been sent. Here, it may be said, the word of the Lord has gone forth, and is daily going forth; and the cheering promise is, that it shall not return void, but shall accomplish the end for which it is sent forth.

"The happy settlement of brother Bardwell in the work of this mission, which affords so much encouragement to us, will no doubt afford equal encouragement to the Board.

"On the 19th of Dec. last brother Hall was married to an English lady. The mission family therefore at Bombay, is now very different from what it was six months ago, when the brethren Hall and Newell were laboring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust, for the time to come, in the same infinitely wise, kind and gracious God, who has hitherto guided and blessed us.

"It animates our hearts to hear, that more missionaries are ready to depart from our native country to this land of darkness and of the shadow of death. O that *hundreds* would come! They would all find enough to do, and hundreds *more* would still be needed. And why do they not come! How *little* is done compared with *all* that *might* and *ought* to be done! O that the commanding voice of the Redeemer, the King of Zion, would awaken the churches to all the zeal and activity, which a believing view of the Savior, with all the nations which he has made worshipping before him, ought to inspire!

"We earnestly hope, that at least *two* more missionaries will soon be sent to Bombay. The encouragement, we think, is abundant. If on their arrival here, any thing should

seem to render it expedient or necessary that they should go elsewhere, they would be at liberty to choose their station out of a great number of very important fields, which are scattered over this eastern hemisphere.

"To a missionary for this place it would be no small qualification to be acquainted with book-binding. This, of course, is an important branch of business, wherever printing is carried on. It is peculiarly so in Bombay, where book-binding is executed so indifferently and at so great an expense. It would also greatly enhance the value of a missionary to be acquainted with the casting of types. The types now in use here are in various respects far from that perfection at which we always ought earnestly to aim.

"With this, we send you our journal up to the close of the last year. We write to Mr. Evarts concerning our pecuniary matters, library, &c.

"By the ship Saco, Captain Haskell, we expect another opportunity of sending directly to you in about three months.

"We remain, Rev. and dear sir, faithfully and affectionately, your brethren and fellow-servants,

GORDON HALL,
S. NEWELL,
H. HARDWELL."

MIDDLEBURY COLLEGE CHARITABLE SOCIETY.

WE noticed this Society soon after its institution, which was in 1813. The object is the assistance of indigent young men, who are desirous of obtaining an education for the Gospel ministry. Sixteen persons of this description have already experienced the benefits of the Society; some of whom are now preaching the Gospel, and others pursuing either their theological or academical education. There are many applicants for assistance, and would be many more, if the funds of the Society were so considerable, as to afford a prospect of success to all who shall apply. Among the donations to the Society there is one of distinguished liberality, which deserves particular mention. It is the sum of *five hundred dollars* given to the permanent fund, by the Hon. William Hall, jun. of Rockingham, (Ver.) If this example of beneficence were imitated by all, who are able to imitate it, none of the charitable institutions of our country would languish for want of support. For the constitution of the Society, the reader is referred to the Panoplist, vol. ix, p. 570.

REVIVALS OF RELIGION.

AN authentic account has been published of the revival of religion in Brandon, (Ver.) from which it appears, that 84 persons have been united to the Congregational church in that town, under the pastoral care of the Rev. Mr. Hebard, and that 150 have hopefully become truly religious since last October, some of whom have joined the Baptist and Methodist connexion. Prayer-meetings and conferences were attended every evening in the week. A concert of prayer was also attended on the morning of every Sabbath.

There were revivals in several towns in the neighborhood; and it is supposed more than 1,000 souls were born again in that county, within six months. The county has a population of about 30,000.

A great moral revolution has taken place in Shelter Island, (a small island near the east end of Long Island,) in consequence of the revival of religion, which commenced more than two years ago. Profane language, drunkenness, and Sabbath-breaking were fearfully prevalent. Eleven hogsheads of rum were annually consumed by a population of 300 souls; now one hogshead supplies the island. Many of the inhabitants spent the Sabbath in fishing, shooting, or their secular employments; now some of these very persons are devout worshippers of God; and the people in general attend public worship. The church consists of 60 members; and there are others who are in the judgment of charity genuine converts. This great change was produced by the divine blessing on the united prayers and labors of a few pious persons, who mourned over the wickedness which surrounded them, and earnestly besought God to interpose, and effectuate that happy renovation, which can never be effected by human power.

TO CORRESPONDENTS.

NEARLY three years ago we received a valuable paper, on the *danger of disregarding the Sabbath*, in the form of an extract from a Sermon by a PRESBYTERIAN MINISTER. The insertion of it was deferred, as the general subject of the Sabbath was under discussion in a series of essays. We then hoped to make use of it at a subsequent period; but it contains so many allusions to the state of things when it was written, that it would now be unappropriate.

We have deliberately considered the paper of EPSILON, on the term *Sabbath*. Although we agree with the writer in many points, we do not think the publication of his piece would be useful on the whole.

We have received several valuable communications, which will appear in our future numbers.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 8. AUGUST, 1817. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—No. V.

LUKE xv, 2.—*This man receiveth sinners.*

To seek and to save that which was lost, was the great errand on which our Lord appeared in the flesh. His business was with sinners. Hence we so often find him engaged in some kind of intercourse with persons sustaining this reputation. He sought not, though he did not shun, the habitations of wealth and influence, or the abodes of reputed sanctity and deadness to the world. But he was chiefly conversant with acknowledged sinners; with outcasts from the society, and even from the friendly offices, of the Scribes and Pharisees. By this circumstance he was rendered odious in the estimation of these vain pretenders to extraordinary piety. "This man," they were eager to say, "receiveth sinners:" a charge, in their view, involving much unworthiness and criminality.

Although this allegation was dictated by a most malicious spirit, and was designed to ruin the reputation of the Savior, yet it is our happiness that the allegation is true. All thanks to God, Christ Jesus *does* receive sinners. No truth is more evident from the Scriptures, and none is better calculated to bring consolation to a fallen world.

In meditating on these words, let us consider who are the persons received by Christ, and what is to be understood by his receiving them.

I. The persons whom Christ receives are *sinners.*

It was not to save the holy angels, that he made his appearance in our world. Nor, had there been any of our race without sin, would *they* have been the objects of his special mercy. Justly would he have said, as he did say in another case, "They that be whole need not a physician, but they that are sick." He came not to call the *righteous*, but *sinners*, to repentance. With the ninety and nine just persons, as a Savior, he had no concern. The poor, perishing wanderer from the fold, he came to seek and to save. As well might a physician employ his time and talents with the healthy and vigorous, as Christ be taken up with any others but the spiritually diseased. The names of both are correlative. They imply a relation between them

and the diseased and destitute. The name *physician* supposes, that there are those, with reference to whom he may act in his professional character. The name *Savior* implies, that there are such as need to be saved. And who are these but sinners? By whom is salvation more needed than by those, who are involved in the pollution and ruin of sin.

But who are sinners? What is the character of those, whom Christ receives? "Sin," says the apostle, "is the transgression of the law." And where there is no law, there is no transgression. Of course, sinners are those who have violated the law of God. They have broken the great rule of righteousness; a rule which is pronounced to be holy and just and good. The term sinners embraces those, who have become alienated in their affections from their Maker, and have said in their hearts to him, "Depart from us; for we desire not the knowledge of thy ways." Influenced by that carnal mind, which is enmity against God, they have risen up in rebellion against his government, and have trampled under foot his authority. In this guilt are all sinners involved. They are children of disobedience. They have no fear of God before their eyes. Such is the character of those, who are called sinners in the text. And yet, these are the persons whom Christ receives. These are the objects of his favor, to whom he came to proffer his salvation.

Again; Christ receives not only those who are included in the general term sinners, but those whose hearts and lives are marked with peculiar turpitude. He receives great sinners.

All sin is infinitely evil; but some sins are attended with circumstances of greater aggravation than others, and betray a heart more alienated from God, and more resolutely set upon doing evil. Still Christ receives the most vile. When his enemies charged him with receiving *sinners*, they meant not merely those who had fallen into sin, (for in this sense, they would not probably have presumed wholly to exculpate themselves;) but such as were sinners, in a distinguished degree. This man, they would have it believed, received the most depraved and profligate. And, indeed, whatever were the intentions of those who uttered it, this language gives a just view of his merciful character. He does receive the greatest sinners. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," even the chief. His grace is infinite. His tender mercies are unlimited: they are boundless as our transgressions. The vilest sinners, that ever trampled upon his authority, and abused his rich grace, are not out of the reach of his mercy. His outstretched arms are ready to clasp to his bosom those who have been guilty of the blackest crimes. Even some of his murderers were renewed, and those, who are daily crucifying him afresh, need not give up their case as hopeless. "O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."

But it may here be asked, Does Christ receive *all* sinners? Does he receive persons of every character, and possessing every disposition of heart?

We observe, in answer, that he receives only penitent sinners. All are the subjects of his invitations; but all are not the objects of his pardoning love. "To this man," says Jehovah, "will I look, even to him that is poor, and of a contrite spirit and that trembleth at my word." The penitent and broken-hearted sinner only will Christ receive. He can spurn from his presence the self-righteous, who vainly imagine that they have kept all the commandments from their youth up. But the poor woman, who washed his feet with the tears of repentance, although her sins were many, he could freely forgive. The broken-hearted publican too, who went up to the temple to pray, he could receive; while the boasting and relentless Pharisee was regarded with abhorrence. While impenitent, sinners are engaged in rebellion against their Maker, opposed to the Father and the Son. Should Christ receive them in this state, he would justify them in their wickedness and abandon his own character. The penitent only can be received in such a manner as to do honor to God, and to vindicate his government from the aspersions of his enemies. Such sinners, therefore, and such only, can Christ receive, as fall down at his feet confessing their sins, and manifesting a settled purpose, to forsake their course of impiety. He is indeed ready to pardon, but his forgiveness cannot be extended to such as are insensible of their need of it. He will not throw away his grace upon those, who have no eyes to perceive its value, and no hearts to acknowledge their obligation.

Having thus ascertained the character of those, whom Christ will receive, I proceed,

II. To inquire what is to be understood by his receiving them. Let it be distinctly noticed,

1. That this language does not imply, that Christ approves of sin. His enemies wished to disseminate the idea, that he looked upon sinners with complacency; that he chose them as his friends and companions. Had this been the case, they would indeed have had great reason to object to his character. But their inference was unfounded. It was impossible that he should approve of the character of the wicked. There can be no communion between light and darkness; no fellowship between spotless purity and corruption. He receives sinners, even the chief: but he does not approve of their sins. He does not justify them in their wickedness, or receive them in such a way as to afford the least encouragement to iniquity. Such a reception of sinners would have been infinitely dishonorable to himself, and would have cast an indelible stain upon the whole system of divine grace. On the contrary, so far is Christ from approving of sin, that he is unchangeably opposed to it. It is the abominable thing which he hates, and which it was the main purpose of his mission and sacrifice to extirpate. Hence the first duty enjoined, as preparatory to the Gospel dispensation, was repentance. And both Christ and his apostles, in their public

preaching, and from house to house, insisted on repentance as indispensable to salvation. We may therefore rest assured, that although our Savior receives sinners, he does not approve of their wickedness. Nor,

2. Does he receive them continuing in sin.

In the provision, which Christ has made for the restoration of sinners, none, whatever may be their characters, are excluded. In this sense, the grace of God has appeared unto *all* men. It proffers free pardon to the most vile and guilty. But such is the plan of salvation, that all who would receive benefit from it, must renounce their evil ways, and turn unto the Lord. It is by grace that sinners are saved: still it is one of the properties of this grace, that it purifies. It teaches men, that "denying ungodliness and every worldly lust, they must live soberly, and righteously, and godly in the world." Although Christ came into the world to save sinners, he teaches us, that in accomplishing their salvation, he saves them from their sins. It was his principal concern, in giving his life a ransom for men, to redeem them from all iniquity, and to purify unto himself a peculiar people, zealous of good works. Hence the faith of the Gospel, by which alone we obtain an interest in Christ, worketh by love and purifieth the heart. It constrains the subjects of it to lay aside the works of darkness, and to put on the armor of light; to "put off the old man with his deeds, which are corrupt, and to put on the new man, which after God is created in righteousness and true holiness." "If ye love me," says Christ, "keep my commandments." If any man declares, that he knoweth God, and yet keepeth not his commandments, we have the testimony of an apostle, that he is a liar, and that the truth is not in him. Utterly vain, then, must be the hopes of those, who trust in the mercy of God, while they are slaves to corruption. Christ is not, and cannot be, a minister of sin. What then, it may further be inquired, is implied in Christ's receiving sinners? I remark,

3. It implies, that through his atonement and righteousness, he receives into favor all who believe in him, and bestows upon them his everlasting love.

Viewed as disconnected with the atonement, sinners must appear infinitely odious in the sight of all holy beings. Even the compassionate Savior cannot look upon them with complacency. The divine law, which they have broken, appears to him, in all its parts, as holy, just and good; and he is as much disposed as the Father to support its honor, and to frown upon all those who violate its precepts. By nature, therefore, sinners are unreconciled to the Son as well as to the Father. But there is forgiveness with God that he may be feared. He has laid help on one, that is mighty to save unto the uttermost. The Lord Jesus has humbled himself, and become obedient unto death, "that whosoever believeth in him might not perish, but have everlasting life." To all such he has become the end of the law for righteousness. Having satisfied its demands, he receives believers, and

becomes their shelter from that deluge of divine wrath, which will overwhelm all the impenitent despisers of his salvation. Having justified them, and made them the subjects of his sanctifying grace, he receives them into the relation of friends, and makes them heirs of an inheritance, which is incorruptible and undefiled, and which fadeth not away.

That Christ does receive sinners, in the manner here described, is too evident to need proof. He teaches us, that he was to be suspended on the cross, with this view, that they who believed in him might be saved. Thousands have experienced the saving efficacy of his blood; and he will in no wise cast out any one, who comes to him with a penitent disposition.

This subject is calculated to afford encouragement to such as are burthened with a sense of sin.

The ordinary state of sinners is a state of dangerous security. Nothing disturbs them. The whole world lieth at ease in wickedness. But they are sometimes arrested in their course, and brought to feel, what they before never felt, that they are sinners. Alarmed at this view of their characters, and of the threatened penalty of the divine law, they are ready, at once, to despair of the mercy of God, and to settle down in the awful conclusion, that for such sinners there can be no hope. But the subject before us is calculated to remove all such apprehensions. Reason, indeed, there is to fear, but not to despair. It was for sinners, that Christ came into the world and died; and these are the persons whom he receives. Let sinners, then, be encouraged to make application to him for salvation. A conviction of your sin and ruin should not keep you at a distance from Christ; but drive you to him. Better might the diseased fly from a skilful and benevolent physician, than the spiritually sick and wretched from the physician of souls. Are you sinners? Such are the persons whom Christ receives. Were you not, there would be no encouragement to come to him. But since you are convinced of sin, he is such an High Priest as becomes you. Fly, then, to the out-stretched arms of his mercy, and although your sins are as mountains accumulated even to heaven, he will receive you.

Again, the subject speaks nothing but terror to those, who are at ease in their sins.

Christ came to save sinners. If there are any, that have never been convinced of sin, they are not the persons to come to him. They are ready, perhaps, to flatter themselves, that they shall have an interest in his salvation. But no; sinners he came to call to repentance. With the righteous he has no concern. My hearers, if you have no sense of your sins, of what avail can it be to you, that Christ receiveth sinners? Do not flatter yourselves, that if he receive sinners, he will much more receive the righteous. This conclusion is not warranted by Scripture. Indeed, Christ explicitly informs us, that he came not to call the righteous. If there are any, therefore, that are ready to say, We have no sin, they can have no part nor inheritance in the Savior.

Finally, Let none take encouragement in their sins.

Christ indeed receives sinners; but not the impenitent and unbelieving. His salvation is not designed to encourage, but to reform, transgressors. Without holiness no man can see the Lord. The law is no more decidedly opposed to the indulgence of sin, than the Gospel. The Gospel is clothed with *increased* motives to a holy and circumspect life. Do any of you, who are living in sin, flatter yourselves, that because Christ receives sinners, your salvation will be secure? You are deceived. There is an immense difference between the penitent and the impenitent. The former Christ receives; the latter he rejects. "Except ye repent, ye shall all likewise perish." Vain, then, will be all your hopes, which are not accompanied with the sanctification of the Spirit. "Ye must be born again." That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. If you come to Christ with sincere repentance for sin, he will receive you. But he will reject all those, who presumptuously calculate upon his mercy, while they are strangers to godly sorrow. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

B. C. D.

For the Panoplist.

THEOLOGICAL REMARKS. NO. IV.

In my last number I made out the conclusion, that religious worship belongs exclusively to God, and is in no case properly given to any of his creatures. I proceed in this number to examine the nature of the worship paid to Christ. The fact, that some kind of reverence, or homage, called worship, is paid to him, will be taken for granted in these remarks. It is admitted on all hands.

The two inquiries, which arise, are these. 1. Does the worship given to Christ properly belong to him; i. e. does he claim it, as his right? 2. Is it religious worship?

The first of these inquiries is easily answered. Christ uniformly approved of the worship paid to him. In this respect, we remark a difference between him and the apostles. They rejected with abhorrence the idea of receiving worship from their fellow-men, and readily ascribed to Christ the glory acquired by the miracles they performed in his name. But, the approbation of Christ shews, that he claimed the worship, which he received. And to suppose he claimed worship which did not belong to him, would be an impeachment of his moral character. Besides, he received the approbation of God the Father. Now is it to be supposed, that a God jealous of his honor would have given his testimony in favor of Christ; that he would have sent him on a mission into this world; that he would have confirmed that mission by prophecies, miracles, and infallible signs; that he would have expressed his approbation by a voice from heaven; and, finally, that he would

have said, "Let all the angels of God worship him," if Christ, while on earth received and approved of worship improperly paid to him, and which belonged exclusively to the Father?

Again, in the revelation made to John, Christ is described as the object of worship in heaven. Can it be supposed, that the holy intelligences of heaven pay that homage to Christ, which does not belong to him? Is there any impropriety in their worship?—No man will dare to assert it. We must conclude, then, that the worship given to Christ properly belongs to him, whatever we may say of its nature.

We proceed to the second inquiry, which respects the nature of the worship. If, on examination, it should appear, that the worship paid to Christ was of a religious character, it will furnish an incontrovertible proof of his divinity. The nature of the argument, which we design to exhibit, is this. Religious worship belongs exclusively to God: Christ does properly receive worship: if that be religious worship, then he is strictly divine. We shall examine the nature of the worship paid him while on earth and since his ascension to heaven.

To form a correct estimate of the nature of the worship paid to Christ, either on earth or in heaven, we ought to examine every instance and its attendant circumstances; and form on each instance a separate decision. The instances, however, recorded in the Bible are too many to be examined in these remarks. My object, therefore, is, to examine the mode of reasoning on them, without collecting the sum of evidence which they afford. As every instance must be regarded as an independent proof, if we find only one instance of Christ's receiving religious worship recorded in the Bible, that one will establish his divinity.

We will examine two instances, in which he received worship while on earth. The first is recorded in the fourteenth chapter of Matthew's Gospel. The circumstances, as related by the Evangelist, are the following. The sea of Gennesaret is tempestuous. The disciples are tost upon it in their little ship. About the fourth watch of the night Jesus is seen walking on the sea. Supposing him to be a spirit, they cry out through fear. To quell their fears, Jesus bids Peter come to him on the sea. Peter makes the attempt, he is afraid, and, beginning to sink, he cries, "Lord, save me!"—Jesus sustaining him chides his want of faith. They now walk together, and enter the ship, and the winds cease. The Evangelist adds—"then they that were in the ship came and worshipped him, saying, of a truth thou art the Son of God." v. 33. —In this instance, their worship appears to have been solemn veneration in the presence of Christ, who had exerted such amazing power, as to walk on the sea and still the tempest. In view of this display of omnipotent energy, they were filled with the most profound reverence. Their worship ascribed the power, which is none other than divine, to Christ; it gave him the glory. It contained their confession, that he was truly divine, the proper object of their supreme homage and entire confidence! It was supreme

veneration; veneration the most profound of which their souls were capable; such veneration as the pious soul would never feel towards a mere creature. We must conclude therefore that this was religious worship.

The other instance, we propose to examine, is recorded in the twenty-fourth chapter of Luke's Gospel. The circumstances are the most interesting to the serious reader, and are calculated to excite in the devout soul the deepest reverence. Jesus has arisen from the dead; his resurrection is first announced by angels to women, who visit his sepulchre; the women relate the event to the disciples and all others, whom they see, but no one gives credit to their sayings. Peter runs to the sepulchre, and not finding the body of Jesus, he departs wondering. The same day, two disciples, while going from Jerusalem to a village called Emmaus, converse on these astonishing events, which are said to have taken place:—at length, Jesus falls in company with them, and walks with them as a stranger. They know him not: he perceives they are greatly interested in each other's conversation—their minds are tender—he witnesses their sorrows, and inquires for the cause. They, in the fulness of their souls, detail to him the events in his own history, about which they were talking. He hears them in silence: when they are through, he reproves their unbelief, and from their own Scriptures teaches them that those things are true and ought to be credited.—"Ought not Christ," says he, "to have suffered these things, and to enter into his glory; and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." v. 26. At length the disciples approach the village, whither they are going; they invite Jesus to spend the night. He goes in to tarry with them; sitting at meat with them, he blesses their food: their eyes are opened; they know him; he vanishes out of their sight. The two disciples return immediately to Jerusalem; find the eleven together and others with them; and begin to relate what they had witnessed. While they are yet speaking, Jesus himself appears in the midst; addresses them with tenderness; calms their fears; shews them his hands and his feet; teaches them that he had arisen from the dead in fulfilment of his own prediction; and declares that his death and resurrection were necessary to the salvation of men. The disciples now believe in their risen Savior. As their minds are now prepared to witness his departure, he conducts them out of Jerusalem, as far as Bethany; and lifting up his hands, he blesses them, and, as he is blessing them, is parted from them and ascends to heaven. "And they worshipped him and returned to Jerusalem with great joy."

This in our view was religious worship. The nature of the case seems to forbid any other supposition. The minds of the disciples must have been wrought up to the highest pitch of veneration and religious awe. Look, reader, at the circumstances of the case. Christ had displayed almighty power in rising from the dead; he had opened their understanding; had unfolded clearly to their view

the plan of salvation by him; had promised that they should be endued with power from on high, and in the majesty of Jehovah, ascended through the air from earth to heaven! Surely such an exhibition of divinity must have commanded the supreme homage of their souls! Doubtless it did fill them with the most profound veneration, and entire confidence in his all-sufficiency. In our apprehension, the worship of the disciples was supreme worship; that which can never lawfully be given to any creature. Thus Christ did receive religious worship in two instances, when on earth; and since he received it in two instances, he might have received it in more.

We come, in the next place, to examine the nature of the worship paid to Christ since his ascension. The first instance is that of a saint on earth. The history of the martyr Stephen is familiar to all our readers. The sacred writer informs us, that "being full of the Holy Ghost," he beheld in vision the glory of the upper world, and Jesus standing on the right hand of God. And even in the agonies of death, when the eternal world was full in his view, he manifested the placid serenity of an angel, and committed his immortal part to Jesus, "*saying, Lord Jesus, receive my spirit.*" (Acts vii, 25.)—Then with a soul full of benevolence towards his murderers, he kneeled down and prayed, "Lord, lay not this sin to their charge!" When he had so said, he fell asleep. His prayer was heard—his happy spirit released, the Lord Jesus received it. Now can any one pretend, that this was not religious worship? What man is there, who would knowingly and deliberately commit his eternal destiny to a mere creature?—The dying martyr's confidence in Christ was unlimited. Glory beamed from his countenance, while he beheld in his Savior such an assemblage of divine attributes, as excited his highest love and dispelled his fears. Imagine to yourself, reader, what must have been the state of his soul. He was just passing the precincts of mortality; the eternal world was opened to his enraptured vision. He saw Jesus enthroned in glory. Jesus is the object of his worship; to him he prays, Lord Jesus, receive my spirit, forgive my murderers.

To all such as pretend to believe, or would have us believe, that this was the effusion of a delirium, or the ebullition of a disturbed imagination, we reply, that such an assumption is unwarranted and presumptuous; that Stephen was evidently under a divine influence; that he was calm and deliberate, and manifested the same temper and the same views, which every saint would wish to manifest in his dying moments. I would exhort you, my readers, to copy the dying martyr's example; and, though it should not be your privilege to see heaven open in your departing moments, yet you may worship the same Savior, and in full confidence entrust to him all your interests for time and eternity.

It remains to examine the nature of the worship rendered to Christ by the heavenly hosts. This may be determined from a single passage in the Revelation. St. John beheld in vision the heavenly worshippers, and heard their voices: their number was

ten thousand times ten thousand, and thousands of thousands. These he heard saying, with a loud voice, "Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Such is the worship of the heavenly hosts; and the apostle goes on to record the sublime ascriptions made to God, and Christ, by all in heaven, and by all on earth. "And every creature, which is in heaven, and on the earth, heard I saying, blessing, and honor, and glory, and power be unto him, that sitteth on the throne, and unto the Lamb for ever and ever." Rev. v, 13. My conclusion from this representation is, that Christ is the proper object of religious worship in heaven, as well as on earth. But I have shown, to the satisfaction of my own mind, that religious worship belongs exclusively to God. Since, then, Christ is the proper object of it, both in heaven and on earth, he is God. I see no way of avoiding this conclusion. It has been shown, that the worship paid to Christ is properly paid to him; that it is religious worship; and that religious worship cannot lawfully be paid to any creature. This argument of itself establishes the supreme Divinity of the Savior beyond any reasonable ground of doubt. The difficulty of conceiving how Christ is God, as the subject appears to our finite and darkened understanding, has no force in diminishing the weight of the argument. It is grounded on facts, which we receive upon testimony of the word of God. Christ is then the proper object of our religious homage, our supreme affection, and unlimited confidence. He "is over all, God blessed for ever."

From the remarks now made, in connexion with those in the preceding number, I infer, *first, that they who deny the proper Divinity of Christ cannot consistently worship him.*

If Christ is not God, he cannot be the proper object of religious worship. Though he be the most exalted creature of God; though he perform a greater work than any other creature; yet, if he is a creature merely, to worship him will be idolatry!

But, it is said by the objector, that there is an important distinction between the worshipping of Christ, though a mere creature, and the worshipping of heathen idols; so that to worship Christ is not idolatry. Admitting the distinction, still I maintain, that this does not vindicate the worship from the guilt of idolatry. The worship of angels, and even of saints, is in many respects different from pagan idolatry. The worshippers, in these different cases, may not be equally grovelling in their views; yet they are all chargeable with the crime of idolatry, because they give that honor to the creature, which is due only to the Creator.

Again, it is said by the objector, that God commands us to worship Christ; hence we properly worship him, though a creature. This I acknowledge, to be the most plausible pretext, that has ever been urged in vindication of their worship, by those, who deny the Savior's divinity. The command of God is ever to be regarded as the highest authority: but is it true, that God commands us to worship Christ *as a mere creature?* This is a point, that requires

proof. They, who assume it, are called upon to shew the truth of it. God no where in his word commands us to worship himself, and whomsoever else he shall appoint. The leading object of the whole Bible seems to be to establish the worship of the true God, in opposition to that of creatures. Christ, when tempted by Satan, decided thus: "thou shalt worship the Lord thy God;" not whom he shall appoint to be worshipped; and "him *only* shalt thou serve." It is indeed true, that we are required to worship Christ; but it is equally true, that we are required to worship him, not as a creature, but as the Almighty Savior, "in whom dwells the fulness of the Godhead bodily." Christ asserts his equality of perfection with the Father; appropriates to himself divine names; performs divine works; and claims divine honors: he claims of us that homage, which is due only to God.

2. From the foregoing remarks I infer, that Christ is regarded very differently in heaven from what he is on earth.

In this world, there is a great diversity of opinion respecting the character of Christ. It is often made a question, whether he is to be worshipped at all; and if at all, in what degree: many are wholly regardless of him; many, who acknowledge him as the Savior of the world, are not decided in their own minds, whether they may lawfully worship him or not; many are convinced that he is the proper object of worship, yet are disinclined to his worship. Thus is Christ regarded by multitudes, who live under the Gospel. But very differently is he regarded by holy beings in heaven. For a moment imagine yourself in heaven listening to the songs of the redeemed. "Worthy is the Lamb:—blessing, and honor, and glory, and power be unto the Lamb for ever and ever."—What think you would be your views of Christ in that blissful world? Would you not think him worthy of your worship? St. John beheld myriads and myriads of the redeemed, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands. These he heard exclaim; "Salvation to our God, which sitteth upon the throne, and unto the Lamb."—He heard all the holy intelligences rejoin their "Amen," and swell their anthems of praise. In heaven, the highest strains are sung to Christ, and amid all the myriads of holy worshippers, there is not a discordant voice! They can never admire, they can never exalt Christ, too highly! The new glories, which will be for ever bursting from his person upon their enraptured vision, will for ever increase their bliss and swell their notes of praise! Let all the devout worshippers of Christ on earth feel, that they are acting in concert with the inhabitants of heaven; and while they bow humbly at his feet, let them acknowledge, that their most sublime conceptions fall short of his infinite worthiness.

3. I infer, that Christ is just such a Savior as men need. All men, in their sinful fallen state, need a divine Savior; still all are not sensible of their need. When men are ignorant of their condition as sinners; or when they are insensible of their obligations to their Creator, and unconscious of their guilt and danger; or when they do not look beyond the grave, nor regard with serious con-

cern the salvation of their souls, it is not in their apprehension very important, whether Christ be a divine or human Savior. But very different are the views of men when awakened to a consideration of their guilt and danger! Every person, in such a state, feels himself to be in a ruined condition; he has incurred the displeasure of an holy God; he has violated the Divine law. From its awful penalty he finds no way of escape; he is convinced that God may justly execute the law upon him; and he trembles in anticipation of ruin. What can he do? Does he look up to heaven? He beholds an holy God, unchangeably determined to maintain the honor of his violated law!—Does he look at himself?—He is a self-condemned rebel, helpless and wretched. Does he look before him?—The eternal pit is opening to receive him, and everlasting burnings are preparing for him! Whither, oh, whither shall he fly for succor?—Despair thickens around him. Not a ray of hope dawns upon his moral darkness, which threatens to be eternal! Do you direct him to a human Savior, to a mere creature for help? You trifle with him; he has violated obligations for which no creature can atone. He has incurred guilt, which no creature can pardon. He has interests at stake which no creature can manage. Shall he commit his immortal soul, crimsoned with guilt, to a creature? entrust his eternal destiny to a dependent Savior!—He revolts at the thought. His condition requires an Almighty Savior. He can never be rescued from ruin by any other. He can never confide in any other. Tell him, that Jesus is such a Savior; that Jesus is God manifest in the flesh; that in him dwells the fulness of the Godhead bodily; that he has made a full atonement for sin; and that he is mighty to save; and you cause hope to vibrate through his soul, and joy to sparkle in his eye. This is the Savior he needs. Oh, if he can commit himself to Jesus, he will be safe and happy. At length, it may be, his proud heart is changed; the rebel is made a friend: and Jesus is trusted in, as a full and complete Savior.

O. P.

LETTER FROM A FATHER IN SWITZERLAND TO HIS CHILDREN IN AMERICA.

MY VERY DEAR CHILDREN,

As to your letter upon religion, stating that there are many religious sects in your country, and also some Deists, similar to the Deists in this country, despisers of religion; and that the government does not interfere on the subject of religion; that, notwithstanding, you are happy in a civil point of view, and that you are all contented and submissive to the civil laws and the government.

This is very agreeable; but although government has not interfered on the subject of religion, this cannot conduct you to eternal life. Take then this concern upon yourselves. I shall undertake to prove to you the absolute necessity of revelation: but I shall first suggest, that this happiness, which you derive from civil establishments, may exist without the aid of revelation. It is the effect

of your happy Constitution. The people being entirely free and sovereign, having good and upright laws; the magistrates being as much and more submissive to them than other men, and all honest men having a right to enter into the primary and independent assemblies to give their votes, in the election of magistrates, every one feels himself honored. Indeed, this is a very honorable privilege.

Wherefore every one should so conduct himself, that he may not, by his misconduct in disturbing this delightful peace, be deprived of it. For the Deists, who reject all religion in rejecting revelation, are no better than Atheists; for to reject the sacred Scripture is to reject God who gave it. Those sects, who partially embrace revelation, which is all sacred and perfect, and who wish to add to it human inventions which are not in those Scriptures, do entirely err. They desire to be wiser than God. What insupportable pride! And those, who desire to retrench the Scriptures, are equally culpable.

My present object is to convince you of the necessity of revelation. God the Creator must require homage of his reasonable creatures. Since he is the origin of all things, he must be the end of all things. Creatures, capable of knowledge and of choice, ought to do him homage from their understanding and from their heart. But since the depravation of the human understanding, man is incapable of rendering to God the homage worthy of him without the aid of revelation.

1. Human reason, abandoned to itself, is liable to fall into the grossest absurdities. Nothing can oppose its irregularities unless faith come to its aid. Pagan philosophers, having discovered by the light of their reason the necessity of a First Cause, who gives existence to created beings; and, desirous to penetrate the nature of this Cause, have accumulated chimeras upon chimeras, so as to hinder men from knowing their Creator. Abusing their reason, they have fallen into absurdities, some injurious to God, others ruinous to men; and all founded upon false reasoning, by which they bewildered themselves.

But when faith comes to the aid of reason, all clouds which obscure it are dissipated; then reason sees the necessity of a Being indivisible, immutable, self-existent, who is the first cause of all things. Reason contemplates his power, his infinity, his wisdom, his immensity, his glory; but it cannot discover how he exists at all; and of course not how he exists in three distinct persons, who are however but one and the same God It perceives the limits, which are prescribed to itself; it is content, and does not wander further. But although it is incapable of penetrating into the inexplicable mysteries of the Divinity, it has a sufficiency of light to see clearly, that the divinities of paganism are absolutely ridiculous. It is faith alone, which procures these advantages to reason; and it is that, which gives reason its perfection.

2. Reason alone has but confused ideas of good and evil, morally considered; faith makes it distinctly comprehend both. Rea-

son, destitute of faith, can easily comprehend certain general principles, which are engraven on the human heart. By reason man can see, that he is not allowed to deceive others; not to betray them, nor his country; not to condemn the innocent; nor to take individual or public property. But he limits his morality to the common worldly notions of honesty. He does not regard attachment to wealth as pernicious; nor revenge when it appears just. The love of glory of any kind, and even proud ambition, appear to him the virtues, which constitute greatness of soul. He looks upon poverty, humility, disinterestedness, as degrading qualities. In fine, he commonly regards evil as good, and good as evil; and thus draws down upon men that curse, which God has pronounced by the mouth of the prophet Isaiah. "Woe unto you, who call good evil and evil good." After faith has illumined reason, it sees not only the general principles of morality, but also particular principles, and all the consequences which result from them. It sees not only what constitutes an honest man in the opinion of the world; but what renders a man just in the view of God. It perceives that attachment to wealth leads men from their chief good; it knows, that if revenge were allowed to individuals the world would be plunged into confusion; because all men, who are naturally sinful, would always find pretences for injuring each other. It consents, that men ought not to pursue the glory of the world; because they have little time to enjoy it, and because they ought to turn their view towards the glory of eternity, which is promised to them; and because it is unreasonable to be content with a little glare of splendor, which only makes us forget what is more solid and more durable. It sees, that pride and ambition are the source of a thousand crimes; and that the best external actions are blamable when the motives are wrong. Reason, illumined by faith, weighs every thing in the balance of the sanctuary; it has sure principles; it is not dazzled by false appearances, and it distinctly apprehends good and evil.

3. Reason, destitute of faith, searches in vain after the true object of human felicity: but faith discovers to the soul the only object, which can fix its attention and satisfy its desires. Men, feeling in themselves an invincible desire of happiness, have exhausted all the resources of their reason and imagination to find the true centre of felicity. But their decisions have always been contrary to what faith hath taught on this subject.

Some of the ancient Pagan philosophers made it to consist in voluptuousness; others in energy of intellect; poets have imagined their Elysian fields; but no one of these great minds ever discovered, that He, who is the cause of all things, ought to be the end of all things. This principle, however, is so clear, so simple, and so affecting, that human reason ought to be ashamed never to have discovered it. It is the business of faith to perfect reason on a subject of this importance.

This principle, once known by the light of revelation, constrains reason to adopt it. It comprehends, at first, that the enjoyment of

God is the only thing which can render man happy; and, since God is the source of all good, those who shall be received to his bosom will be inexpressibly happy. All this being well considered, it is easy to explain, why the human heart appears insatiable in its desires after perfection and happiness. The Author of his being has implanted in him desires proportioned to the end for which he was designed; and since God, who is plenitude and perfection, is the final end of man, the Creator has given him at least a general inclination toward some great undefined good. It will hence follow, that if man rightly employ his reason, confirmed and perfected by faith, he would wish to forsake and abandon all to arrive at this happy end; he would despise every thing, which did not conduct him to it; and would shun every thing, which might remove him from it. His reason will no more be a deceitful guide; it will no longer embarrass him with an infinity of vain speculations, which will only render him blind and presumptuous. It will conduct men in the luminous path of truth and justice; it will teach them the impossibility of comprehending the mysteries, which God has not been pleased to unveil; it will convince them of the necessity of confiding in the word of him, who cannot deceive, nor be deceived; it will teach them their strict obligation to study and obey his precepts; and it will afford them every necessary facility to receive his rewards: whence I conclude, that possessing these happy dispositions it will acquire vastly more energy and discernment, than while it wandered in the vain speculations of philosophy, the source of perpetual uncertainty and error.

Note. I have shewn in my New Year's Gift, the only means which God in his mercy has furnished to men to be justified before him. Faith in Christ only can obtain our pardon; as the Sacred Scripture says, that Abraham believed on God and his faith was imputed to him for righteousness. I wish to render you certain of this important truth. I have read in a certain history, but I do not recollect the place, nor the name, nor the date, that a great King had established it in his code of penal laws, that a person guilty the second time of a certain heinous crime, should be punished by the loss of both his eyes. This King's son, his presumptive heir, fell into the crime and was convicted. The King, to spare his son, and to support the majesty of the laws, put out one of his own eyes and one of the eyes of his son. But God is a great King, the King of kings, the Lord of lords, what shall we say? This great King, to spare men, has taken upon himself not a part but all the sins of the human race; and endured punishment in the person of his son, in order to pardon all those, who are contrite and humble, without obscuring the majesty of his laws. Such, as I have said, in my New Year's Gift, shall receive this pardon which is offered in his word with sincere faith. My Dear Children, shall not this great mercy of God excite your gratitude? Shall it not affect your hearts? I persuade myself it will; and that you will follow my advice, which I have given you in my New Year's Gift, in order to confirm yourselves more and more in this puri-

fying faith, and so become instruments in advancing the glory of God, and hastening the complete introduction of his kingdom; which, as I hope, is about to commence in your country, sooner than in Europe. Since the constitution of your government is happy, nothing then will equal your joy; especially if you have contributed ever so little to its introduction.

A father, who knows the truth, and who tenderly loves his children, has no greater desire than to address them with this truth, which is the only secure way to happiness in this world; but especially to essential happiness, that of eternal life. At present, I shall say no more; but be assured, that I am your tender father,

JEAN JAQUES DUFOUR.

Sales de Montreux, July 25, 1805.

ON THE INTERCOURSE OF CHRISTIANS WITH THE WORLD.

I TAKE it for granted, that the Scriptures clearly reveal the existence of two classes of persons among the human race. The one class contains those, who have been made the partakers of a new and spiritual nature; the other comprises all the rest of the human race. In the present state of the world, the latter class embraces the great mass of mankind. Although such a difference among men is not discerned by the world in general, it is always kept in view by God himself. Those who are so highly favored, as to enjoy satisfactory evidence that they have been renewed, are admonished, in a great variety of forms, of the high duties which they owe to all, with whom they have intercourse. The exhortation of Paul to the Philippians, that they should let their '*conversation be such as becometh godliness,*' is a specimen of numerous passages, all having the same general import.

I remark, by the way, that the force of several of these passages is greatly impaired, as they are understood by many English readers, in consequence of the word *conversation* having experienced an alteration of its meaning, since our translation of the Bible was made. This word is now confined to an interchange of thoughts by speech; and though the attentive English reader will see, that it must mean more than this in the New Testament, he will hardly be aware that it was designed by the translators to embrace the whole tenor of a man's thoughts, words, and actions, so far as they are discoverable by his fellow-men. Such is doubtless the meaning of the Greek word; and such was the meaning of *conversation*, when introduced from the Latin two hundred years ago. We have at present no single word, which adequately conveys the true meaning. The best that occurs to me is *intercourse*. The verse which has been quoted, conveys this exhortation: 'Let your words and actions, your whole intercourse with your families, society, and the world at large, be such as agrees with your holy profession.'

To return from this digression, it behoves Christians to examine themselves in regard to the subject under consideration. Is their intercourse with worldly men such as might be expected from the children of light, the friends of God, the heirs of immortal glory? Do they think of their high vocation, of the influence which their conduct has upon others, and of the account which they must render for the direction of this influence? How little would it seem to a dispassionate observer, as though most professed Christians are at all aware of the nature of their profession, or of the greatness of their responsibility? The fact cannot be disguised. They are not aware of it. They do not feel as though every transaction in which they are engaged, and every example which they exhibit, would probably have some effect on the immortal destinies of men. Not only do many professed Christians come altogether short of their duty in these respects; but some, who give evidence of being real Christians, have great occasion to condemn themselves for their very careless and worldly examples.

Is not the history of many a Christian's intercourse with the world very much as follows? In the prosecution of his ordinary business, he talks, plans, and acts like other men. So far as a bystander can discern, he is not less attentive than others to what is called his *interest;* that is, the preservation and increase of his money; as though this were in fact the great interest of man. He is not less eager to lay out large plans of business, not for the purpose of being extensively useful, but for personal aggrandizement merely. He is not apparently mindful of death, or of his dependence on God, or of the vanity of temporal possessions. In short, except that he is not profane, and perhaps not light-minded, he appears to the eye of the world just like other men.

If you pursue him into the social circle, and witness his habits of intercourse in visits to his friends and neighbors, you will perceive the same lamentable deficiency of every thing which ought to make him known as a Christian. He easily discovers what topics would be agreeable to those with whom he converses; and instead of directing the minds of others to subjects of durable importance, he suffers himself to be led by them through the whole train of hackneyed common-places, which relate to the busy affairs of this transient scene. If he is a person of vivacity, of ready powers of conversation, and of a quick understanding, he may without difficulty make himself interesting to his companions. But what good does he do them? On the contrary, by dwelling with great interest on all the fleeting topics which come before him, does he not give others too much reason to suppose, that he sets the high value upon these things, which his conversation would indicate? If he dwells upon politics, as though they were the supreme concern of man; if he talks with the miser of banks, and dividends, and public stocks, as though these were the great end of human life; if, with the man of fortune and leisure, he expatiates on the elegance of country seats, splendid gardens, spacious houses, and the

thousand conveniences which wealth procures; does he not give these persons cause to believe, that his heart is as much fixed upon the world as theirs? And, as they are not ignorant of his religious profession, does he not afford them occasion to think, that religion consists in profession merely? Knowing the opposition of the heart to serious things,—to the law of God, the plan of redemption, and the thoughts of death and the grave, he carefully abstains from hinting at these great and interesting realities. While in the company of men of the world he transforms himself into one of their number, takes a lively interest in those things, in which they are capable of uniting with him, and keeps out of sight all the views, feelings, and desires, which belong to him as a child of God, and a partaker of the great salvation. In doing this, so far from letting his light shine before men, he deliberately hides it;—he puts it carefully under a bushel, lest it should prove troublesome to the diseased eyes of those, whom the God of this world has blinded.

In further pursuing the subject, my thoughts will be arranged under the following heads.

1. The effect of intercourse with the world, as it is now generally conducted by Christians, is quite unfavorable to their growth in grace: of course, it is not favorable to their highest happiness on earth, nor their preparation for heaven. I refer here principally to what may be called their *voluntary intercourse* with the world; that sort of intercourse, which consists in paying and receiving visits, selecting companions, and choosing the time, place, and manner of spending the hours devoted to social enjoyments. As things are now managed, there is usually a mixture of company at tea-parties, and on other similar occasions, in which there will be perhaps half a dozen professors of strict religion, as many whose religion never extends beyond the church and the Sabbath, and twenty or thirty persons, who make no profession of seriousness, and who are evidently devoted to this world. The result is, that every thing of a truly Christian character is as entirely banished from conversation, as it could be, if the assemblage were composed only of men of the world. That such is generally the case there can be no doubt; though if one of the company be a clergyman, or any other person of known and highly respected character, he may succeed in gaining the attention of at least a part of the circle to subjects of high and commanding interest. But we are to take things as they generally exist, and not form our judgment from the most pleasing instance which can be selected. Now what is the effect of such an intercourse, as has been described, upon the heart of the Christian? Is it not to deaden his spiritual feelings? Is he not sunk deeper and deeper in the desires, the gratifications, the pursuits of the world? Are not the chains, by which he is bound to the things of time and sense, riveted and strengthened? Does he not for the time give up the field into the possession of the adversary? Will it not cost him a struggle to regain what he has lost? After having answered these questions, he may be the better able to decide,

whether it can be justifiable to throw away the hours allotted to social enjoyment; to lose all the improvement of his piety, which ought to have been derived from a free, animated, and spiritual conversation with his brethren; and to suffer all holy affections to languish, oppressed by the fleeting cares and pleasures of a day.

2. The effect of this intercourse is highly pernicious to that part of the company, which consists of persons destitute of religion. When they see those, whom they have been taught to regard as Christians;—as actuated by exalted and heavenly motives;—as living above the world;—as heirs of a spiritual and divine inheritance;—as having their treasures and their intercourse in heaven: when they see men and women, under all the responsibility of this profession, actuated by all the light and frivolous motives, and apparently seeking with the utmost eagerness all the paltry gratifications, to which a vain and giddy multitude are devoted, they conclude, too hastily indeed, either that Christianity makes no great change in the human character, or that these persons are not Christians. In either case, the conclusion is calculated to do incalculable harm; for the person who forms it is inclined to remain much at ease on the subject of religion, when he discerns so little difference between himself and those who are, or ought to be, the light of the world. In that great and solemn day, when the near and remote causes of the continued impenitence of every lost individual shall be laid open, how much will it be lamented by him, who was on earth a slothful, complying Christian, that his negligent example should have been one powerful mean of soothing and hardening the finally impenitent. The exact train of feeling, which will pervade the breasts of the redeemed, when they cast back their eyes upon their unfaithfulness to the souls of others, we are not permitted to know; but we may easily conceive, that if tears were shed in heaven, they would flow most copiously forth at the remembrance of opportunities to convey spiritual instruction lost for ever, and of companions finally undone, whom a kind, amiable, serious example, aided by tender and prayerful exhortation, might have saved from eternal death. Let it be a matter of serious examination, whether every hour spent by a Christian in a merely worldly circle, and in adapting himself to worldly customs and conversation, be not a serious injury to those, whose pleasure he is consulting, and to whose depraved taste and feelings he is sacrificing, for the time, all that holy and benign influence, which he ought to throw around him.

It is no more than truth requires me to say, in this connexion, that clergymen are sometimes unhappily deficient, in regard to the tendency of their intercourse with the world. I refer not here to those professed ministers of Christ, who discourage all anxious solicitude for the welfare of the soul, and lead the minds of their people as far as possible from the contemplation of sin and its effects; but to others of a far different and more serious character. Not a small number of ministers, who preach the great truths of the Gospel on the Sabbath, seem to think, that their great busi-

ness on other days is *to make themselves agreeable*, as it is called, to those into whose company they are thrown. Hence, they collect a large stock of amusing anecdotes, which are kept at hand to be retailed on frequent occasions, and which are dealt forth with an ease and liberality not altogether consistent with the gravity and sacredness of the ministerial character. Clergymen possess great advantages for introducing and maintaining religious conversation. When they give up all these advantages, for the sake of yielding a momentary pleasure to the gay and youthful circle, at the hazard of losing the unction which ought to rest on their own spirits, and of leaving a pernicious and and false impression on the minds of others, they greatly undervalue the unceasing influence of their high and holy office; an influence which is constantly exerted, whether they are aware of it or not, in bringing men nearer to the kingdom of God, or in repelling them from it. An instance was lately mentioned, by a person who felt grieved at the occurrence, of an aged clergyman—a man of known and respected character—spending an afternoon in a promiscuous company, and keeping the whole circle in a merry humor, by relating whimsical and laughable stories. Some of the persons present had never seen him before, and will probably never see him again in this world. Little did he reflect on the judgment, which they could not but form of his character, from the only direct knowledge which they had of it. Little did he consider, that he had it in his power to animate and comfort some, who professed to be, and apparently were, the disciples of his Divine Master, and to compel others to the consideration of subjects deeply interesting to themselves; or at least to bear a decided testimony, in however gentle and modest and kind terms it might have been couched, to the solemn realities of the world to come.

Let me not be misunderstood. I do not think it unlawful for a Christian or a minister to smile: but I am not afraid to maintain, that a minister is not to forget, for a day or an hour, that he is an accredited ambassador of Christ to a perishing world; and a Christian is not to forget, that the eyes of the world are upon him, and that his most insignificant actions may have a bearing on the moral destiny of others through the ages of eternity.

3. Christians ought constantly to seek among themselves the enjoyment of a truly religious intercourse, in which the train of conversation shall be appropriate to their characters, their duties, their hopes, and their conflicts. To a superior being, to whom the relations and the destiny of Christians should be disclosed, it would seem surprising, that it should be thought necessary even to mention the duty of such an intercourse. It would seem to the dispassionate judgment of an angel a thing of course, that Christians, —exposed as they are to vigilant and powerful enemies from within and without, invited as they are by the Son of God himself to make the kingdom of heaven the first great object of pursuit, commanded as they are, in strains of the most decisive and tender and alarming expostulation, to love one another,—should seek their

chief happiness, on this side the grave, in each other's company, and derive much of their spiritual improvement from a kind and brotherly interchange of experience, admonition, and exhortation. It may safely be predicted, that, if Christians would more freely associate together, and would act as though they discerned in each other the features of a divine relationship;—if they would remind each other of the place whither they profess to be going, and of the objects on which their affections ought to be firmly set;—if they were accustomed to seek occasions for cultivating the highest and purest exercises of brotherly love,—a great and unparalleled progress would be made in holiness, and the world would see the heavenly radiance beaming around their path. What should hinder such an intercourse as I am urging? an intercourse, I mean, which should not be ashamed to acknowledge spiritual improvement to be its main object? Surely Christians have, or ought to have, in this land of freedom, the command of their own time. They are at liberty to select their companions; and to appoint the time and manner, and objects of their social visits. In short, they have a right to regulate their own customs and habits, and the manner of spending their leisure, in such a way as shall most conduce to the spiritual good of themselves and others. Why, then, should they not set about this business deliberately, and with a fixed resolution, that they will not submit to the slavery of fashion, but will judge for themselves what best becomes their profession, and what best conduces to their great and permanent interests? And if they find, that they have hitherto given too many hours to the world, what should hinder their commencing a reformation, upon such broad and reasonable principles, as shall justify them to the conscience of every serious and enlightened man? But while they seek their principal religious improvement in the society of one another, they will doubtless feel that they have kind offices to perform, in reference to many with whom they sustain intimate relations. Parents, brothers, sisters, children, friends, neighbors, should never have it in their power to say, that religion had made those, who profess to have experienced the power of it, less kind, obliging, and affectionate than they were before.

The common argument, in favor of an indiscriminate mixture of Christians and men of the world in social circles, is this: By associating with all classes of persons, Christians are enabled to do good to those, who are at present destitute of religion. It will be readily admitted, that a desire to do real good to any man, especially to one who lives in the neglect and rejection of the Gospel, is a noble motive of action. But the question still recurs, What solid reason is there to suppose, that any good will be done to persons ignorant of religion and without any relish for it, by such an association of Christians with them, as now customarily takes place? What good results from a Christian's conversing a whole evening with half a dozen irreligious men, on politics, war, commerce, manufactures, the arts, money, fashions, or any similar topics? Does such a conversation alarm their consciences, or touch their hearts

with a sense of sin or the need of salvation? If the animated Christian finds by experience, that he can easily, in the desultory conversation of a promiscuous company, bring the great things of religion so into notice, as to produce a permanently salutary effect on those who are present, let him by all means frequent such companies; but if he finds, that partly on account of his own timidity and unskilfulness, though principally on account of the backwardness and repugnance of others, he can never introduce a strictly religious topic with the prospect of a successful result, let him seek a more suitable scene for the exercise of benevolence. He will do more good by spending one evening in social prayer for his acquaintance, than by conversing with them a month on worldly things.

Besides, let Christians make their social intercourse strictly religious; let them maintain the ascendency in their own circles, and give a tone and character to the conversation; and they may easily and most happily introduce to their society one and another of their friends and neighbors, who are inclined to be serious. In this manner they will exhibit the true nature of Christian benevolence, and will have good reason to expect a blessing on their pure and chastened conversation and holy example.

4. Though this subject is altogether of a practical nature, it will in some cases afford a safe criterion of Christian theology. I lay it down as a principle, that no system of religious doctrine can be the true one, unless it naturally prompts to such a train of thinking and judging, as characterized the discourses of our Savior and his apostles, recorded in the New Testament. But there is a system of theology in the world, (and unhappily it has crept in privily among us,) which never prompts its votaries to converse on the most solemn subjects;—the value of the soul, the evil of sin, the depravity of man, his native stupidity and blindness and obduracy, the wrath of God, the nature of holy love, the excellency of the Gospel, and the glory hereafter to be revealed. You might be with these persons months and years, and never hear them enter into a conversation, that would recognize the great and awful truths, which are to be found in almost every chapter of the Gospels and the Epistles. You might scrutinize their habitual and most unconstrained manner of thinking and talking, without finding evidence that they had ever imbibed the spirit of John or Paul.

5. What an affecting view does this subject give us of the amazing alienation of man from God. At such a distance are the mass of mankind desirous of living from their Maker, the source of all being and happiness, that they cannot bear to be reminded of their relation to him, or to have their accountability brought into view. Though dependent on him for every faculty which they possess, and for every breath which they inhale, they are never so happy, or rather so free from uneasiness, as when they banish all thoughts of him from their minds. Though he has provided salvation for them at an infinite expense, they regard the bare mention of this salvation an unmannerly intrusion upon their social

enjoyments. While angels look down from heaven, upon the redemption of our world, with ineffable wonder, joy, and delight, a great proportion of the miserable beings to whom this very salvation is offered, cast a reproachful eye upon the man who would urge it tenderly upon their consciences, and contemptuously scowl him from their presence. A. M.

MISCELLANEOUS.

ADDRESS OF THE DIRECTORS OF THE AMERICAN SOCIETY FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

HAVING been particularly requested by the Directors to insert the following address, we are disposed to gratify them and our readers by giving it a prominent place, and a larger type than we are usually able to allot to similar articles. The great object of this Society, and the weighty considerations here brought into view, will doubtless ensure this address a serious perusal; and we hope the public liberality will increase with the increasing demands which are made upon it.

IN the present appeal to the public, we shall take it for granted that our fellow-Christians and fellow-citizens at large are not now to be informed of the existence, or of the nature and objects of the Society, whose cause we plead. A pamphlet containing its Constitution and Address has been, for more than a year, in extensive circulation. To that pamphlet, to the sermons printed by the Society, and the annual Report of the Directors, we must refer those, who wish for particular information respecting the design of the institution, and its claims on the patronage of the community.

Of facts, estimates and arguments, already before the public, a minute recapitulation would be obviously improper. We are confident likewise, that it is unnecessary. The very designation of the Society in whose behalf we speak, carries in it a powerful appeal to the hearts of Christians. The design of *educating pious youth for the Gospel ministry*, cannot fail instantaneously to commend itself to every friend of God and man.

With all who believe in Revelation, it is an acknowledged and familiar principle, that the Christian ministry is the great standing ordinance of Heaven, for the conversion and salvation of men. It is to the blessing of God on this institution, that the progress and influence of Christianity in the world are to be principally ascribed. The fact is attested by the experience of eighteen centuries. Other means, it is acknowledged, have their important place and use. The dissemination of the written word is an essential requisite, not merely to the prosperity, but to the existence of religion in a community. But the sacred Scripture itself, without a standing ministry to expound its doctrines, and administer its ordinances, has opposed an unavailing resistance to human ignorance and depravity. For want of pious and well instructed preachers, many portions of New England, the most favored region of the United States, have scarcely to this hour emerged from a state of heathenism. To the same cause it is owing, that other portions, once the abode of Christian institutions, and Christian piety, have gone back to a condition of gross ignorance and stupidity.

Nor let it be forgotten, that while it is the grand aim of Christianity to train man to future blessedness, it sheds the most benign influence on his present condition. It is the best friend of literature, of science, and the arts; the guardian of liberty; the support of government; the cement of society; the source of all that adorns and sweetens life. To preserve, then, and to perpetuate the Christian ministry, is a first dictate of patriotism and philanthropy, as well as of piety. Who that feels for his country, and his species, can forbear to cherish an institution connected, by so many ligaments, with whatever is interesting and precious to human beings? What man of religion, or of sensibility, would not weep to think, that in this land, once blest with a singular plenitude of religious instruction, there should be experienced the heaviest of divine judgments, a *famine of the word of the Lord?*

In intimating a danger of this kind, we do not sound a false or needless alarm; we do but echo the apprehensions of every well informed and reflecting mind. We refer to *facts*, too evident to be disputed, too obvious to be overlooked, too serious to be trifled with. For many years, the number of qualified Gospel ministers, compared with the population of our country, has been gradually, but rapidly diminishing. While the most favored sections in the community are but imperfectly supplied, immense regions are absolutely desolate; and thousands upon thousands go down to the grave, from year to year, uninstructed and unwarned. In a word, the fact is undeniable, that MILLIONS of the inhabitants of these United States are destitute of the stated means of religious instruction; and of these unhappy beings, a considerable portion has never so much as heard a Gospel sermon, or beheld the face of a Christian minister.

The exigencies of our suffering fellow-countrymen, "bone of our bones, and flesh of our flesh," have at length touched the hearts of their more privileged brethren. Their claims have been felt and acknowledged. A system of measures has been devised, and put into operation, for their relief. Indeed, the facts we have stated must be amply sufficient to evince, to every person of reflection, the duty of extraordinary, and hitherto unprecedented exertions to increase the number of duly qualified ministers of the Gospel. And we deem it one of the felicities of the Society which through us, as its organ, now addresses the Christian public, that while its plan enables it to call into the service of the church, the brightest talents and the most fervent piety of our rising youth, wherever they may be found, it secures, likewise, to those talents the best cultivation, and to that piety the most rational direction.

Most devoutly and affectionately would we adore the Father of mercies, the Giver of every good gift, for his smiles upon our infant Institution. We congratulate its friends and well-wishers throughout the community, that in less than a year and a half, from the commencement of its operations, it has received under its patronage *eighty-eight* young men of "promising talents, and hopeful piety." We gratefully acknowledge, likewise, the sensibility and favor with

which its object has been regarded by Christians at large, and the active and generous patronage which it has received.

At the same time, our circumstances and our prospects constrain us to renew our appeal to the liberality of the public. In receiving so large a number of youth, we obeyed at once the impulse of feeling, and of apprehended duty; the intimations of Providence, and the demands of Zion. Yet we could not be ignorant that we were casting both ourselves and our beloved charge on the charity of our fellow-Christians. The funds entrusted to our care, unless they receive large accessions, will soon be exhausted. And it now remains to be seen whether these young pensioners shall be thrown back upon the mercy of the world; whether the doors of the Society shall be closed against new applicants; whether the raised hopes of the churches shall terminate in the bitterness of disappointment; whether, in a word, the brightest day that has ever dawned on our American Israel shall be suddenly overshadowed by the gloom of midnight.

As to the issue of the experiment, we cannot, for ourselves, entertain either anxiety or doubt. We cannot suspect that a Society which has laid such strong hold on the public affection, will be suffered to perish in its infancy. We cannot believe that the thousands, who send up their daily prayers for its prosperity, will withhold from it their active patronage, and liberal aid. We are humbly confident that the GLORIOUS HEAD OF THE CHURCH will cherish and support a cause so signally HIS OWN; that having inspired the great design, he will supply the means of its accomplishment; and that many a treasure is now accumulating, which He will draw forth to the service of his sanctuary.

The present era is honorably distinguished as the age of beneficence. Scarcely any important object, which commends itself to the approbation of the public, fails to be patronized by its liberality. It is far from our wish to establish our claims on the attention of the community, by depreciating those of others. Nor have we occasion. The Society for educating pious youth for the ministry has its interests and success intimately interwoven with the interest and success of all other pious and benevolent institutions. Its designs are directly auxiliary to theirs; and it claims their friends and patrons as its own. While Bible Societies are sending forth the sacred volume in every direction, it is peculiarly important that interpreters should follow to explain it. Without a great increase of qualified preachers, Missionary Societies must soon see their efforts prove abortive, and their very means of operation fail. Institutions for suppressing vice, and reforming the public manners, must look for their principal support to the faithful inculcation of Gospel doctrines, precepts and motives. And we appeal to all the friends of humanity, of science and literature, whether these great objects have not always received the most active and efficient patronage from an enlightened Christian ministry.

It is a fact never to be forgotten, that at the very period when the friends of Zion have begun to feel the necessity and obligation

of seeking out pious youth, and gratuitously training them for the ministry, uncommon effusions of heavenly grace have visited various regions of our country, and especially our public seminaries of learning. These signal interpositions speak a language, not to be misunderstood. They announce to Christians that their designs are approved in heaven, and patronized by GOD himself; that their pious liberality will never want an object, nor their humble efforts a divine cooperation.

Other peculiarities in the aspects of the times, we deem highly auspicious. In almost every portion of our country, the conviction is commencing, or gaining strength, of the inestimable worth of the Gospel, and especially of the Christian ministry. The slumber of ages is disturbed; and thousands, and myriads are apparently beginning to feel that they are immortal. "Send us the bread of life——send us missionaries——send us ministers"——such is the pathetic and importunate cry which echoes and re-echoes from one extremity of the land to the other. It is not for Christians to close their ears and hearts against such appeals as these. When the fields are thus white to the harvest, who would not employ every effort to prepare and send forth a host of laborers.

We congratulate all who have the sensibilities of Christians, or of men, that they have such an invaluable opportunity for action; that they may act on a large scale; and with the inspiring hope that the consequences will be beneficial, beyond the possibility of calculation. We congratulate those, whom Heaven has blest with opulence, that an object is now placed before them, which can "give gold a price," and render it no common privilege to be rich. We would remind those, whose circumstances are little above mediocrity, or even below it, that they are not precluded from bearing an important part in this work of mercy. Their offerings, though individually small, may, in the aggregate, be vastly important. With that large portion of our fellow-citizens who, from the pressure of the times, have found their property, and their means of doing good, materially diminished, we sincerely sympathize. Yet to such, we may be permitted to recommend the example of a pious merchant, who, having received intelligence of losses so great as seemed to threaten him with poverty, took the occasion to devote several considerable sums to purposes of benevolence and piety. "If," said he, "my property is thus forsaking me, let me at least secure a *part* of it."

But while we duly estimate the importance of individual contributions, our principal expectations are derived from the combined exertions of Societies. We rejoice that several County Associations have already sprung up in aid of our design; from some of which we receive the most efficient support. With confidence we rely on the continuance of their exertions; and we entertain the hope that their example will soon be imitated throughout the commonwealth.

It is one of the prominent and delightful peculiarities of the day, that pious and amiable *females* have come forward, with a sensibil-

ity and zeal hitherto unparalleled, to promote the cause of religion. Precluded from actively preaching the Gospel of their adored Redeemer, they are doing more than their equal part in furnishing the means, and preparing the instruments for the glorious work. Surely, this is not to "overstep the modesty" of the sex. It is their highest ornament and glory. We calculate largely on their support; and have already received, from individuals and associations, important contributions to our funds.

But there are societies of a particular species, to which we look with a singular confidence. We mean the *churches of Jesus Christ.* Bound by ties innumerable, by obligations unparalleled, to love the Redeemer's cause, and the souls for which he died, they surely can never be indifferent to an Institution most intimately connected with both. To them is committed the SACRED DEPOSIT of the Gospel, not to be concealed in obscurity, not to be confined within their own pale, but to be spread through the world; to be communicated through its authorized and qualified ministers *to every creature.* Such is the express command of Christ himself. Brethren, what have you done in obedience to this command? And what are you now doing, Alas! have you not slumbered too long? Arouse, then, and pay the long arrear of duty to your Savior; of compassion to the souls of men. A Society comes to your door, and asks your aid in extending the Gospel, by multiplying the number of its ministers. And shall it ask in vain? Shall not your liberal offerings witness that its object, and its prosperity are dear to your hearts?

Fellow-Christians and fellow-citizens! We have spread before you the exigencies of the Church, and the community. We have attempted to plead with you the cause of the Redeemer, of Zion, and of man. It is yours, under God, to determine whether the American church shall continue to be fed with the bread of heaven, or be afflicted with spiritual famine. It is yours to determine whether this favored land shall still be brightened with the beams of the Sun of righteousness, or be covered with the glooms of ignorance, of delusion, and moral death.

ELIPHALET PEARSON,
ABIEL HOLMES, DANIEL DANA,
EBENEZER PORTER, JOSHUA BATES,
Boston, July 22, 1817. BROWN EMERSON, ASA EATON.

For the Panoplist.

LAWS OF CONNECTICUT IN REFERENCE TO THE SABBATH.

IN the last number of the Panoplist appeared an abstract of the laws of Massachusetts, New Hampshire, and Vermont, relative to the observance of the Sabbath. The different provisions were arranged under different sections, in the order in which they stand in the statute books. I propose now to give an abstract of the laws of Connecticut on the same subject; but as the various enactments are comprised under twenty-two sections, I shall endeavor to give the substance of them in as brief a manner as possible. The

earliest provision which now remains in the statute, was enacted in 1702 from the law of Massachusetts of 1692; the latest was introduced at the revision in 1784.

The law enjoins it upon all to apply themselves on the Lord's day to duties of religion and piety, and inflicts a penalty of *fifty cents* on unnecessary absence from public worship, provided there be any, on which the delinquent could conveniently and conscientiously attend: it forbids secular labor, (works of necessity and mercy excepted,) all public amusements, and all travelling, under a penalty of from *ten* to *twenty shillings*: it punishes convening in the streets or elsewhere and leaving a person's home, unless to attend public worship, or perform some work of necessity or mercy, by a fine of *eighty-four cents*. The same penalty is inflicted on an innholder, who shall entertain inhabitants of the town where he lives, on the Sabbath, or shall permit them to spend any part of that day, or the evening afterwards, idly at his house or its dependencies; and every person so spending his time is subject to a like penalty. All prosecutions for these offences must be made within one month after they were committed. No warning of any business of a secular nature is permitted to be put up in any part of a meeting-house, so as to remain there on the Sabbath, under a penalty of *eighty-four cents;* and it is made the duty of tythingmen and constables to pull down any such warning. Masters of vessels are forbidden to sail from any port or river on the Sabbath, or to pass by any place on Connecticut river where public worship is held, between sunrise and sunset of that day, under a penalty of *five dollars*. Wilful disturbance of public worship is punished by a fine of from *twenty shillings* to *thirty-four dollars;* rude and indecent behavior within a house of public worship, by a fine of from *eighty-four cents* to *seven dollars*. Civil process served on the Sabbath is void; and the officer serving it exposes himself to a fine of *ten shillings* and to a private action for damages. Every town shall annually choose two or more tythingmen for each religious society, and they shall be sworn to a faithful discharge of the office. The grand-jurymen, constables, and tythingmen of each town shall carefully inspect the behavior of all persons on the Sabbath, and make due presentment of all breaches of this law to the next assistant, or justice of the peace. These prosecutors are allowed *thirty-four cents* a day for the time spent in prosecuting, which is to be paid by the person convicted. Parents, guardians, and masters, are obliged to pay fines imposed upon minors under their control, for breaches of this act. No person convicted, however, shall be charged with more than one prosecutor. If any person convicted under this act shall refuse to pay his fine, or to present estate for that purpose, the justice before whom he was tried may sentence him to be whipped not exceeding *twenty stripes*. No appeal is allowed. If children under fourteen years of age are convicted under this act, they shall be punished by their parents, or masters, in the presence of an officer; and if the parents refuse to administer due correction, they shall be fined *fifty cents*. Every as-

sistant and every justice of the peace is empowered and directed, when they shall have plain view or personal knowledge of any person's violating the Sabbath, within the limits of their authority, to cause him to be apprehended and brought before them, either with or without a written warrant, and to command all necessary assistance; and every grand-juryman, sheriff, constable, and tythingman, are directed and empowered to apprehend persons transgressing this law, and to carry them without warrant before the next assistant or justice of the peace, and to command all necessary assistance; provided the delinquents are taken upon sight, or upon present information of others. Sheriffs and constables receiving any warrant to apprehend persons charged with violating this law, are bound to pursue them any where within the limits of the authority granting the warrant. Refusal to assist in apprehending delinquents under this act is punished by another general act, made on the subject of refusing to obey sheriffs and constables in the execution of their office.

On the laws, of which an abstract has been given, I have leisure at present for only two observations.

1. The provisions, which inflict a penalty on voluntary absence from public worship, ought to be repealed. Without going into an examination of the propriety or impropriety of making such provisions originally, it is perfectly evident that they will not be enforced. It is equally evident, that every law which cannot be enforced, or which it is morally certain will not be enforced, should be repealed. Nor does the intrinsic excellency of any law make it the duty of the legislature to retain it in the statute-book, if it certainly will not be executed. One great sin of omission, of which almost all legislatures are guilty, is the neglect to remove from the code such parts, as experience proves to be a dead letter.

A law compelling the people to attend public worship can never be enforced in any society, unless a decided preponderance of influence is strongly in favor of it; and if such an influence exists, it may probably be more efficaciously exerted in advising those, who absent themselves from the worship of God, and expostulating with them, than by levying a small fine upon them. But the same reasoning does not apply to violations on the Sabbath by labor, travelling, and idle sauntering in public.

2. The laws in reference to the Sabbath are not ineffectual because the penalties are too small. No good whatever would result from a general increase of the penalty; on the contrary, the laws would be less likely than at present to be executed. I do not intend, however, that certain kinds of violations of the Sabbath should not be singled out and punished by a particular and higher penalty. Thus, in Massachusetts, the driving a hackney-coach in or from Boston is properly singled out from other travelling; and, in Connecticut, the driving of stage-coaches is, by a recent law, singled out in like manner. The penalty is *ten dollars*, if I remember right, on the owner and driver. It would be well, if a law

were made in every state, on similar principles. It is always easy to find the owners and drivers of stages; but a large proportion of others, who violate the Sabbath by travelling, are soon beyond the reach of the state laws, which they have violated. Again, the owners of stages, which are regularly driven on the Sabbath, are in pursuit of gain by this practice. It is with an ill grace, therefore, that they can complain when they are prosecuted.

The great thing which needs to be discovered is, an effectual method of enforcing the laws now in existence; and the further interference of the legislature is wanted, if wanted at all, only to provide some such method. A. B.

REVIEW.

CV. *A General History of the United States of America, from the Discovery in* 1492 *to* 1792; *or, Sketches of the Divine Agency, in their settlement, growth, and protection; and especially in the late memorable Revolution. In three volumes. Vol. I. Exhibiting a general view of the principal events, from the discovery of North America to the year* 1775. *By* BENJAMIN TRUMBULL, *D. D.* Boston; Farrand, Mallory, and Co. 1810. pp. 467.

THE curiosity existing in all nations to know something of past ages, is displayed in the attachment of the savage to tradition, in the fondness of the ignorant for legendary tales, and in the stories of the nursery, no less than in the pleasure, with which the scholar or the statesman dwells on the delineation of departed greatness, or ponders over the causes and effects of mighty revolutions.

Among numerous varieties, we notice two distinct species of writing employed by those, who have assumed the dignified office of the historian. The design of those who belong to the one class has been to collect and record the facts which were witnessed in their own age, or had previously been registered in a different shape by their predecessors. The writer of the other class assigns to facts a very subordinate station; and though to obtain the name of history some narration of events be necessary, still, could the writer's intention have been accomplished in any other mode, with equal facility and certainty, he would never have troubled himself or his readers with the exploits of the soldier, nor with the intrigues or virtues of the politician. As they are found, he makes scarce any other use of them, than occasionally as pegs, on which to hang a favorite theory; and his work resembles the bare outlines of a picture so excessively colored and varnished, that it has more effect in dazzling the eye of the spectator, than in bringing the original to his recollection, or making him acquainted with the face of a stranger. Too nearly allied to the latter class have been several writers of distinguished fame in our own language. The late Hon. C. J. Fox remarked of two of the most popular English historians, that "one of them so loved a king, and the other so

hated a priest, that in any case where a king or priest were concerned, neither writer could be depended on."

These two modes of writing are not always pushed to their farthest limits, by those, who ordinarily practise them. They on occasion exchange their dress, and one uses the forms of the other. To relieve the languor attending a long detail of occurrences, the most faithful narrator is allowed to digress, and give us his reflections on the subject passing under review. In compassing this object, many of the ancient, and some modern writers, have put long harangues into the mouth of some principal personage, which circumstances forbid us to believe he ever uttered. On the other hand, the declamatory historian, designing to palm on us his own sentiments, rather than inform us of events precisely as they transpired, condescends occasionally to employ simple unadorned narrative, lest the reader should happen to fancy himself abused.

We need not say how far mere manner will go to give currency to works of this kind, but it is perfectly understood to possess so commanding an influence, as, in the opinion of many, to atone for all faults. Authors in this department have not blushed to declare, that "history owes its excellence more to the writer's manner, than the materials of which it is composed." If instead of "*excellence*," they had said *popularity*, we might have acceded to the correctness of the remark, since unquestionably a large portion of these writers are read with avidity, whose manner constitutes their only recommendation. But, as the primary intention of history is to transmit the knowledge of facts, it would readily be concluded, that the degree of merit in these productions is to be measured by the fidelity exhibited in the collection, and the perspicuity of arrangement.

Since the enormous mass of materials is incessantly increasing, and the augmentation is to be commensurate with the lapse of ages, he who makes the most judicious selection from the mass, and arranges in the most luminous order, what he has compressed within the narrowest compass, will have performed an essential service in this department of literature.

These two qualities of clearness and brevity, we think very happily united in the volume before us. In the wide field over which such an author must travel, a superabundance of matter is to be examined: so much is to be rejected; so many things, which are eventually admitted, must pass the severest scrutiny, that none can justly estimate the magnitude of the labor, unless after having been engaged in an attempt of a similar nature. Of these persons the number is always small. Those readers, who have made history, both ancient and modern, their particular study, and pored with intense application over its pages, will be not only most intelligent, but most candid judges of the difficulties to be encountered by the historian. To such we recommend the pages of Dr. Trumbull, as presenting no ordinary claims to attention. But its literary, are not its only merits. Some notice of the motives of the author is thus given in the preface.

"Its object is to excite gratitude and praise in the hearts of all belivers in a Divine Providence, to confirm their trust in Him whose Kingdom ruleth over all: and to be a perpetual testimony of His goodness and wonderful works, particularly towards his American Israel. Though few writers of profane history notice the greatness and government of the Almighty, in the events which they relate, yet these are by far the most important and useful part of history. The pious and celebrated Rollin, after mentioning a number of important uses of history, says, "but another object of infinitely greater importance claims our attention; it proclaims universally the greatness of the Almighty, his power, his justice, and above all, the admirable wisdom with which his providence governs the universe." With these views it was thought, that an history of the United States of this kind, might be peculiarly useful. It was hoped, also, that it might bring the inhabitants of our country into a more general acquaintance with each other, awaken their mutual sympathies, promote their union and general welfare. It was supposed, that a view of the hardships, sufferings and anxious care of their ancestors, and of the vast labors and expense of blood and treasure, with which they acquired and handed down to their posterity so fair an inheritance; such an extensive country, such wise institutions, and such distinguished privileges, civil and religious, might beget in them a just veneration for the fathers of the country, and tend to inspire them with the same spirit of true liberty and magnanimity, and pious zeal to perpetuate these invaluable blessings." pp. x, xi.

In accordance with these declarations, the author has pursued his work, neither losing sight of his object, nor forgetting for whose use it was intended. Thus in relating the long wars in which the natives were engaged with each other, some of which continued more than half a century, and after stating, that whole tribes were sometimes extirpated by the implacable animosity with which they fought, and the devastation attendant on victory, it is added; "Like hungry lions the taste of blood enkindled their rage and inflamed their thirst. The passion of revenge seemed to possess their whole souls, and hurry them on to mutual destruction." We are then told, on the authority of Colden, that "They often travelled singly, or in very small parties, to the distance of three or four hundred miles, and lurked about the parties and villages of each other, to shed blood, and revenge the deaths and wrongs of their respective friends and nations."

After a brief enumeration of such crimes, miseries, and wretchedness, we are presented with the following reflections.

"How affecting is the portrait, which these savage nations exhibit of the natural blindness, turpitude and misery of man? How striking is the evidence they present of his need, both of human and divine instruction! Though in his vanity he would be wise, yet is he not born like the wild ass's colt? Who can contemplate the habitations of darkness and cruelty, but with a touching sense of the inestimable preciousness of the blessings of civilization and the Gospel? How much greater happiness do mankind in a very few years enjoy under their benign influence, than in whole ages, where their cheering and ennobling light have never shone? These only give the gentleman and the Christian their superiority to the wild American. These recover the woman from slavery and abuse, to the original dignity and tenderness of treatment, due to that part of human nature. These rescue her offspring from neglect and cruelty; prevent them from falling a bloody sacrifice to evil spirits; provide for their tender nursing, their civil and Christian education. The latter of these only reveals the path of life, and cheers the heart with the

enlivening prospects of a blissful immortality. Where is the Christian, or the gentleman, who can look upon a savage, and contemplate who maketh him to differ; that no man hath any thing but what he hath received; and not feel his heart warm with gratitude to Him from whom is derived every good gift? Can Americans be innocent, if, while they enjoy an accumulation of blessings, possess the country, and witness the wretchedness of the Aborigines, they neglect any proper measures, or spare any pains to communicate to them the blessings of civilization, liberty and Christianity?" pp. 50, 51.

The office of the historian is perhaps seldom estimated in its full power, because its influence is exerted rather in a succeeding age, than in that of the writer. In the conflict of rival parties, the passions are too much excited to listen to an impartial sentence on the ordinary affairs of legislation; much less on those revolutions which change the face of empires. These occupy the strong feelings of every man, through the medium of interest or affection. But if we rarely, or never, find writings of this sort, to which we may allow complete impartiality, we are pleased to see near approximations towards a quality so valuable. Men, who can so far divest themselves of the spirit of party, as to reach this enviable station, do not hesitate to give honesty or magnanimity its full praise, though it be found in an enemy; nor scruple to brand with his proper mark, the wretch who lurks in the camp they have chosen to defend. In the work under consideration, some respectable exhibitions of this kind are seen.

"The Indians have been represented by some writers, as the most sordid and contemptible part of the human species: as the very ruins and dregs of mankind. However, in justice to their character, it ought to be observed, that on the first arrival of the English, both in Virginia and New-England, they treated them with great kindness. In Virginia, they carried them on shore upon their backs, that they might not wet themselves in wading from their boats; they washed their clothes, and even their feet; and feasted them in the best manner of which they were capable. The writers of those times say, 'a more kind and loving people cannot be.' In New-England, they made them welcome to their cabins, by good treatment and the best provisions they could furnish. They taught them how to plant and cultivate the Indian corn: and when any of them were lost in the woods, and otherwise must have perished, they fed and conducted them safely to their quarters. Faithless as they have been represented, Massasoit, and his successors, kept good faith with the English for nearly half a century. The five nations have maintained their confederation with each other inviolate, for time immemorial. They maintained with the utmost punctuality their treaties with the Dutch of New-York and Albany, from their commencement till the English became masters of the province, and the Dutch government ceased." p. 29.

Again we are told, that, "after the arrival of the Europeans, it was, in many instances, their wicked policy to promote these wars, for their own advantage." p. 36. And further that, in Virginia, "The Indians had been exasperated by the imprudent and cruel treatment, which they had received from the English. In 1585, Sir Richard Greenville burnt a whole Indian town, and destroyed

their corn, merely to revenge their stealing a silver cup." p. 55. Similar marks of impartiality may be noticed in pp. 73, 74, and 75.

It is a correct maxim, that "those, who fear the Deity most, are least afraid of men." If the converse of this sentiment be equally true, it will not be difficult to discover the necessity of some restraint from human opinion imposed on those, who deride the laws of the Supreme Ruler, or deny his existence: whose scepticism places them beyond the influence of those considerations resulting from a belief in the retributions of eternity. If

"The evil that men do lives after them,"

let the antidote likewise be transmitted to future years; let the loudest testimony of impartial justice be echoed along the vale of successive ages, teaching the guilty votaries of ambition to read the award they are to expect, in the decisions already pronounced on their precursors.

This volume contains an immense multitude of facts, interesting to every man who aspires to know the principal events, which took place in the settlement and unparalleled enlargement of the British colonies, now the United States. The narrative is carried on in a lively manner. No part of the book is dull. The author discovers every where a sacred regard to truth and impartiality; and will be considered by the judicious of the present day, and by posterity, as ranking among the most valuable American historians.

We are informed in the preface, that

"It was the author's design to comprise the history of the United States in three volumes; the first to close with the year 1764; the second with the capture of General Burgoyne and his army, Oct 17, 1777; and the third with 1792; the whole comprising a general history of three complete centuries.

The author had written the first volume, and part of the second; but he had been so retarded by writing the history of Connecticut, and a number of unforeseen events, that considering his advanced age, and the necessary labors still on hand, he judged he should not be able to complete the work himself, and therefore, sometime since, committed his manuscript histories, so far as they had been written, and his whole collection of papers and documents relative to them, into the hands of a friend, in whose ability and fidelity he places an entire confidence, that they will be completed, as early as the nature and magnitude of the work will admit, according to its original plan and design."

We are informed, that the gentleman, to whom the work has been committed, intends to prepare it for publication, as his leisure and ability shall permit; and that it will be published according to the original design. Probably the historical narration will be brought down to the present day.

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE JOURNAL OF MESSRS. HALL AND NEWELL, AT BOMBAY, CONTINUED FROM P. 324.

April 12, 1816. *Good Friday.* To day we have witnessed among the Catholic Christians a scene not much inferior in grossness to the idolatry of the heathen: viz. a representation of the death and burial of Christ. The image of Christ on the cross was exhibited in the church; the doors and windows were closed to represent the darkness that covered the land at the time of the crucifixion; the earthquake and the rending of the rocks were represented by a simultaneous stamping with the feet, rapping with canes, and clapping of hands. In the evening, the image was taken down from the cross, laid on a bier, and carried in procession round the church, on the outside, with torches and an immense crowd of people following. The image of the virgin Mary followed the bier. During the procession, fire-works were played off, which gave a brilliancy to the scene, and attracted a vast concourse of spectators. Many of the heathen were present. They feel much strengthened in their image worship by observing the same practice among Christians; and they never fail to bring forward the practice of the Roman Catholics, when their own idolatry is attacked. This obliges us to tell them, that though the Catholics bear the Christian name, they have broken the commandments of God by setting up images in their temples; and that we have no communion with them.

18th. We received letters from our brethren Richards, Warren, Bardwell, Poor and Meigs, informing us of their arrival in Ceylon, and of their kind reception by the Governor there. We were much rejoiced at this intelligence. We got letters, at the same time, from the Secretary and Treasurer of the Board, which afforded us much satisfaction in regard to communications formerly made to the Board.

19th. We wrote to the Brethren in Ceylon, advising that brother Bardwell should immediately come to Bombay, in the hope of being able to continue here, and that the other four should fix on the Tamul language and continue for the present in Ceylon.

21st. We wrote again to the brethren, advising that *two* of them instead of *one* should come to Bombay. We at first thought, that if more than one should come, it would be less probable that either of them would be allowed to stay, than if only one came. But on further consideration, we thought it so desirable to get in two of the brethren, if possible, that we ventured to advise two to come.

We wrote also to Messrs. Skinner and Fyvie at Surat, informing them of the arrival of the brethren in Ceylon, and saying that probably some of them might be willing to take Mr. Ringletaube's place in Travancore, if the missionaries of their Society were pleased with such an arrangement.

28th. We received a letter from Surat, informing us, that they, (Messrs. S. and F.) thought it very desirable, that some of the brethren lately arrived should go and take charge of the destitute congregations in Travancore, which Mr. Ringletaube had left. They recommended our writing to Vizagapatam on the same subject for the opinion of the brethren there; which we did the next day.

May 3d. We wrote to Dr. Worcester by way of England, and also to Mr. Evarts, enclosing a copy of our account up to the end of the last year. Also, that on the 22d of April we opened another free school for native boys. We employ in it a Brahmin whom we are to pay 15 rupees a month, provided he collects in the school 100 boys. The school has succeeded so well, that it already contains nearly or quite a hundred.

7th. We received a letter from Mr. Thomason of Calcutta in answer to one from us, informing us that he could procure us a fount of Nagree

types in Calcutta for 1200 rupees, and that they could be ready in three months. This fact we consider as most auspicious and of the highest importance to our mission; and we lost no time in requesting Mr. Thomason to order the types to be prepared and forwarded to us as soon as possible.

17th. Since we have opened the two native free schools, several of the instructors of other schools have murmured; pretending that their scholars had left them, in consequence of our free schools, and that thus their means of subsistence were taken away. The schoolmaster, whom we have employed, told us that all this was false and that he, (agreeably to our directions,) did not receive the boys from other schools.

To day one of the neighboring schoolmasters came to us with his complaint. He said that he had for many years maintained himself and family by teaching a school; but that since our free school was opened many of his boys left him. The parents of some of them would no longer pay any thing, and kept their children at home, and a number of the other boys were received into our school.

We told him, that if so, it was contrary to our directions, and one of us agreed to meet him at the school in the evening. He did not appear there at the time; but on being sent for he came. He was desired to go into the school and pick out the boys, who belonged to his school. At this he seemed confused, and acknowledged that none of the boys were in the school. He was reproved for his falsehood. This man, though a heathen, had long been the teacher of a school composed principally of the children of Jews. Several respectable looking Jews came at this time to our school. They soon began to intercede for the schoolmaster, saying that he was a learned and good man; that he was poor; and that if we could give him a situation in a school, it would be a great favor. The man also pleaded earnestly in his own behalf. Thus were we assured of what we before suspected, that all his pretensions were only a plan, by which he hoped to get a better employment himself. We have no doubt but that the other complaints about our schools were of the same nature.

For several reasons it seems very desirable, that there should be a free school, principally for Jewish children. The Jews themselves have solicited it. They are very poor, and but few of their children are at present taught to read and write. In such a school, the boys could be taught without any scruple, in the Scriptures of the Old Testament at least. A number of heathen boys would belong to the school; who, of course, would be instructed in the knowledge of the true God. It would also lead to such an intercourse with the Jews, as would be favorable to their instruction in the knowledge of Christ.

23rd. To day a Hindoo came to us, intreating that we would draft for him a petition to the chief magistrate of police without the fort of Bombay. He wished to set forth in his petition, that a large number of cattle died annually in Bombay; that the order of police was, that the carcases of cattle thus dying should be immediately removed and buried, or otherwise disposed of so as to prevent the offensive and dangerous consequences of suffering so many carcases to remain amidst a crowded population; that his cast were the *eaters* of such carcases; and that if the magistrate would grant to his cast the exclusive privilege of burying,* or rather procuring for their own consumption, the carcases of all the cattle that die in Bombay, they would obligate themselves to pay annually to Government, for this monopoly, the sum of 100 rupees. He was asked what number belonged to his cast in Bombay? He said, they amounted to five or six hundred. These people are called *Mhars.* They are all considered as *outcasts;* having become such, either by their own violation of the rules of their respective casts, or by being born of parents, who for the same reason had forfeited the privileges of cast. Though they are considered as the most degraded and vicious class of Hindoos, yet they esteem themselves as a distinct cast, and they have their rules and customs, to which they attach as much importance as

*Some time since we saw some of these people cutting up and dividing the carcase of a buffalo, for which they gave ten rupees.

the other casts. The meanest of them would not eat with us, through dread of pollution and the loss of his cast.

But these degraded creatures are not sunk so far but that the arm of the condescending Jesus can reach them, and raise them to sit with him in heavenly places. In the records of the Danish mission, on the Coromandel coast, we find related the conversion of many of the same or a like class.

Scarce a day passes, in which we do not labor to instruct in the knowledge of Christ more or less of this despised people. *(To be continued.)*

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

July 1, 1817. From a friend, by the Rev. Dr. Worcester, - - $5 00
From Isaac Porter of Westfield, (Mass.) by the Rev. Isaac Knapp, 3 00
From Miss Orelia Owen, of Westfield, - - 1 00——4 00
2. From a Society in Northampton, which meets for united prayer, remitted by Mr. S. Clark, jun. to the Rev. Dr. Morse, - - 18 00
From Mr. S. Clark, jun. for the Indians in our own country, 5 00——23 00
From the Female Mite Society in Charlestown, by Miss Catharine Edes, 2 55
3. From the congregation of the Rev. Chester Wright, of Montpelier, (Ver.) a collection, - - - - - - 44 00
5. From Mr. Abner Loveland, of Manchester, (Ver.) by the Rev. William Jackson, - - - - - 1 00
From James Hickocks, Esq. - - - 50——1 50
From a Society in Shoreham, by Mr. Levi Parsons, an agent of the Board, - - - - - 18 64
From do. in Woodstock, - - - - 31 00——49 64
From individuals in Andover, by the Rev. Justin Edwards, for the translations, - - - - - - 1 00
From the widow Mary Gould, of Newburyport, by Mr. T. Lankester, 1 50
The residue of the legacy, bequeathed to the Board, by the late Julia Norton, remitted by the Hon. John Treadwell, - - - 488 00
The product of a charity box, kept by Mr. Simeon Hart, jun. of Burlington, (Con.) - - - - - - - - - 2 00
7. From the Female Mite Society of Waynesboro', Burke county, Georgia, remitted by Mrs. Amarinthia Whitehead and others, to the Rev. Dr. Morse, - - - - - - - 110 00
9. From the Rev. Thomas Crafts's Society in Middleborough, and Taunton precinct, - - - - - - - 13 76
11. From the Female Heathen's Friend Society in New Bedford, 30 75
12. From the Female Tract Society in Norridgewock, by Mrs. Sarah Peet, Treasurer, - - - - - 11 00
From Dea. Ezekiel Heald, of Norridgewock, - - 3 00——14 00
From David Burpe, Esq. of Sheffield, (N. Brunswick,) by the Rev. Dr. Morse, - - - - - - 4 00
14. From a lady by Mr. S. T. Armstrong, - - - 30 00
16. From Mr. T. E. by the Rev. Joshua Dean, of Locke, (N. Y.) - 4 00
22. From a Society of Females in Dracut, by Betsey Stanley, Treasurer, to the Rev. Dr. Worcester, - - - - - 21 00
From an unknown person, forwarded by mail from Zanesville, (Ohio,) by the Rev. James Culbertson, to the Rev. Dr. Worcester, - 10 00
From Miss Polly Smith, of Pomfret, (Ver.) - - 2 00
From Miss Esther Walcot, of do. - - - - 1 00
From an unknown female of Epping, (N. H.) - - 1 00——35 00
23. From two sisters in Foxboro', by the Rev. Thomas Williams, - 3 00
Avails of bugles presented by an unknown person, - - - 17
24. From the Female Beneficent Society in New Canaan, (Con.) remitted by Mrs. Sarah Bonney, to T. Dwight, Esq. - - 50 00
From the Ladies' Cent Society in Wallingford, (Con.) by Mrs. Beebe, Treasurer, - - - - - 15 76
From a friend, - - - - - - 3 18——68 94
28. From the Female Foreign Mission Society, of Greenwich, by Mrs. Reumah Walker, Treasurer, remitted to T. Dwight, Esq. - 72 50
From the Female Foreign Mission Society, in Cummington, (Mass.) by Lois Porter, the Treasurer, - - - - - - 28 00
From the Society in Cummington, (Mass.) for promoting Christian Knowledge, by Amos Cobb, Treasurer, - - - - - 19 00

Carried forward $1,055 31

Brought forward $1,055 31

30. From the Female Cent Society in Scarborough, (Maine,) by Ann L. Morris, Treasurer, 19 00
From the Charlestown Missionary Mite Society, 4 75
31. From an unknown person in Warren, Trumbull County, Ohio, by mail, 5 00
From a lady, by Mr. S. T. Armstrong, for missions in our own country, 7 00
From the Foreign Mission Society of the Eastern district of New Haven County, by the Rev. Matthew Noyes, Treasurer, 70 00
From the Heathen's Friend Society in Rochester, by Miss Hope Haskel, Treasurer, 9 00
Contributed after the annual meeting, of said Society, 15 25——24 25

$1,185 31

THE SCHOOL FUND.

July 1, 1817. From children in Mrs. Andrews's school in Salem, by the Rev. Dr. Worcester, $1 38
From children in Mrs. Curtis's and Miss Floyd's school, 1 11——2 49
5. From Societies in the following towns for promoting the education of heathen children, by Mr. Levi Parsons, an agent of the Board, viz.
Rutland, (Ver.) $8 10; Brandon, $10 25; Orwell, $4 25, 22 60
Brookfield, $14 12; Williamstown, $17 00; Barre, $11 92, 43 04
Randolph, $34 75; Woodstock, $20 00; Claremont, (N. H.) $18 43, 73 18
Individuals in Washington, (N. H.) $9 15
From Mrs. Curtis of Windsor, (Ver.) part of $30 for the education of a heathen child to be named ISRAEL CURTIS, $5 00—14 15——152 97
From individuals in Andover, by the Rev. Justin Edwards, 2 37
From individuals in the Rev. J. W. Eastman's parish, Methuen, remitted by Dr. Silas Brown, viz.
From James Frye, $10 00; Phebe Frye, $5 00; other individuals, $27 00 42 00
From a young lady in Essex County, toward the education of a child, to be named A. H. a semi-annual payment, 15 00
A collection in Winthrop, (Maine,) by Mr. James Gow, 6 00
Product of a charity box, for half a year, 1 25——7 25
9. From a person in Newbury old parish, by the Rev. Dr. Dana, 1 12
10. From the association for educating heathen children, in Mount Vernon, (N. H.) by the Rev. Stephen Chapin, 36 68
12. From a friend in Sherburne, (Ver.) by Mr. Levi Parsons, 1 00
15. From a number of ladies in Boston, and other places, for the education of a heathen female child in the family of our missionaries at Bombay, to be named MARY MASON, 30 00
From the following sources by the Rev. Elias Cornelius, an agent of the Board, for missions and schools among the Cherokee Indians, viz.
Contribution in the Rev. Mr. Paterson's church, Philadelphia, 37 64
Do. in the Rev. Mr. Skinner's, 42 50
Do. in two churches in Germantown, 20 06
Do. in the Rev. Dr. Holcomb's church, 40 73
Do. from a united audience in the church of the Rev. Dr. Wilson, 129 63
Subscriptions collected by Mr. Cornelius personally, 464 50——735 06
17. Contributed at the monthly prayer-meeting in Keene, (N. H.) and remitted by the Rev. David Oliphant, viz.
For the Foreign Mission School, 4 46
For the school fund, without limitation, 3 00——7 46
21. Avails of a charity box, kept by Miss Julia Mack, of Middlefield, by the Rev. Freegrace Reynolds, 1 00
Contributed at Berlin, (Ver.) by the Rev. Chester Wright, 7 75
Contributed in Royalton, (Ver.) 17 00——24 75
23. From a young lady in Georgia, the avails of her own labor in teaching school, by the Rev. Dr. Porter, 20 00
From Mr. Daniel Nettleton, of Washington, (Con.) 2 00——22 00
25. From the Hadley Charitable Society of young men for the education of heathen youth in heathen lands, by the Rev. Dr. Lyman, 52 00
From Mr. William Hooker, of Norwich, (Mass.) 3 00——55 00
28. From the Society of Females in Greenwich, formed for the support of heathen schools, remitted to T. Dwight, Esq. 40 06
From the Female Mite Society of New Milford, by the Rev. Andrew Elliot, 7 00——47 06
From the Society in Cummington, (Mass.) for the support of schools among the heathen, by Amos Cobb, Treasurer, 38 00

Carried forward $1,221 21

	Brought forward	$1,221 21
30. From the Female Missionary Mite Society in Concord, (Mass.) by Sarah Abbot, Treasurer, for the education of a child, in the family of the missionaries at Bombay, to be named JOHN WHITE, a semi-annual payment,		15 00
31. From children of J. H. Esq.	£ 00	
From a servant girl in his family,	40	——1 40
Total donations printed in this number, $2,422 92.		$1,237 61

THE FIRST ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE AMERICAN BIBLE SOCIETY, PRESENTED MAY 8, 1817.

THE Managers of the AMERICAN BIBLE SOCIETY desire with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceedings of the Convention who formed it, afforded satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation have been increased with more than ordinary rapidity.

The Managers feel it their duty to state, that the plan of such an institution was first suggested by the British and Foreign Bible Society, to the Philadelphia Bible Society. No measures, however, were adopted to attempt its execution, until the New Jersey Bible Society undertook the experiment. Although baffled in their first effort, their worthy President, acting in conformity to their wishes, persevered in the good work, and finally succeeded. Called by the unanimous voice of the Managers to the Presidency of the National Institution, he is, in the decline of life, enjoying that pleasure which springs from his work of faith and labor of love, thus far owned of God, and promising the highest and most lasting blessings to this Western Continent.

The Managers, in entering on the duties of their responsible office, felt that their first exertions ought to be directed towards the procurement of well executed stereotype plates, for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and three in duodecimo. The octavo sets have all been delivered at the depository; and measures have been adopted to make them as correct as possible before they are used. The duodecimos will be finished in the month of June ensuing: one of which they have resolved to locate in Lexington, (Kentucky,) under the direction of the Kentucky Bible Society.

As they were not in a capacity to print Bibles, having no plates of their own, they declined answering the various application for Bibles which they received from Auxiliary Societies. They thought that it would be inexpedient to become the purchasers of Bibles for these Auxiliaries; and, therefore, in those cases where monies were sent with the express stipulation that Bibles to the amount should be returned, they resolved, if required, to pay over the same to the Societies which sent them; or to pay over the whole, or any part of them, to the New York Bible Society, who would furnish the Auxiliaries with the required number of Bibles.

They were, however, soon enabled, by the munificent liberality of the New York and the New York Auxiliary Bible Societies, to supply their Auxiliaries. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type; in consequence of which donation, 10,000 copies, according to their direction, have been printed; of which about 6,000 have been sold and distributed. They have lately ordered 2,500 copies to be printed from the octavo plates, and 7,500 from the duodecimo plates.

In establishing the prices at which Bibles were to be sold, the Board of Managers considered it a duty to make a difference between such societies and individuals as are auxiliary to, and members of, the National Institution, and such as are not; and therefore adopted the following Rule:

"That to the cost of the paper, press-work, and binding of the Bibles printed for the Society from the stereotype plates, five per cent. be added for interest, insurance, and wear of said plates; which aggregate amount shall be considered the cost of the Bibles; and that these Bibles shall be sold at said cost price to all Bible Societies who do not contribute to the funds of this Institution; and that the said amount of five per cent. shall be deducted from said cost price, on all Bibles sold to Auxiliaries, and such other Societies as contribute to the funds of this Institution."

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating

the New, apart from the Old Testament, into their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

As the necessary expenses of carrying into effect the vast design of the National Institution were great, the Managers felt it their duty to adopt such measures as promised a supply of their wants. They appointed a committee in each ward of the city of New-York, to collect subscriptions; and directed a circular letter to be sent to every minister of the various denominations of Christians in the United States, requesting a congregational collection in their aid—as also a circular to the different Bible Societies who had not united with the National Institution, soliciting aid; and one to influential men in different parts of the United States, calling upon them to come forward in the good work, and enclosing a plan for an Auxiliary Society, and Branch Associations. They cannot, at present, state the degree of success which has attended their applications. There is no doubt but many ministers have been omitted, not intentionally, but from want of information. So soon as they are known, application will be made to them.

[The report here gives a list of the numerous Bible Societies, which have become auxiliary to the National Institution, and proceeds as follows:]

From this account of the Societies, who either have become Auxiliaries, or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design, and securing its permanency. From letters received by the Board, there is no doubt other Societies already in existence will accede, and new ones be formed: and the time cannot be far distant, when in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures throughout our country, with the best prospect of success.

[A list is here given of twenty-eight clergymen, whom individuals in their parishes have made members for life of the American Bible Society. A number of females in the Rev. Dr. Romeyn's church made their pastor a director for life by paying 150 dollars for that purpose.]

The Managers hope, that the good examples which have thus been set, will be followed by all the Christian Societies in our land. They will thus add, not only to the funds of the National Institution, but to the satisfaction and respectability of their Pastors.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the Society, not only in forming auxiliaries, but also in constituting, in so many places, their pastors members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honor and success.

The Managers have directed their attention, also, to the translation of the Scriptures into the Indian languages of our country, and the publication of the Spanish New Testament, and of the Scriptures, in the French.

The first was brought before them by the donation of certain documents on this subject from the New-York Missionary Society, which they had collected with a view ultimately to undertake the work. These documents are put into the hands of a committee, to examine and report thereon.

As to the publication of the Spanish New Testament, it was deemed inexpedient, for the present, to attempt it. The Managers, however, cherish the pleasing expectation, that in due time they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese languages, for the use of the inhabitants of South America.

With respect to the French Bible, the Managers have had their duty plainly marked out to them by the finger of Divine Providence. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1,000.

The Managers have ordered 200 Gaelic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

The Managers consider it a duty to express their gratitude to the governors of the New-York Hospital, and also to the Mayor of the city of New-York, for their kindness, promptly tendered, in granting them the use of the rooms in which for some time they transacted business. They are at present accommodated in the New-York Institution by the Historical Society; and they cannot deny themselves the pleasure of stating, that several printers have volunteered to publish, gratuitously, any communications which the Board may deem necessary to make to the public.

As inquiries from different parts of the country were made on some points of importance, the Managers thought it proper, to remove the difficulties which existed in the minds of many persons against a union with the American Bible Society, to publish, towards the close of the last year, the following information on those points, viz:

1. That every Auxiliary Society must determine for itself, what is its surplus revenue after supplying its own wants; but that funds when given, are at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a right of giving as the extent of its wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the Board, that every society becoming Auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible selected by the presiding officer, and no other religious exercises are performed. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal objects of the American Bible Society is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the Managers request that Bible Societies, in different parts of the country, would send such information as would enable them to determine in what places the unappropriated plates may be located to the best advantage.

The Managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on public liberality.

For the purpose of facilitating the business of the Society, the Board have appointed a Standing Committee of Five Members, who have in charge all the property and effects belonging to the Society, except the funds in the hands of the Treasurer. They are empowered to superintend and direct all the affairs and concerns of the Society, during the recess of the Board of Managers: and for these purposes, to enter into all necessary contracts, to give orders for the delivery of Bibles, and orders on the Treasurer for the payment of all monies It is made their duty to keep the Book of Minutes, in which are to be regularly entered all their transactions; which book must be produced to the Board of Managers at every meeting.

Among the first measures adopted by the Managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society. The Secretary for Foreign Correspondence, who was on the eve of embarking for Great Britian, was requested, if circumstances would permit, to wait on the Committee of the British and Foreign Bible Society, and respectfully assure the Committee, "that it will ever afford this Society very sincere pleasure to cooperate in the plans of Christian benevolence which have rendered the British and Foreign Bible Society a blessing to the world."

The worthy President of our Society had, however, anticipated the wishes of the Board; and, through him, the Committee communicated their satisfaction at the event, and a donation of 500*l.* sterling, which was accepted with suitable acknowledgments to that Society. Since that time, the Committee, with their accustomed and honorable liberality, have presented to the Society a set of the Versions of Scriptures printed by them, and also several sets of their Reports. In doing this, they have anticipated the wish of the Board of Managers, who had forwarded an order for the same.

In consequence of the necessary absence of the Secretary for Foreign Correspondence on account of his health, no correspondence has been opened with other Foreign Societies. The President, however, addressed a letter to the Russian Bible Society, which has been honored with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburgh and Altona Bible Society, of the same description, soliciting a correspondence with us.

The Managers have thus given a plain narrative of their proceedings, for the information of the Society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the public expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability of far more extensive usefulness to our common country.

The Managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those Auxiliaries who applied for both. Their plans to be accomplished, they knew would involve them in heavy expence; and they could not with certainty calculate

upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles to Auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles; Steuben County (New-York) Bible Society, 100; Essex County (New-York) Bible Society, 100

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money as well as Bibles, to all such destitute parts, at home and abroad, as may require the one or the other. Thus far they have endeavored to discharge their duties, not only faithfully but intelligibly, so as to ensure the approbation of the Society and the Public.

The Managers cannot conclude their Report without observing, that the origin, increase, and success of Bible Societies, constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding these Societies, not only within her own territories, but throughout the world. Greater honor has never been conferred upon any people, since the sceptre departed from Judah, and the Lawgiver from between his feet. Not to pay a tribute of respect to them on such an occasion as the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord and the operation of his hands. To honor those whom God honors, is both a Christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society—a Society pre-eminent in the felicity of its design, and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesmen and orator of antiquity, "Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honor is the employ of either word or act, eternally remembered." No glory is comparable to that of doing good to our fellow-men, and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world, who, following in the track of the illustrious Parent Institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise.

PECUNIARY ACCOUNTS OF THE AMERICAN BIBLE SOCIETY.

The receipts of the Society from its formation, May 8, 1816, to April 30, 1817, were as follows:

Amount of subscriptions and donations, some part of which is an advance for Bibles,	$33,989 28
Avails of Bibles sold,	1,178 99
Dividends on stock owned by the Society,	587 00
Clear profit on stock sold,	122 19
	$35,877 46
The Managers expended, during the year, for paper, printing of Bibles, stereotype plates, and contingent charges,	19,218 03
Balance in the Treasury,	$16,659 43
This Balance consists of the following items: viz. 100 shares in the Bank of America, the donation of the venerable President, at par,	10,000 00
Stock in the Marine and fire Insurance Company at Savannah, part of the donation of Mr. Bolton, at par,	250 00
$3,000 U. S. 6 per cents, at cost,	2,752 50
Property in a productive state,	$13,002 50
Cash in the Treasury,	3,656 93
	$16,659 43

N. B. The donation of Dr. Boudinot is devoted to form a permanent fund, and therefore cannot be expended.

It is desirable that the friends of this Society should be awake and active. Bibles are wanted much faster than they can be furnished with the present funds. We are happy to add, that the Bibles issued by the Society, (at least those which we have seen,) are of an excellent quality.

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Misssionary Society in account with Jeremiah Evarts, Dr.

1817. May 26th. To cash paid out, by order of the Trustees, during the year past, as particularly specified in the Leger, for the following purposes; viz.		
To Missionaries for their services,	$1,634 77	
For miscellaneous and contingent expenses,	160 65	
Expended for books,	400 00—2,195 42	
Loss by a counterfeit bill, received among contributions,		1 00
		2,196 42
To balance, in stock, notes and cash,		4,046 11
		$6,242 53

Contra Cr.

1817. May 26th. By balance brought to the credit of the Society, in new account, May 27, 1816,		$3,756 37
By cash received during the year past, as particularly specified in the Leger, from the following sources, viz.		
Contributed after the annual sermon,	114 60	
Donations from individuals,	361 81	
Contributed in congregations,	647 61	
Contributed by Female Cent Societies,	817 83	
By other Societies of Females,	168 50	
From annual subscribers,	192 00—2,302 35	
By cash received as interest on notes and income of stock, during the year past,		183 81
		$6,242 53

N. B. The accounts of the Treasurer are audited at the annual meeting by a committee appointed for that purpose. The committee at the last annual meeting were Messrs. John Pearson, John Jenks, and Henry Gray, who reported that the accounts were rightly cast and well vouched, and that the balance was as above stated.

The following donations and contributions were received by the Society between June 18, 1816, and July 31, 1817.

June 18, 1816. From the Cent Society of the 2d parish in Ipswich, by Mrs. H. Crowell, the Treasurer,	$5 00
28. From Mr. John Damon, a donation,	11 00
From the Cent Society, South Boston, by Mrs. Susan Wood,	15 49
Sept. 3. From ladies in Lunenburgh, by Mr. S. T. Armstrong,	4 12
Oct. 3. From the Cent Society in Danvers, by Mrs. Sophia Walker,	9 50
A contribution in the South Society in Danvers, by the Rev. Samuel Walker,	44 00
14. From the Foxborough Female Tract Society, by the Rev. Thomas Williams,	25 00
Half the avails of a contribution in the Rev. Dr. Richards's congregation, to be applied to defray the expenses of the mission of Messrs. Mills and Smith,	19 00
21. From Mrs. John Simpkins, Treasurer of the Cent Institution, on account of monies received by her for the Massachusetts Missionary Society,	518 12
Jan. 8, 1817. From Dedham, appropriated in a collection, Jan. 5, 1817,	2 06
March 5. From a young gentleman in Salem, by the Rev. Mr. Emerson,	5 00
March 27. From the Salem Auxiliary Society to disseminate the Gospel among the destitute within our own state, by Convers Tilden, President,	30 00
May 26. From the first parish in Rowley, by the Rev. J. W. Tucker,	19 16
From the 2d. congregational Society in Newburyport, by the Rev. Dr. Spring,	36 41
From the Rev. O. Thompson's parish in Rehoboth,	11 20
From the Rev. Mr. Emerson's congregation, Salem,	61 29
From the Rev. Dr. Parish's society in Byfield,	45 82
From Foxborough, by the Rev. T. Williams,	40 00
Carried forward	$900 17

Brought forward	$900 17
27. From South Reading, by the Rev. R. Emerson,	14 47
From the Rev. Mr. Thomas's society in Abington,	28 00
From the Rev. Mr Walker's society in Danvers,	56 29
From the Rev. Mr. Litchfield's society in Carlisle,	9 60
From the 1st parish in Wrentham, by the Rev. E. Fisk,	50 48
From the Rev. Dr. Emmons's congregation, Franklin,	61 16
From Holliston, by the Rev. Mr. Wheaton,	13 66
A collection in the Old South Church, after a sermon by the Rev. Professor Stuart,	112 12
From the Female Cent society in Newburyport, by the Rev. Dr. Spring,	77 50
27. From ladies in the Rev. Mr. Walker's society, Danvers,	2 82
From ladies in Carlisle, by the Rev. Mr. Litchfield,	3 75
From the Female Cent Society in the first parish in Medway, by the Rev. Luther Bailey,	19 17
28. From the Female Cent Society in Franklin, by the Rev. Dr. Emmons,	9 53
From the Female Cent Society in Hopkinton, by Mrs. Olive Howe,	11 18
From the Female Cent Society in the west parish of Medway, by the Rev. Jacob Ide,	34 90
From Females in the Rev. B. Emerson's society, in Salem,	43 36
From females in the Rev. Mr. Thomas's society in Abington, one dollar of which is to procure a testament for a Jew,	46 00
A donation from Mr. Thomas Wales,	4 00
From a friend of missions in the 2d parish in Weymouth,	15 00
Do do. do.	1 00
From a gentleman in the west parish of Medway, by the Rev. Jacob Ide,	3 00
From the Female Charitable Society in Holliston, by the Rev. Mr. Wheaton,	15 00
Interest on a legacy of a young lady in Franklin, by the Rev. Dr. Emmons,	6 00
June 17. From the Female Cent Society in Haverhill, by the Rev. Joshua Dodge,	21 36
18. From the Female Cent Society in Wilmington, by the Rev. F. Reynolds,	18 05
23. From the Female Charitable Society in Stoneham, by the Rev. John H. Stevens,	10 63
July 10. From the Female Benevolent Society in the east precinct of Attleboro, by Mrs. Thatcher, Treasurer,	11 05
From a person who wishes to be unknown,	1 00
17. From the Female Cent Society in Ashby, by Mr. Jonas Patch,	38 14
21. Contributed in the Tabernacle society in Salem, remitted by the Rev. Dr. Worcester,	42 00
31. Contributed in Wrentham, referred to in Panoplist vol 11, p. 328,	53 00
Annual payments of members,	232 00
Income of stock and interest on notes during the year previous to the late annual meeting,	183 81
	$2,148 65

The list of donations published the last year, in the Panoplist for July, p. 328, did not comprise the donations made between June 29, 1815, and the annual meeting in May, 1816, as it should have done, according to the practice heretofore. This deficiency occurred in consequence of the absence of the Treasurer, and is now supplied.

Sept. 25, 1815. A legacy from a lady in Greenwich, (Mass.) by the Rev. Dr. Austin, of Worcester,	$ 5 00
Dec. 20. From a lady in Charlestown,	5 00
Jan. 29, 1816. From Dea. Ebenezer Parker, of Princeton, (Mass.)	10 00
Feb. 14. From ladies in Leicester, (Mass.) by E. Southgate,	12 12
April 9. From females in the south parish of Weymouth, by Mrs. Sarah Pratt,	21 06
May 27. Interest of money and income of stock during the year past,	199 00
From annual subscribers, received between June 29, 1815, and June 18, 1816,	156 00
Amount of donations from May 28, to June 18, 1816, as published in the Panplist for July, 1816,	1,424 06
	$1,842 24

MISSION IN CEYLON.

Extracts from the Missionary Journal of Messrs. Warren, Richards, Meigs, Poor, and Bardwell, commenced at Columbo, March 26, 1816.

Tuesday, March 26. Since our arrival, which was on the 23d, we have been very hospitably entertained by the Rev. James Chater, a Baptist mis-

sionary. Most of our number have taken lodgings in a house hired by the Rev. Mr. Norton, but which he does not at present occupy. In this house we expect to reside a few weeks, till the one we have engaged can be repaired. Having procured the necessary articles, this morning, for the first time, we took breakfast together, in our own hired house. Captain Buffinton, and Captain Titcomb the supercargo, dined with us. After dinner, we took our final leave of them, This was, on many accounts, a season truly interesting and affecting. In the evening the Dryad sailed for Calcutta. By her we sent a letter to the Corresponding Secretary of the Board of Commissioners, giving some account of our voyage; also several parcels of private letters to our friends. At 7 o'clock P. M. Brother Richards preached in the Methodist chapel.

Wednesday, 27. This morning, agreeably to appointment, the brethren were introduced to his excellency, Gov. Brownrigg, by the Hon. and Rev. T. J. Twisleton. We were highly gratified with the manner in which the Governor received us. He gave us assurance of the protection of government, during our residence on the island; recommended to us several missionary stations, which he wishes to have occupied; and referred us to Mr. Twisleton, for more particular information on the subject. He also expressed a wish to see our instructions; but as he is about to leave this part of the island for the interior, he cannot peruse them, until he returns. He was pleased to accept a set of the reports of the Board, that he might look at them during his absence. All our baggage, even those articles which were detained at the custom house for a time, such as maps, globes, medicine, &c. have been permitted to pass without duties. We consider it a very favorable providence, that we arrived just in season to have an interview with Gov. B. before he leaves Columbo. Dined with the Rev. Mr. Twisleton at St. Sebastian's, the place of his residence, about a mile and a half from the fort. As Mr. T. is a man easy of access, has long resided on the island, is much interested in the prosperity of missions, and is a real friend to all protestant Missionaries, we had much conversation with him of a profitable nature, on the moral state of the Island. Our views of its importance, as a field for missionary labors, remain the same as when we left America. Presented Mr. T. with a set of reports and missionary sermons.

Thursday, 24. Engaged in a variety of things relative to our new family. Several friends called on us. At a special meeting, appointed a committee to draw up a confession of faith, and a covenant, with reference to the formation of a church.

In the evening, brother Bardwell preached in brother Chater's chapel in the Pettah. The fort of Columbo is one mile and a quarter in circumference. It is composed of seven bastions of different sizes, which are connected by walls, and the whole is defended by 300 pieces of heavy cannon. The fort is chiefly occupied by English inhabitants: it is the place of our residence. The Pettah or outer town, which lies at a short distance to the eastward of the fort, is inhabited principally by the Dutch and Portuguese; and the suburbs, which are very populous, by the native Cingalese.

Saturday, 30. This morning the brethren called at the chief secretary's office, to receive licences for residence on the island. Sent to Mr. Twisleton our diplomas, certificates, and instructions, accompanied with a letter containing inquiries on the subject of our engaging in private English schools, native free schools in English, and preaching by interpreters. The reason for doing this, is, that it is impossible for us to obtain the requisite information for deciding on the place of our future residence, till the change of the monsoon. It will therefore be impossible for us to leave Columbo short of six months.

Sabbath, 31. A. M. Attended the Episcopalian church in the fort. In this place divine service is held only in the morning. Mr. Twisleton and Mr. Bisset, colonial chaplains, preach alternately. P. M. Heard brother Norton in brother Chater's chapel, in the Fort. In the evening brother Poor preached in the Pettah. Mr. Norton, sent out by the Church Missionary society, is here waiting for a passage to Travancore.

Monday, April 1, 1817. Received from Mr. Twisleton our public documents, and a letter, in answer to our inquiries concerning schools and preaching; the letter was of such a nature, as rendered a personal interview with him desirable. This we requested. He immediately returned a very polite note inviting the brethren to take breakfast with him on Wednesday; he also requested permission to take a copy of our instructions. Dined at the Rev. Mr Harvard's, one of the Wesleyan missionaries. On the Island there are five missionaries of this description; one at Jaffnapatam, two at Galle, and two at Columbo. Those at Columbo have a printing press, which is of very great advantage to the mission. They are now engaged in printing the new version of the Scriptures in the Cingalese language, prepared by William Tolfrey, Esq.

At Mr. Harvard's we had an interesting account of a young Boodhist priest, now residing in his family. Mr. H., in company with some others, in a journey to Galle, overtook an old Boodhist priest, attended by three young men, who were under his tuition. The missionaries proposed several questions to the old priest, relative to his religion, which he could not answer. The young men were requested to bear witness to the ignorance of their instructor. This had such influence upon the mind of one of them, as induced him to throw off his priestly garments and soon after to apply to Mr. H. for permission to reside in his family. He is now very diligent in acquiring a knowledge of Christianity. In the evening, we attended the monthly prayer-meeting, in brother H's chapel. All denominations of Christians here unite in this meeting. Prayers are usually offered in English and Portuguese, and sometimes in Dutch. Brother Meigs gave an exhortation.

Tuesday, 2. The Rev. Christian David, who has recently arrived from Jaffna, to take charge of a Malabar church in this place for the term of one year, called on us this morning. He conversed much on the state of things at Jaffna, and said many things in favor of some of us settling near his station at Jaffnapatam.

Wednesday, 8. Three of the brethren took breakfast with the Rev. Mr. Twisleton, and had a full and satisfactory conversation on the subjects which had been proposed to him. The education of native young men for the ministry has long been a favorite object with Mr. T. He proposed to us to take a number of young men of high cast, who have been studying the English language several years, and instruct them in the principles of theology. Mr. T. suggested, that we should address a letter to him, stating definitely our proposals and wishes; the substance of which he would forward to the Governor, now at Candy, accompanied with a letter in our behalf. P. M. Brother Bardwell preached at the hospital to about 50 persons.

Thursday, 4. Rev. Mr. Palm called on us; gave a very favorable representation of the missionary station at Tillipally; assigned the reasons for his leaving it; suggested various considerations, to influence us to take possession of it. Addressed the Governor, through the Rev. Mr. Twisleton, as had been proposed.

Saturday, 6. Agreeably to appointment, the brethren were introduced to Sir Alexander Johnstone. He was very communicative on those subjects, on which we need information. He agreed with most gentlemen, with whom we have conversed, in considering the district of Jaffna the most important missionary field on this Island. For several reasons he recommended Batticotta, about a mile from Tillapally, as the principal seat of our mission, if we settle at Jaffna. He said many encouraging things for our tarrying on the Island; gave some information of the state of things at Bussora; but nothing to encourage the hope of our establishing a mission there at present. This evening, held our family prayer meeting.

Sabbath, 7. A. M. attended the Episcopal church, as usual. P. M. brother Richards preached for brother Chater, in the Fort; in the evening brother Meigs for the Methodists. This evening brother Chater held his communion; some of our family were present, but were not invited to commune with the church, which is composed of 6 members. To prevent repe-

tition, we may here remark, that we preach at five different places, on an average, four or five sermons a week.

Wednesday, 10. Received an invitation from the Rev Mr. Pereira, a Roman Catholic priest, to call on him tomorrow morning.

Thursday, 11. The brethren went to Mr. Pereira's; found him engaged in hearing the confessions of the people. He received us very politely, and gave us an invitation to attend the services of his church tomorrow, it being Good Friday. He informed us, that at 10 o'clock A. M. the image, meaning the image of our Savior, would be exposed to be adored; and P. M. the crucifixion would take place. Being much engaged, he soon excused himself and took leave of us.

Friday, 12. This morning the brethren went to the Roman Catholic church. It stands near Mr. Pereira's house, about 2 miles from the fort; it is about 100 feet long and 60 wide. At 9 o'clock, A. M. the priests, three in number, went to the church and read mass. Then with great apparent reverence and devotion, they uncovered an image, and exposed it to the view of the people. When one of the priests held the image erect, the other two kneeled and chanted prayers. It was then laid upon a rich and elegant carpet, with its face upwards, and placed upon the floor in the middle of the church. Mr. Pereira, with much gravity and moderation, approached the feet of the image, kneeling and bowing 3 times at short intervals, and at length kissed its toe. The other priests went through the same ceremonies. Immediately there was a great and violent press of the people to touch and kiss the image. The priests then withdrew, and invited us to take some refreshments with them. The conversation turned principally on the state of the Catholic religion on the Island, and at Goa, at which place Mr. Pereira was educated. We informed them, that we were much indebted to Dr. Buchanan for information on these subjects. Mr. P. had seen Dr. B. and had heard that he had dropped down dead in the street. We corrected his mistake; answered several questions respecting the Catholic religion in America; gave them an invitation to visit us; and took our leave of them. Soon after the priests left the church, the image was carried round the church without, followed by a multitude of worshippers. It was then laid upon the floor of the church as before; many candles were lighted around it, and two large basins placed to receive the offerings of those who worshipped. Immediately the people, who thronged the church, pressed upon each other, that as soon as possible they might make their offerings, bow, kiss some part of the image, cross themselves, blow out two or three candles, light them again, and give place to others. Children of two, three or four years old, would go through these ceremonies with such regularity, as shewed it was the result of much instruction and practice. Many infants at the breast were brought, and their lips and hands were put to the image. This business continued till 4 or 5 o'clock P. M. when this small image was removed, and a tragedy called the attention of the people without. In front of a large stage, which had been previously erected, the people sat and stood in such numbers as to cover many acres of ground. At a moderate calculation it was judged there were 6 or 7,000 persons present. All these were in a waiting posture. When a signal of attention was given, the curtains were withdrawn and an image of our Savior, as large as life, appeared extended on the cross, and an image of the Virgin Mary, strung upon wires, at its side. Immediately there was a hoarse chattering throughout the whole multitude. Thousands of torches and candles were lighted, and the people smote upon their naked breasts, as an expression of their grief. They were permitted to enjoy the sight but for a few moments at once. The curtains were drawn and opened several times, at intervals of 8 or 10 minutes. When evening approached, the priests went to the cross, accompanied by persons bearing ladders, a silver plate, (having in it a silver hammer, pincers, &c.) a bier and all things necessary for taking the image from the cross, and preparing it for burial. Much incense was offered; prayers were chanted by the priests; and the people were apparently agitated. As the image was taken from the cross, the image of the Virgin, having seven swords thrust through her heart, was made to embrace her

son; and several other things were done to give an appearance of reality to the transactions. When the image was placed upon the bier, it was followed by the confused multitude, and deposited in a sepulchre, in an apartment of the church. At this time, the discordant chantings and vociferations of the people, were extremely grating to the ear, and very naturally excited the idea, that the church must have been dedicated not to "the God of order" but of confusion. Knowing that the people would continue in that state, for a length of time, we returned home. In view of the inquiries, to which these scenes have given rise, it appears that the state of the Catholic religion, on this island, will prove to be one of the most formidable obstacles to the progress of Christianity. From the best information we have obtained, it appears that there are about 50,000 Catholics on the Island, and about 6,000 at Columbo. The priests have very great influence over the minds of this ignorant people. The method by which this influence has been obtained, *viz. by diligence, perseverance, and constant personal intercourse with the natives*, should be imitated by every Protestant missionary. Many and serious are the reflections excited in our minds by the events of this day. *(To be continued.)*

MISSION AND SCHOOL AMONG THE CHEROKEES.

The Rev. Cyrus Kingsbury, assisted by Messrs. Hall and Williams and their wives, is actively engaged in commencing an establishment among the Cherokees, which, it is hoped, will prove a permanent blessing to that tribe. The government of the U. S. has recently made a treaty with the Cherokees, the principal conditions of which are, that those families of the tribe, who are disposed to remove across the Mississippi, shall have as much land on the White and Arkansas rivers, as they relinquish on the Tennessee; that each Indian shall receive a musket, a blanket, a kettle, and a steel-trap, and shall be removed at the expense of the United States; and that each head of a family, who chooses to remain in his present situation, shall retain a square mile of land for his own use. This land shall descend to his heirs, if he holds it during life; but if he abandons it, the government shall take possession of it. How large a part of the tribe will migrate we have no means of judging; nor can it be hastily determined, whether a missionary establishment will accompany or follow them. The American Board &c. have it in contemplation to establish missionary schools among the Choctaws, Chickasaws, and Creeks, as speedily as possible. It is hoped, that an entrance will be made among the Choctaws the ensuing autumn. The Government has very kindly and readily engaged to do as much for each of the tribes just mentioned, as was stipulated to be done for the Cherokees; that is, to build a house for the residence of the instructors, and a school-house, and to furnish some implements of husbandry and of domestic economy for the use of the Indians.

Rev. and Dear Sir, *Chickamaugah, Cherokee Nation, June* 30, 1817.

It is with great satisfaction I once more find an opportunity of addressing you, and of relieving the painful anxiety which I know you have felt for the Western Mission. Truly the Lord has dealt kindly with us, and we would praise his holy name. We have indeed had much labor and many cares; but, in a remarkable manner, we have experienced the truth of that precious promise, "as thy day is, so shall thy strength be;" and we feel more than compensated for all our labors by the cheering prospects of usefulness which are opening before us. But we rejoice with trembling, and would resign ourselves and the cause of Christ in this nation, to the hands of him, who does all things well.

I arrived at this place on the 13th of January. The weather for some time after was extremely cold, for this climate, and I felt the want of comfortable lodging, having only a skin spread upon the floor and a thin covering of blankets; but my health was kindly preserved. Immediately on my ar-

rival I commenced making preparation to cultivate the land, and commence the school on the plan proposed. On the 7th of March I had the great satisfaction of welcoming the arrival of Brethren Hall and Williams, with their wives. A kind Providence preserved them through many dangers and brought them to their destined place in safety. Since their arrival we have all, when health would permit, been employed from Monday morning till Saturday night, either in hard labor, or on journies for the mission. We have had to provide for a numerous family, and to make preparations for supplying the wants of a still greater one. In such a situation, we felt it to be our indispensable duty to labor as far as health and strength would permit, that we might not be chargeable. Soon after our arrival in the nation, we opened our doors to receive children into our family, to teach them the rudiments of the English language, the principles of the Christian religion, and the arts of civilized life. The present number is 26: their names, the time when they entered our family, &c. are exhibited in the following table:

[Here follows a list of the children. Several of them had Indian names only, which have given place to English ones, viz. *Sun-e-ku-yah*, Samuel Worcester; *Tools-oo-wan*, which signifies a *red bird*, Thomas Basil; *Ah-whe-thyah-hee*, a *deer coming*, Jonas Coe; *G'h-wa-ser-tas-kee*, *shaking the bush*, Horace Loomis; *Ha-khlu nah-hee-tah*, *long hair*, *James Hervey*.]

These children are of different ages from 4 to 18 years old. Some are full-blooded Cherokees; others ½ white. All speak the English well, except nine. Those whose Indian names are mentioned, have received names from us. We hope we have not been guilty of taking improper liberties. Six of the native children had been at school before, and regularly read a portion of Scripture at our family worship. These have committed to memory since they came into our school, all the Sunday School catechism, and have now commenced Emerson's. On the whole, we must say our children give us great satisfaction, both as to their deportment and progress. Could the friends of this mission look into our school, and see these tawny sons and daughters of the forest listening to our instructions, sitting at our table, and bowing around the family altar, we do not believe they would grudge the money they have given to commence the establishment. No one has as yet left our school, and we expect 6 or 7 more in a few days. Besides this school, we have on the Sabbath a school for black people, in which there are generally from 20 to 25, mostly adults, and 2 Cherokee men, and 3 white men. The conduct and improvement of all these is very pleasing: making in all about 56, that are occasionally or constantly our pupils.

We have preaching on the Sabbath, and our congregation is respectable and constantly increasing. Last Sabbath there were nearly 100, most of whom could understand our language. After a sermon in English, I endeavored to speak by an interpreter to those, who did not understand it; but the intepreter not well understanding the language, found it difficult to communicate what I wished to say. One of the men observed, that it would be well if I could tell them in their own language *these good things*. The audience appear attentive and solemn, and much more regular than many where I have been present in the settlements. The blossoms may look promising in spring, when there is no fruit in autumn.

With respect to the manner in which we live, I wish to give you full satisfaction, if time and room permit. So many have been our inconveniences, and so much labor upon our hands, that we could not have that division of duties, which we hope hereafter to observe. Previous to the arrival of my brethren, the business of the mission had all been conducted by myself. This circumstance, together with their feeble health, made it necessary that I should still continue to bear the burthen of cares, and of the business abroad. This has left me no time for study or for writing. I mention the circumstance, that you may know the reason why I did not write sooner. My brethren have always been anxious to relieve me from so much attention to secular business: and, a few days since, I gave the oversight of the business entirely into the hands of brother Williams. This has relieved my mind from a weight of cares, which, together with my other duties, I found

too great to bear. Brother Hall has, from the first, had the charge of the school; and when out assists in the work we have to do. It was my original calculation for us all to live in one family, and the children to board together with us. But on account of sister Hall's health, we judged it best for them, (brother and sister H.) to occupy a house by themselves, where they could have things a little more comfortable than in the family. Six or seven female children will board with them. Respecting these girls, we had felt much anxiety. They had been accustomed to somewhat different living, from what we could give our numerous family, and their parents wished to have some distinction made. This could not be done while they lived in the same family. After it was determined that brother and sister Hall should live by themselves, we thought it best to place these children in their family. It is doubtful whether we shall think it expedient to continue this arrangement long. Sister Williams has the charge of the family business. The family that we had engaged to assist us, did not feel able to bear their proportion of labor, and have quit our service, at a time when their assistance was most wanted. But the Lord gives us strength, and so we get along.

For several weeks, we have had from 5 to 8 hired men, and two hired black girls in the kitchen. A part of this help is employed on our buildings. The expense of these we expect will be refunded by the Government agent. This leads me to mention a circumstance, unknown as yet I suppose by the committee, viz.; that none of the buildings to be erected by Government are completed, and only the school-house is raised. This has subjected us to great inconvenience and much expense. But it was not owing to any neglect on the part of the agent. The first man that undertook to erect the buildings, failed; and the second has advanced no further than just stated. Whether it was best to go forward with the school, even under all our inconveniences, and at an increased expense, did not admit of a question. We were persuaded that the welfare of the mission, and the wishes of its benefactors, required that the school should go into immediate operation; and that we ought to trust in God for the means of carrying it on.

We have been obliged to build 4 log cabins for dwelling houses. These will accommodate our scholars, when our other houses are erected. We are now engaged in making and burning about 20,000 bricks, for our chimnies; must soon burn lime for the same, and dig two cellars, and a well. All this business comes upon us, when we are most busy on our plantation. But it was work, that was indispensable, with our numerous family, and we thought it better to do it at once, than to be two or three years about it. We now have our meal to transport 40 or 50 miles, and we use near a bushel a day. This renders it necessary that we should have a mill immediately; and we are in daily expectation of a man to build it. The probable cost will be from 100 to 150 dollars. We have tried to get along without conveniences, but we cannot succeed. The object, we feel to be a great and a good one, and we cannot think of abandoning it, because it will cost a little money.

Agreeably to our instructions we have endeavored to lay the foundation of the establishment "broad and lasting." We are daily confirmed in the opinion, that when this is once done, the annual expense of the school will be small, compared with its importance. Our great resources will be from the cultivation of the land, and by raising stock. There is land contiguous and of good quality, and to any extent that we may need. We have exerted ourselves to get in as large a crop as possible. Particulars on this subject and respecting stock, I have mentioned in a letter to the treasurer and will not repeat them.

Perhaps some will think, that we are tardy in our operations; and that instead of one, we ought to have had two or three schools, in a state of forwardness. I will not say but we could have done more; but if our labors could be fully known, I think most persons would acquit us of the charge of indolence. We cannot doubt the expediency of directing all our attention and resources to one school in the first instance. Our present ability will admit of no greater exertions; and the Indians would wish to know whether we were likely to do them good, before we increased our establishment. But

we confidently hope, that the Board will soon be able to furnish us with the means and the assistance necessary to commence another. There can be no doubt but it will be gratifying to the nation to have two or three established, as soon as it shall be practicable. The present is an experiment; but, so far as we can judge, one which promises to be successful. And we think no labor or expense should be spared to put the means into extensive operation.

Since I commenced this letter, brother Hall has been violently seized with symptoms of a fever; but by the blessing of God, on the means used, they are removed, and he is fast recovering. His illness has brought additional labors upon us. Please to accept this circumstance as an apology for the hasty manner in which this letter is written. We are at times ready to sink under our labors; but when we think how many encouragements we have, and how often we have been supported, we are astonished at our inconstancy and unbelief.

REVIVAL OF RELIGION AT WATERBURY, (CON.)

A VERY interesting account of a revival of religion in Waterbury, Con. has recently been published, of which the following is an abtract.

The Rev. Luke Wood, the present pastor of the church, was ordained in 1808. Previously to that time, the congregation had been considerably reduced by divisions. The church consisted of but 60 members, those mostly in advanced life. From this time till April 1816, only 20 were added by making a profession of religion and 14 from other churches. About the same number had been removed by death, or otherwise. There was great coldness among professors of religion, and infidelity was bold.

In the autumn of 1814, conferences were set up and regularly attended, on the evening of the Sabbath. A few church members were roused to a sense of their duty; prayer-meetings were occasionally held; some cases of religious anxiety occurred; and two or three persons became hopefully pious.

This hopeful appearance was of short duration, as the religious meetings, which have been mentioned, were broken up by the prevalence of a distressing sickness in the spring and summer of 1815. It is remarkable, that an event so strikingly proving the exposure of all to speedy death as was an epidemic disease, should be the mean of diverting the mind from the pursuit of religion. Yet such has been the fact in other instances.

About this time, a church prayer-meeting on Sabbath noon was instituted, which has been continued. Towards the close of summer the pastor was taken dangerously ill, and was not able to preach till near the close of winter. In June he was again obliged to desist from public labors. Thus it seemed good to Providence to deprive the people of pastoral services, when to human appearance they were most needed.

In February, 1816, a small society of young females commenced a weekly meeting for the purpose of reading the Scriptures and religious conversation, and one or two soon became hopefully pious. In April, four young persons came out from the world, and made a profession of religion. In May, a general zeal appeared to actuate a great proportion of the church. A concert of prayer for the revival of God's work in that place was agreed on, in which all the members of the church were to be engaged in secret, between 8 and 9 o'clock on Saturday evening. The monthly prayer-meeting for missions was more generally attended, and became more interesting. A seriousness pervaded the assembly on the Sabbath. In June, a person, who had been an open opposer of religion, became hopefully converted. Immediately after this, religious meetings became crowded, and the attention became considerable. As Mr. Wood was unable to preach, the neighboring clergy kindly gave their assistance; and Mr. Nettleton, a candidate of the ministry, labored with great assiduity. The work soon became very powerful, subdued the champions of infidelity first, and silenced the most daring

opposers. In some instances, one or two were taken from a family and the rest left; but in many families, all who had arrived at years of discretion, were under deep conviction, and have since professed religion. Persons of all ages have been subjects of the work, from youth to the man of grey hairs; though the far greater number are from among the youth and the middle-aged. In August 17 persons, as the first fruits of the revival, were gathered into the church; in October 9 were added, and on the first Sabbath in February 71, of whom 17 received the ordinance of Baptism. The exercises on this occasion were solemn and affecting; particularly so, to those who had known the church, in her feeble state. Additions have since been made. The number added since August 1, 1816, is 118, of whom 110 may be considered as fruits of the revival. Others remain to be gathered in, and no instance of apostasy has been known to the writer of the account. Between 50 and 60 have been added to the Baptist church in Waterbury, and some few to the Methodist society. The adjoining town of Middlebury has experienced some tokens of a similar work of grace. The doctrines which teach the depravity of man, the spirituality of the law, the necessity of regeneration, an entire dependence on Christ, and other truths connected with these, were principally instrumental in producing this great change.

Conferences and prayer-meetings are held in different parts of the town, and are attended with eagerness by different classes of people. Who can look upon the prodigious alteration, which such a revival makes in the moral condition of the inhabitants, and consider its amazing consequences throughout eternity, and not earnestly pray for the out-pouring of the Spirit on all our congregations?

MISSION AT BOMBAY.

By the Saco, just arrived at Boston from Bombay, letters have been received from Messrs. Hall, Newell, and Bardwell. Communications to the Corresponding Secretary of the Board of Foreign Missions, which have come to hand by this arrival, will appear hereafter. In a letter to the Treasurer, dated April 12, 1817, Mr. Bardwell says, "By the blessing of God, we all enjoy comfortable health, and are happy in our work. I am engaged in studying the Mahratta; but in the present state of the printing department, my time is much occupied in the office." Mr. B. gives a particular account of the commencement of the printing establishment, and of the difficulties and delays, which are such as must always be expected and encountered at the outset of every new institution. Extracts from his letter will be published in a future number.

In the joint letter of the Missionaries to the Treasurer they say, respecting their pecuniary affairs, "We have had much to learn by experience; and we trust our experience will lead us to an arrangement, that will at once be the most economical, and the most satisfactory to all concerned."

By this vessel, and by previous arrivals, specimens of printing, executed at the mission-press, have been received.

Extracts from a letter written to the Rev. Dr. Morse by Mr. Hall, dated Bombay, April 18, 1817.

"Rev. and dear sir,

I think I have already acknowledged the receipt of all your letters, which have reached me.

"How transporting it would be for me to relate, and for you to hear, the tidings of Hindoos converted to God through the labors of your missionaries in this place. But as yet it has pleased the Sovereign Disposer to withhold his converting grace from this heathen people. Thousands here have heard from our lips the tidings of the Gospel, and many more are still hearing them from day to day. But, alas, so far as we can see, all seems to be as

the seed that fell by the way side. In such a case, how consoling to be assured, that God's word shall not return void, but shall surely accomplish the blessed end for which it was sent.

"We continue to labor from day to day in the same manner as mentioned in our former letters. The addition of brother Bardwell to our number is a very great encouragement to us.

"After surmounting many difficulties, we have at length got our press at work. As a specimen of our printing I send you a Scripture tract, which we have published. We expect to improve as we proceed. The work has been almost entirely performed by our own hands. The success of this beginning has encouraged us. We proceed immediately to print the Gospel of Matthew. We still make the Mahratta language our main study. For a year past I have employed a considerable portion of my time in the study of Sungskrit, and read several books in that *deified* language. I can now speak the Mahratta language with ease, and hope by and by to be able to preach in Guzerattee and Hindoostanee.

"I have visited the excavations on the islands of Elephanta and Salsette. The extent of these excavations in the solid rock is perfectly astonishing. As to the magnitude of the labor, and the folly of executing them, I think they must surpass the pyramids of Egypt. They are purely of a religious origin; but when or how they were executed is utterly unknown to the present inhabitants of the land. I shall not attempt any description of these amazing monuments of Hindoo idolatry; because, if I could do it to perfection, it would be useless, since they are so ably described in books, which have long been before the public.

In reference to the geography of this part of India, I would say, that the country has a very strange appearance. As far as the eye can extend, all seems like one continued wilderness, though innumerable huts and villages are concealed under the wide-spreading branches of the cocoa-nut tree, which, in many places, is almost the only tree to be seen. A great part of the country is an uncultivated waste. The people having been so often conquered and plundered, the spirit of agriculture, and every kind of improvement, if it ever existed here, must of course be broken down, and the soil has become so impoverished, that however just the proverb once, "rich as India," it would be more proper now to invert it and say, "poor as India."

"Great praise is due to the British government in India for the liberality and zeal with which they have long labored to save the natives from the calamity of the small pox by means of *general vaccination*."

ORDINATION AND INAUGURATION.

On Wednesday, July 23rd, the Rev. Jeremiah Day was ordained to the Gospel Ministry and inaugurated President of Yale College. The services were performed at the Centre Church, before a large and respectable audience. The Rev. Andrew Lee, D. D. of Lisbon, made the introductory prayer; the Rev. Isaac Lewis, D. D. of Greenwich, preached the sermon from 1 Tim. iv, 16, *Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee;* the Rev. John Marsh, D. D. of Wethersfield, made the consecrating prayer; the Rev. Joseph Strong, D. D. of Norwich, gave the charge; the Rev. Amos Bassett, of Hebron, gave the right hand of fellowship; and the Rev. Peter Starr, of Warren, made the concluding prayer.

In the afternoon, the President was inducted into office. The Rev. Dr. Ripley, senior member of the corporation, delivered an address in Latin, and presented the charter, keys, seal, and records of the College to the President. A congratulatory address in Latin was then delivered by Professor Kingsley; and the services were closed by an inaugural oration in Latin by President Day.

The services of the occasion are said to have been solemn, interesting, and appropriate.

OBITUARY.

We have several notices of deceased persons, which have lain some time on our files, partly for the want of room to insert them, and partly for the want of leisure to abridge and prepare them. We are of opinion, however, that suitable memorials of the pious do not lose their interest by delay in publishing them; and that those affecting providences, which are often observed in cases of sudden or remarkable death, are at all times useful admonitions to a giddy and a thoughtless world.

Died, at Danville, (Kentucky,) in August, 1815, Mrs. Nancy Nelson, wife of the Rev. Samuel K. Nelson and daughter of Gov. Shelby, in the 23rd year of her age. For about three years before her death she was a professor of the Christian religion, and appeared to be sincerely devoted to the service of God. Though at times fearful of being deceived, she was generally favored with a comfortable hope of an interest in Christ. She made rapid and visible proficiency in the knowledge and practice of religion, and her truly Christian deportment was acknowledged and admired by the pious who enjoyed an intercourse with her. She treated the friends of the Redeemer, of all classes, from the highest to the lowest, with the most benevolent attention, esteeming them as the excellent ones of the earth. Her death was occasioned by a fever then prevalent in the western country. About a fortnight before she was taken ill she had the strongest presentiment that her departure was at hand. Of this she informed her husband and declared, that death had lost its terrors to her. Her illness came on shortly after, and continued about two weeks, during which time her patience and resignation to the will of God could not be exceeded. From her observations to others it was evident, that from the first she had not the least expectation of recovery; though, to spare the feelings of her husband, she did not make this declaration in his presence until the day before her death. Then, all others having left the room at her request, she told him what her apprehensions were, and requested that he would kneel by her bed side, that their hearts at the same time might once more be lifted up to God in prayer, having previously pointed out one particular thing as the subject matter of their joint petition.

After having been informed, that, in the opinion of her physicians, she could not live through the approaching night, and after having addressed her husband in the most affectionate manner, she turned to the company, and said, "Well, it seems that I am quickly to leave you all. But I can assure you, that, for three years past, I have been seeking preparation for this hour, and can now say, *I know in whom I have believed.* O my friends, look on me, and mark the value of the precious hope of the Gospel! You see that I am composed, perfectly composed, and have not one tear to shed, even in view of death. Now, what could reconcile me to part with my dear huband and precious little children with such composure, but just such an assurance as the Gospel gives—the blessed assurance of being for ever with the Lord, and soon meeting them again at his right hand. You know I have had nothing to disgust me with life. Every earthly prospect has brightened upon me, and I have had as many inducements to live as any of you: yet am perfectly resigned, and, except on my dear husband's account, have not one wish to live. O the glorious superiority of the Christian hope to the most improved and refined human philosophy!"

Afterwards, turning to Mr. Nelson, she said, "Husband, will you remember that I die happy?—that I tell you, I have not only a hope of everlasting life, but not one doubt about the matter; and that I shall praise God for ever for the hour of our union, as I believe you have been instrumental in my coming to know Jesus Christ, in whom I trust for eternal life? Had it been the will of God, I would have gladly assisted you in raising our dear little children: but the Lord knows what is best—we have given them away to him." "O husband, do you not remember how often we have devoted them to him on our knees in private, as well as publicly in baptism? He will take care of them, and finally bring us all together into his blessed family."—She then in the most calm and affectionate manner took her leave of all in the room individually, giving to each a judicious and suitable exhortation in scriptural language: and lastly, of her precious little children and beloved husband, charging and intreating all around, if they would wish to meet her in heaven, to be seriously and earnestly employed in making their peace with God by securing an interest in Christ.

After this she appeared quite exhausted, and was thought to be dead. She had been desirous of dying on the Sabbath, and it was now Saturday evening. Her husband observed, that her wish would not be gratified in this respect. But she again revived, and lived till 8 o'clock on Sabbath morning. Just before her departure, she affectionately demanded of her husband, "Why will you weep, when I have assured you, that I am only going home?" These were the last words of this precious disciple of Jesus. Without a groan or a struggle, she sweetly breathed out her life into the hands of her Savior and her God.

In Candia, (N. H.) Dec. 26, 1815, Deac. Nathanael Burpee, aged 94 years. He was the oldest man in town, the oldest professor of religion, and the oldest officer in the

church of Christ in that place. He uniformly supported the character of a good citizen, and was much distinguished as a man of real experimental piety.

At Boscawen, (N. H.) in the 43rd year of her age, Mrs. ELISABETH PILSBURY, consort of the late Capt. Joshua Pilsbury, after a few months decline.

This is one of those deaths, which awaken in survivors all the sensibilities of the heart, and yet abundantly yield the most rational consolation.

Mrs. P. was, for a number of years, a professed follower of Christ, and, in the tenor of her life, uniformly exemplified her Christian profession.

From the commencement of her illness, she was deeply impressed with the solemn issue, and, therefore, from that time, her thoughts, conversation, and conduct were evidently directed to a preparation for death. It was her prayer, and she desired the prayers of others, that her work might be done, and well done. As her strength failed, the world receded, and the Christian graces shone in her with increasing lustre. Her patience and resignation to the will of God; her unshaken confidence in the efficacy of the blood of the Lamb, as well as her faithful counsels and admonitions to her numerous visitors, afforded the most valuable and impressive instruction. The love of life, the tender ties of nature, and her attachment to the friends of Zion, were absorbed in view of soon perfectly enjoying Him whom her soul loved. Her setting sun was without clouds; she literally finished her course with joy; and left the consoling hope to mourning friends, that she died to live for ever.

At Manchester, Eng. on the 2nd of June last, CATHARINE PRESCOTT, in the 108th year of her age. She had learned to read the Bible, without the aid of spectacles, since she attained her hundredth year, partly in the Lancastrian school, and partly in a Sabbath school.

VACCINATION.

IT is stated in English publications, that the universal practice of vaccination has utterly exterminated the small-pox in Sweden; so that no case of the disease has occurred there during the last two years. The nations of the continent, particularly Russia and Prussia, are making rapid advances to the same object; while in England, the number sacrificed to popular prejudice, in the horrid form of small-pox, though constantly diminishing, is still very considerable.

The number of deaths by the small-pox is not very large in America; but the carelessness of the people, in regard to the prevention of it by vaccination, is very great and very censurable. In many country towns, not a tenth part of the children have ever had either the small pox or the kine pock. Of course, almost the whole population, through large districts, is exposed to the ravages of a loathsome and mortal disease, against which it is perfectly easy to be effectually guarded. This exposedness is not owing to any considerable prejudice now existing against vaccination, but rather to the extreme negligence of the mass of people, in not providing against any uncertain danger. In Sweden, doubtless the universal vaccination of the people was carried through by the steady hand of government; if it was not, the people of Sweden are very different, in regard to a perception of their true interests, from the people of this country, or of Great Britain.

THERMOMETRICAL OBSERVATIONS.

MANY of our readers may be gratified with a comparison of our climate with that of Bombay, in regard to temperature and moisture. The American missionaries have copied many observations from the register, kept at the Literary Rooms in that city, and sent them to this country with their regular journal. Some of the results of observations by the thermometer we shall publish occasionally. The observations were taken at ten o'clock A. M. and 1 o'clock P. M. daily: consequently they do not give the mean temperature of the twenty-four hours, which would be, as is stated, 2 degrees lower.

For the information of such readers, as are not acquainted with the thermometer, it may be useful to say, that as mercury increases considerably in bulk with the increase of heat, it is easy to shew the increase or diminution of heat by the rise or fall of a small column of mercury in a glass tube prepared for the purpose. The length of the tube is divided into equal portions called degrees, according to a certain scale, (that of Fahrenheit,) now

generally used for this purpose. According to this scale, the freezing point of water is at 32 degrees; summer heat, (i. e. the heat of a pretty warm day in summer,) at 76; blood heat at 98; fever heat at 112; and the boiling point of water at 212. Though the mercury sometimes rises to 100 in this climate, the weather is called very warm when it stands at 80, (especially in cloudy, damp weather,) and extremely hot at 90. The design is to obtain, by observations with the thermometer, a just statement of the temperature of the air; of course the instrument is kept in a shade, where there is no reflection of the sun's rays, and where there is a free current of air. The cypher, or *zero*, of the thermometer is, as has been intimated above, 32 degrees below the freezing point of water. In every part of New England, the mercury sometimes sinks to this point, and in the coldest parts it falls in extreme cases, to 25 degrees below; i. e. 57 degrees below the freezing point of water. In the most temperate parts of New England, the ordinary range of the thermometer, in the course of the year, is not more than 90, from 0, or thereabouts, to 90; but in other places, the range is not less than 120, from 25 below 0 to 95 above; and in Montreal the range is still greater. In our variable climate the range is sometimes greater in a single month, or even in a day, than at Bombay, St. Helena, or Jamaica, in a year.

The following statement gives the greatest and least heat at Bombay, in the 6 first months of 1816, from observations at 10 and 1 o'clock. The mean heat is the average heat of the month, as collected from these observations; but the true average is two degrees lower. We add the result of observations made in the same months, at Charlestown near Boston, at 2 o'clock P. M. The greatest and least heat have reference to this one observation. The mean heat is the average heat of the month, as collected from observations at sunrise, 2 o'clock and 10 o'clock, P. M.

	BOMBAY.			BOSTON.		
	Greatest heat.	Least heat.	Mean.	Greatest heat.	Least heat.	Mean.
January,	79	69½	76	50	14	25
February,	81	72	77	54	8	28
March,	83	75	79	52	20	31
April,	86½	78	83	77	37	44
May,	89	83	86	76	46	52
June,	88	78	83	92	49	59

In comparing the temperature of 1817 with that of 1816, we find that the average heat of April last was half a degree higher, of May a degree and a third higher, of June a degree and a tenth higher, and of July three degrees and a quarter higher, than in the same months of last year. The temperature has also been much more regular than last year, and, on this account, much more favorable to vegetation.

TO CORRESPONDENTS.

THEOLOGICAL REMARKS, NO. V, has been received.

The communication of F. on the sufferings of Christ at Gethsemane, is on our files.

We have on hand numerous missionary journals, letters, and other documents, which we shall publish as fast as our limits will permit.

ERRATA.

In our last number, p. 319, fifth line from the bottom, strike out the word *which*.

P. 320, 7th line from top, for *prereemptorily* read *peremptorily*.

An error occurred in our last volume, which should have been corrected sooner. It is found on p. 288, 2nd column, line 3rd from top, where for *thy shoes*, read *thy shoes*.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 9. SEPTEMBER, 1817. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

ON THE AGONY OF CHRIST IN THE GARDEN.

Sir, To the Editor of the Panoplist.

A number of questions, proposed in the Panoplist for March, have led to the following remarks upon the subjoined text. If they are admissible into your pages, you will give them to the public with, or without, abridgement, as you see fit; and we will still cherish the hope, that "*some able divine* will attend to the questions, and give them a clear and full answer." F.

Matt. xxvi, 39. *And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.*

The importance of the subject, suggested in these words, will not be doubted; as every thing must be important and interesting, which brings into view the Author and Finisher of our faith, so as to display his true character. It had long been foretold of Jesus, the Messiah, that he should be a man of sorrows, and acquainted with grief. Accordingly, in no part of his life was he exempt from those difficulties and afflictions, which form the most rigorous test of piety and patience. His life, beginning in weakness and poverty at Bethlehem, and ending in ignominy upon mount Calvary, was one incessant conflict with the imperfections and infirmities, which belong to our dying world. But when the words of the text were spoken, the cloud, which had been long gathering, grew thick and portentous. The storm of Jewish malice and of Gentile rage, which had been collecting from the beginning of his testifying of the world, that the works thereof are evil, was ready to burst upon him. And as he drew near to his last and most terrible scene of suffering, the pangs of it began to take hold of him, and to produce the strong crying and tears, accompanied with earnest supplication, which he poured forth in the garden. Here, and in the anticipation of what treachery was about to bring upon him, our dear Redeemer opened his bosom to the Father of mercies, and sent up the intercessions of an afflicted suppliant into the ears of One, who was able to save him from death. The petition is most pathetically expressed: "O my Father, if it be possible, let this cup pass from me."—The precise import of this prayer is, it seems, judged not so obvious, as to preclude all doubt, and to leave us in full conviction of its meaning. By some it is deemed questionable at least, whether the approaching pains of the

cross, or some other scene of suffering, were intended by the blessed Jesus, when he so fervently and importunately sought, that the cup, which seemed to be put to his lips, might pass away from him. Great confidence has been expressed, that his sufferings in the garden, unconnected with his crucifixion, were the subject of our Savior's address, when he implored deliverance, as in the words before us; that he could not have consistently asked to be preserved from such a death, as was eventually inflicted upon him by the Roman governor, as that was a necessary part of his work, in making reconciliation for the sins of the people; and that, therefore, his only solicitude was to be kept from such *premature* sorrow and death, as would prevent his being brought before Pilate's tribunal, and receiving condemnation and death from his hand. It is desirable, that the truth upon this point should not lie concealed from our view, nor seem to be perplexed with difficulties and objections. There will be an advantage, also, in our contemplating the truth with clearness, as it will enable us to derive instruction and comfort from the experience and feelings of the Captain of our salvation, upon one of the most solemn of all occasions.

The object of the present attempt is to adduce considerations in explication of the passage which has, been fixed upon, as containing a full statement of the case, for which a solution is wanted.

Nothing can be more necessary, in this investigation, than a just apprehension of the nature, rank, and condition, of the Person, from whom the language in question proceeds. As it is the language of prayer, it must come from one, who is so constituted, and so circumstanced, as not to render a praying posture improper for him. His standing also, and relations, must be such, as not to render the particular intercession presented unseasonable, impertinent, or unmeaning. This consideration requires us to state, that Jesus, who leads his disciples into the retirement of Gethsemane for the purpose of prayer, though he be the true God and eternal life, and God manifest in the flesh, is a man, differing from other men in one article only. He is infected with none of that moral guilt, which has covered all the rest of Adam's posterity with pollution. In every other respect, the first born of Mary was like other men. He was bound by the same general obligations, and subject to the same infirmities. He was exposed to the same afflictions and trials, and dependent on the same sources of consolation and support. It is not strange, that we plunge into difficulty, and find ourselves much perplexed for satisfactory explanations of Scripture concerning Christ, whenever we lose sight of the peculiarities of his complex nature, as equal with God, and, at the same time, not above equality with men. His case, it is always to be remembered, is a perfect singularity; and by no analogy whatever can we render it easy and familiar to our understandings. The disparity between the divine nature, and the human, is infinite; and yet to allow, that they may be, and in fact are, brought into personal union, as in *that holy thing*, born of the virgin Mary, and called "The Son of God," is required upon the authority of

inspiration. If the Deity be really incarnate in the person of Jesus, as we believe from the record, which God hath given of his Son; and if this incarnation present to view the true God, personally united to a mortal man, then is there one exhibited to be the object of our faith, in whom attributes exist infinitely unlike each other. To Christ, subsisting in this form, we ascribe power and weakness, knowledge and ignorance, authority and accountability, uncreated supremacy and created dependence, unbounded exaltation and deep abasement, whatever appertains to the Godhead, and whatever belongs to manhood. Upon the ground of this statement, and allowing the position to be just, we reconcile apparent contradictions, in what is said, concerning that great Personage, who is the grand theme of prophetic and apostolic instruction, and in whom all the promises of God are yea and amen to the glory of God by us. If he be represented as having created, and as upholding, all things by the word of his power: this is true of the divinity; of that fulness of the Godhead, which dwells in him bodily. If he be represented as a created being, as *made* of a woman, as *made* under the law, and as *upholden*, or *kept;* this is true of the manhood of Christ, and is as properly said of him, as of any other man. If he be represented as having knowledge of all things; this is reconciled with what he affirms of his own ignorance of the day of future retribution, or of the coming of the Son of man, upon the principle of the existence in him of qualities divine and human. The actions of Christ are not less distinguishable into the divine and the human, than are the personal properties we have been mentioning. He did many good works, which he had seen with his Father; such as healing the sick, raising the dead, and casting out devils. These were peculiar and appropriate effects of divine agency, and were wrought by his hand, as the omnipotent hand of God. Other actions he performed, such as eating and drinking, walking, conversing, washing the feet of his disciples, and preaching the Gospel, which are sensible exertions, and, as such, attributable to men only. Though these kinds of operation, so widely different, are ascribable to Christ, one equally, and with the same truth, as the other; yet the one points to the infinite and eternal God, while the other designates man only. The complex person of Christ Jesus is so constituted, that there is no confusion of the two natures like blending opposite things, so as to incorporate them into one. Though the Mediator, in whom Godhead and manhood are brought together into the most intimate connexion, is but one person; yet the distinction of nature is not destroyed, and what results from the one can, in no sense, and on no account, be said to spring from the other. When Christ performed divine works, his humanity had no participation in them; and when he put forth human actions, such as come within the province of men only, his divinity was no otherwise concerned in them, than it is in all those exercises of creatures, which have their ultimate dependence on the first great moving cause of all things. When Christ called Lazarus out of his grave, his

powers, as a man, contributed no more to the accomplishment of the event, than the faculties and strength of his body did to his own resurrection. On the other hand, as a subject of human infirmities, of animal or mental affections, what he was, did, or suffered, had no more of divinity in it, than has every motion, or passion, of every living creature. The Deity has his own peculiar province, and man has his. It is not possible to conceive, that either of them should suffer an invasion from the other. As what is human cannot create; so what is divine cannot be created. And it is as impossible that humanity should partake, in the least degree, of independence; as that God himself should become dependent. A servant cannot command, while he is a servant; nor a master become obedient, while his proper rank and authority continue. In like manner, must it be an incontestible truth, that when Christ humbled himself and became obedient unto death, even the death of the cross, his manhood alone was exercised and put to trial; as it is his Godhead alone that shall triumph and bear rule, when his enemies shall be humbled, and all things shall be put under him. In the course of our Savior's life and ministry, we find him insisting on his own oneness with the Father, and that the same honor is due, and required to be given, to the Son, as to the Father. We find him actually receiving worship from his followers, such as is claimed by the true and only wise God; approving of their humility and devotion, in calling him Master and Lord; and, at the same time, addressing them as friends and brethren. This evidently holds forth a double relation, sustained by him, who came not to be ministered unto, but to minister, and to give his life a ransom for many; and to whom it is said, also, "Thy throne, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom." In this double relation he may receive homage from men, being the mighty God and the everlasting Father; and he may also be an associate, an equal, among men, in paying adoration to the one only living and true God. In this latter capacity we find him in the garden, exhorting his brethren and followers to pray, and endeavoring to excite them to it by his own example. As a man, he could pray to the Author of his being, and the God of all grace; but to imagine, that he might pray in his divine nature would seem like an absurdity. We may, for similar reasons, assign the sufferings of Christ to the finite, or the weaker, part of his complex nature; and say, that his soul and body, as a man, were agonized: but that, in these pains, his divinity had no share. What can be farther from sound reason, and all the representations of Scripture, than that complete and uninterrupted happiness is not as necessary to God, as any one of his attributes. And if so, then the sufferings of Christ were those of a man only, though of a man so connected with the divine being, as no other man ever was.

It is, perhaps, an impression not very uncommon, that the acuteness of pain, endured by the suffering Savior, was far beyond any thing in the power of mere human nature to sustain: and this by virtue of his being divine as well as human. If in this supposition

it be meant, that any thing but his human nature was a subject of suffering, I cannot esteem it any other than totally unwarrantable. At the same time, I cannot be certain, that the texture of his body and mind might not be such, as to render him more susceptible of exquisite pain, than is common to men. Upon this point the minds of men may be turned loose and wander uncontrolled in the boundless regions of conjecture; but can never arrive at certainty. Let us, then, be content with the obvious representations of plain sense, enlightened and guided by express Scripture. As, on the one hand, we ought to guard against diminutive conceptions of what is really great; so, on the other, it is to be observed, that no honor is done to truth, nor advantage gained to ourselves, by magnifying things beyond what they really are, or are represented to be in the word of God. Our edification in divine things will be best insured by contemplating our Savior's passion in the garden and elsewhere, as it is exhibited in the terms of the sacred record. We will proceed then to inquire into the nature and cause of the agony in which he prayed, and into the import of the prayer, which he presented at the solemn time and upon the affecting occasion, which brought him upon his face before the throne of infinite majesty.

The detail is given by three of the Evangelists in the same terms, with very immaterial and trifling variation. And what they have omitted the other has stated, in the following words, which it may be useful to keep in view, that we may not imagine, it was ignorance of the events at hand, which caused the Savior to feel and to express himself as it is related of him. "Jesus, therefore, *knowing all things that should come upon him*, went forth and said unto them, Whom seek ye?" Without having recourse to the omniscience, which is essential to the deity of Christ, and without looking any farther than what was human in his person, we may conceive of his having a distinct foresight of every material circumstance in the scene of affliction that awaited him, as other inspired men have been admitted to the knowledge of future events. From an early period in his public ministry, he expressed to his disciples, upon repeated occasions, the certain and clear view he had of what was about to befal him, as the finishing of his labor, and the commencement of his reward. This knowledge was imprinted upon the pages of prophecy, and the Savior knew the time and manner, in which all should be fulfilled. He had no apprehension, that the providence of God might relax in vigilance, or fail in efficiency, to carry forward the appointed course of events, until every Scripture should be fulfilled, and every good purpose completely answered. As the whole process was marked out on the sacred pages, and was under the direction of him, who turns the hearts of men, as the rivers of water are turned, and applies every principle in nature to some profitable use in regard to the final prosperity of his own kingdom, such a believing heart, as that of the immaculate Jesus, could never waver upon this subject. What he suffered, therefore, before or after his delivery into the hands of

men, did not proceed from any distrust of the overruling hand of God, or fear that Satan might prevail against and overpower him, before he had given his last testimony to the truth at Pilate's tribunal, and made his victory sure by means of the cross. His trust in God led him to foresee, what afterwards took place, when he gave up the ghost and cried, "It is finished." And if he had the whole under the same precise and comprehensive view, before it took place, and even before measures were taken for his apprehension, as any one could have after it was past, then the question will arise, How are we to account for the agitated frame he appeared in, when awaiting the approach of the traitor and his accomplices, unless want of fortitude caused him to shrink from what the wisdom and faithfulness of God had allotted him? To collect the light and evidence of divine truth upon this point shall be my task.

We need not fear to assert, that Jesus, the moment he prayed that the cup might pass from him, was as cordial in the great work of duty, and in perfect submission to all the will of God, as he had ever before been. And he had, at that time, no more doubt, that God would carry him through, and make him triumphant over the devil, than at any antecedent or subsequent period. Had he at all hesitated and desponded upon this point, it would have been a fault, and have forfeited his right to the crown, which had been promised him. Let us then be permitted to explain the whole by what is written. The writer of the epistle to the Hebrews has stated; "Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their life time subject to bondage." Just after, it is added; "Wherefore *in all things* it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Now, if it was necessary, that Christ should be a subject of weakness and temptation, such as men feel, in order that he might act in the office assigned him, and effect deliverance for poor enslaved and afflicted human nature; could any thing less be expected, than that in the situation into which he was brought, when one of his followers had betrayed him, and the whole force of the nation was enlisted against him, he should have felt and uttered all that is related of him, while he was with his disciples in the garden? If, *in all things*, he was made like unto his brethren; like those whom he is appointed to deliver; he must have an experimental acquaintance with those terrors and alarms, which the prospect of death, especially under its most formidable aspects, seldom fails to excite. Could he have approached the hour of trial, and seen himself just ready to be assaulted by an armed band, conducted by the most barbarous and virulent of men, who were to bring him before an unjust judge,

and procure him to be nailed to an ignominious tree, and not have felt solicitude, or anguish of mind, upon the occasion, how would it have appeared, that, *in all things* he was like unto the children, who are partakers of flesh and blood, and are all their life time subject to bondage through fear of death? There is a weakness in human nature, which cannot venture, unanxious and undisturbed, into such scenes of suffering, as are prepared for those, who fall into the hands of violent and cruel enemies to be tortured to death, as malice shall invent and advise. A share of this weakness must have fallen to the lot of the blessed Jesus, or he could not have been a man, after the pattern of our flesh and blood, and have been qualified, as the apostle says he must have been, to be a merciful and faithful high priest, and to be touched with the feeling of our infirmities. He must have been without any experimental acquaintance with what men feel, when the wrath of their enemies is enkindled against them to the highest pitch, and all means of escape are taken away, if he had foreseen Judas at the head of an unrestrained and enraged rabble, marching upon him to put him to a most dishonorable and excruciating death, and had felt no manner of discomposure, and could have refrained from crying out, "My soul is exceeding sorrowful, even unto death." His sufferings in the garden appear, therefore, to have been those of a man, anticipating a scene of unavoidable and unexampled trials, such as actually took place under all the aggravating circumstances, which attended his prosecution, from that moment until he expired on the cross. The presentiment, or rather the distinct view, he had of all that should be inflicted on him, under the influence of the power of darkness, before the arduous conflict should terminate, brought a dark cloud over his mind, and filled him with sorrow. This led him to the suppliant posture, and to the importunate language, which mark the deep sensibility and tenderness of his heart, and his sense of the difficulties he had to surmount.

There are a few incidents, in the connexion, upon which it may be proper to bestow a brief observation or two, before I proceed to the petition itself, which calls for examination. It is said that "*being in an agony*, he prayed more earnestly," and that "his sweat was as it were great drops of blood falling to the ground." The *agony* mentioned may have more particular reference to the great bodily exercise in prayer, to which he was moved by the unusual fervor and earnestness of his desires; and this may have caused the sweat upon his body, which resembled great drops of blood. The word, rendered *agony*, signifies striving, and is of the same root, with that in our Savior's exhortation to his disciples to *strive* to enter in at the strait gate, and where the apostle speaks of *striving* for the mastery. The man, Christ Jesus, was in a struggle, as Jacob was with the angel, when he *strove* so hard for the blessing, and prevailed as a prince with God and with men. That such exertion, in such a frame of mind, should produce, on the surface of the body, drops of thick, clammy sweat, resembling coagulated

blood, as the original term implies, may be rationally supposed, without recourse to any other principles, than those of animal nature, as it exists in the common structure of our bodies. It is, I believe, more generally supposed, that the sweat, which, at that time, dropped from the agonized body of Jesus, was really blood, starting from the veins through the external pores; which, if it was a reality, was such an affection of corporeal nature, as was never known in any other case. But I see no authority for this opinion, in the terms, which the Evangelist has made use of. The drops were thick and large, as are those formed by blood, when it is in a concreted, or clotted state. This is all that can be certainly and fairly made out from the terms, in which the fact is recorded. And it is not, perhaps, very unusual for such bodily symptoms, or affections, to appear in persons suffering the pangs of death. And this leads me to notice another circumstance, which is found in the narrative of our Savior's sufferings in the garden. "My soul," said he, "is exceeding sorrowful, even unto death." It is not certain, that this translation is the best to give a true idea of the original. To me the meaning appears, as if he had said, "My soul is exceeding sorrowful, *even as the sorrows of death.*" A prelibation of future sufferings, which are clearly foreseen, may be as painful and acute, as those sufferings themselves are, when they actually take place, in the form, and under the circumstances, which had been anticipated. Christ Jesus, knowing what insults, buffetings, scourgings, and death, were before him, felt it all, even while he had it in contemplation, as a cup, which was reserved for him to drink. It does not appear, therefore, that he was under apprehension, that his sorrows might issue in death, even before he should be brought to Pilate's tribunal, unless a special divine interposition were put forth to prevent it; and that such a premature death was the cup, which he prayed might pass from him. Had this been his meaning, he surely would not have qualified his petition by putting it into an hypothetical form, as if it were possible it might not be granted, as not harmonizing with the will of God. He knew it to be possible, in every view, and agreeable to the divine purpose, that his life should be preserved until the appointed time had come for him to be lifted up. But he did not know, that it would, on any account, be consistent for his crucifixion, and its attendant evils, to be dispensed with. His prayer was, therefore, in every sense, proper; and such as piety would dictate, when he said, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

It will be expected, no doubt, that something be said to confirm and illustrate this proposition. And in doing this it will be only necessary to state a few things, as for example, that he was perfectly willing to lay down his life in obedience to the Father, even under all those dreadful humiliating circumstances, which in prospect were exhibited to his view. This is unequivocallly testified by his saying, "Not as I will, but as thou wilt." Again: He felt

the greatness of the trial he was to undergo, that he had no strength, nor sufficiency of his own, answerable to such an exigency; and that his dependence must be on the arm of the Almighty God. This is implied in his calling upon God for help, to appear for him, and save him from that strong and unrelenting enemy, who was calling forth all his resources, and arming all his legions to overwhelm him. This is also a necessary consequence of his being a man, a feeble, dependent, creature, whose beginning is in the power and will of God, and all whose affairs are at God's disposal. When passing through the last scene of his tragical sufferings, he says nothing of his own Godhead; but acts in all respects, as a man, and as needing help, like other men, to support and conduct him through the perils of a warfare with earth and hell, in which he had engaged. He takes the place, and uses the language, of a man; and as such, throws himself into the hands, and submits himself to the supreme will, of Him, to whom man and all his affairs belong.

Further, we may observe, that, in doing this, he only reduces his own laws and injunctions to practice. He had carefully taught the duty of prayer, and uniformly enforced the precept by his own example. He prayed, not only as a man, but as all other men ought to pray. And among other things, he inculcated upon himself and others to pray against temptation, upon the ground, that, though the spirit may be willing, the flesh is weak. "Lead us not into temptation, but deliver us from evil," is a petition in that form of prayer which he dictated to his disciples to guide them in their daily devotions. And how did he address those few followers, who were chosen to watch with him, while he was preparing to repel the adversary? "Pray," says he, "that ye enter not into temptation." Now, it is observable, that as they were his associates, they must, in a greater or less degree, partake of his afflictions and temptations; which contains a reason why they should have been wakefully and attentively engaged with him, when he was watching and praying, that he might not be tempted and overcome. And what more probable reason can be assigned, why the disciples were so easily terrified and dispersed, when their Master was led away to be judged and dealt with according to the caprice and malice of his enemies; and especially why Peter behaved in so cowardly and inconsiderate a manner at the palace of the high priest, while Jesus met his foes and endured their reviling with quiet resignation, than the drowsiness and lethargy they were in, when they ought to have been watching and praying with their afflicted Lord, that, if possible, the hour of temptation might pass from them, or, otherwise, the hand of God conduct them safely through the fiery trial? They, it seems, were not so sensible of the weakness of the flesh, and did not so much feel the need of prayer, as did the Captain of their salvation; or else, instead of confidently affirming, as Peter did, that he would sooner die than deny his Lord, they would have spent their breath in prayer to God, that they might not be tempted above what they were able to

bear. The man Jesus reflected on the weakness of humanity, and saw that no confidence could be placed there. He called to mind the seduction of the first Adam, who, though in the image of God, had not power to baffle the old serpent, but fell into the snare and was lost; and being well aware of the discomfiture of thousands, who had trusted to themselves that they were righteous, and leaned to their own understandings, he betook himself to prayer, as the only wise expedient, and committed his cause to God, as alone able to subdue Satan under his feet, and to strengthen and support him, while the madness of men and the malice of devils were let loose upon him. The inspired penman, who writes to the Hebrews concerning the sorrows of this Apostle and High Priest of our profession, says, that the prayers and supplications, which he offered up in the days of his flesh, with strong crying and tears, were heard; not that he was actually saved from death, so as not to drink the cup which the Father had given him to drink; for to this he consented, in the very terms of his supplication. But he was answered to the full extent of his desires; for an angel was sent from heaven to strengthen him; and what is of no less importance, he "though a son, learned obedience by the things which he suffered." His temptations did not prove too mighty for him. He was enabled to bear them, and to get the victory through the good hand of God upon him.

From this view of the subject it appears, that Christ had a cup to drink of, consisting in the death of the cross, in other words expressed by a baptism to be baptised with, which is also referred to in his words to the two sons of Zebedee: "Ye shall drink of the cup that I drink of,"—&c; that when he saw the time of this suffering just at hand, like a man capable of being deeply affected with the anticipation of so tremendous a scene, he was sorrowful, like the sorrow of death, and prayed earnestly, though with perfect submission, that, if it were possible, the cup might pass from him; just as all men are required to pray, that they may not enter into temptation, or be subjected to those sufferings, which may be too severe for their faith and submission. We learn, that God had heard and succored him, so that he overcame, and was made perfect through sufferings. And from the survey that has been taken, and from the considerations that have been adduced, we may gather important instruction for ourselves, suitable, especially, to guide us in a day of evil, or when our faith and piety are, by any means, put to a rigid test. At such a time, we are to look to our great pattern, Jesus Christ the righteous, that we may learn what preparations to make for trials, and on whose arm to lean, that we may be carried through without being overcome of evil. Though express and ample promises were on the side of Jesus, assuring him that he should be holden up, that he should not fail, nor be discouraged; yet this did not prevent his watching unto prayer; it did not suppress the strong crying and tears, which burst from a tender and full heart, and did not cease to flow until salvation appeared. Here, my brethren, is our authority, our

warrant, our excitement, to renounce all confidence in ourselves, all dependence on our own strength, and to be instant in prayer, diligent in watchfulness, lest temptation prevail against us, and we fall from our own steadfastness. Let us never fail of imitating the filial and obedient temper of him, whom we are invited to follow, and say as he said, "The cup which my Father hath given me, shall I not drink it?"

June 5, 1817.

EXTRACT FROM DR. CHALMERS'S SERMON ON COL. ii, 15.

At the close of these reflections of our correspondent, on the solemn and deeply interesting subject of the blessed Savior's agony in the garden, it may be gratifying to our readers to peruse a paragraph from a sermon lately published by Dr. Chalmers of Glasgow, *on the contest for an ascendency over man amongst the higher orders of intelligence*, from Col. ii, 15, "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." We seize this opportunity of saying, that the author ranks with the ablest, most eloquent, and most interesting preachers now living. He is the author of a treatise on the evidences of Christianity, first published in the Edinburgh Encyclopædia, and received with great approbation by both the literary and the religious world. We add, that Dr. C. is thoroughly orthodox, and became so after he had been some time a clergyman, in consequence of a blessing on his investigations of the New Testament, with a view to write the article just mentioned.

After alluding to the scriptural intimations, on the subject of the spiritual warfare, which is waged by evil spirits against the salvation of man, the preacher adds,

"We there read of a struggle, which the Captain of our salvation had to sustain, when the lustre of the Godhead lay obscured, and the strength of its omnipotence was mysteriously weighed down under the infirmities of our nature—how Satan singled him out, and dared him to the combat of the wilderness—how all his wiles and all his influence were resisted—how he left our Savior in all the triumphs of unsubdued loyalty—how the progress of this mighty achievement is marked by the every character of a conflict—how many of the Gospel miracles were so many direct infringements on the power and empire of a great spiritual rebellion—how, in one precious season of gladness among the few which brightened the dark career of our Savior's humiliation, he rejoiced in spirit, and gave as the cause of it to his disciples, that "he saw Satan fall like lightning from heaven"—how the momentary advantages that were gotten over him, are ascribed to the agency of this infernal being, who entered the heart of Judas, and tempted the disciple to betray his Master and Friend. I know that I am treading on the confines of mystery. I cannot tell what the battle was that he fought. I cannot compute the terror or the strength of his enemies. I cannot say, for I have not been told, how it was that they stood in marshalled array against him:—nor can I measure how great the firm daring of his soul, when he tasted that cup in all its bitterness, which he prayed might pass

away from him; when, with the feeling that he was forsaken by his God, he trod the wine-press alone; when he entered single-handed upon that dreary period of agony, and insult, and death, in which, from the garden to the cross, he had to bear the burden of a world's atonement. I cannot speak in my own language; but I can say, in the language of the Bible, of the days and the nights of this great enterprise, that it was the season of the travail of his soul; that it was the hour and the power of darkness; that the work of our redemption was a work accompanied by the effort and the violence, and the fury of a combat; by all the arduousness of a battle in its progress, and all the glories of a victory in its termination: and after he had called out that it was finished; after he was loosed from the prison-house of the grave; after he had ascended up on high, he is said to have made captivity captive; and to have spoiled principalities and powers; and to have seen his pleasure upon his enemies; and to have made a show of them openly."

PRESIDENT EDWARDS'S FIRST RESOLUTION.

For the Panoplist.

I was lately struck with the wisdom, piety, humility, and sublime morality, which distinguish the resolutions formed by President Edwards in his early years. I could not help exclaiming, What a glorious system of truth must that be, which gives the idea of such a character as he aspired to attain. What a nobleness of purpose; what an elevation of thought; what purity of motive and disinterestedness of conduct, were ever present and familiar to his mind. If we compare such a character with the best specimens of morality, and of alleged piety, in countries where Christianity was not known, how impudent appears the pretence of infidels, that revelation was not necessary to mankind.

The design of these paragraphs is to draw the attention of readers to the resolution, which is placed first on the list, and which must have been formed before the author was nineteen. It is thus expressed: "Resolved, that I will do whatsoever I think to be most to God's glory and my own good, profit and pleasure, *on the whole;* without any consideration of the time, whether now, or never so many myriads of ages hence;—to do whatever I think to be my *duty*, and most for the good and advantage of mankind in general, whatever difficulties I meet with, how many and how great soever." *Edwards's works, Leeds Edit.* p. 13.

What a sublime enterprise was here undertaken, and, in subsequent life, to a good degree accomplished. Never was any other so great victory achieved by man, as that which consists in the subjection of the selfish, narrow, short-sighted, depraved passions of the heart to the enlarged benevolence of the Gospel. And never was this victory gained, unless by those who receive Christianity in its purity, and yield their souls to its transforming influence.

While meditating on the topics, which naturally present themselves after perusing the passage quoted, it occurred to me, that Christians might very profitably ask themselves, at frequent intervals, "Are we consulting our own good, on the whole? How shall we regard this action, when we look back upon it from the distant periods of eternity? Are we truly wise, pursuing great objects with a steady purpose? or silly, running after childish trifles, and embarrassing our progress with useless cares, while the great end of our being seems forgotten?"

As for the men of the world, it is too plain to be denied, that, if the Gospel be true, they are totally regardless of their great and permanent interests. Professed Christians, especially those who give satisfactory evidence of real religion, may be thought to stand less in need of admonition on this point. But the fact is, that most Christians are mere babes in Christ. They are no more, in comparison with what they ought to be, than an infant of two years compared with a giant. At this late period of the world, after all the displays of the divine goodness and glory which the church has witnessed; after all the recent exhibitions of love and mercy; and when the great day of Christ's appearance is approaching, Christians should be eminent for self-denial, and disinterested exertions; —for love and faith, and a life of prayer. Yet how many do we find, whom it would be thought presumption to exclude from the church of Christ, but who scarcely seem to understand the very first principles of Christian action; and who have certainly never yet learned the alphabet in the school of their Master. It seems wonderful to me, that so little should be said on this subject; that so little alarm should be felt, lest many, who suppose themselves to be in the way to heaven, should at last be awfully disappointed.

Let the wealthy Christian ask himself a few questions, in reference to the wisdom of his pursuits. When he looks deliberately upon his conduct in adding field to field, and thousands to thousands; when he considers the eagerness with which he grasps after money, and the complacency with which he hoards it, he may well inquire; "Is this being wise for eternity? What good will it do me a thousand years hence, that I was the wealthiest man in such a village, or such a city? Cannot my faculties be employed to higher purpose, than in the scramble after money? As Providence has already given me riches, ought I not immediately to quit the further pursuit of them, and spend my whole time in various direct methods of doing good; both by distributing the property, which has been committed to my disposal, and by various active personal services? If by such exertions I can be instrumental in saving one soul, it will be an occasion of more joy to me a thousand ages hence, than could be expected by the most avaricious man from the possession of this whole earth, or any assignable part of it, for a thousand times the life of Methuselah. And can I not hope to be the subordinate agent in the salvation of a single soul? By a liberal and judicious distribution of Bibles and tracts; by a liberal support of missionaries at home and abroad; by a steady

and persevering attempt to promote the cause of Christ in my own neighborhood, town, and state, as circumstances may permit; can I not hope to be honored as the willing and cheerful instrument of salvation to some wretched wanderer from God and from heaven? Let me seriously make the attempt; and may I never forget, that it becomes a truly wise man to regard things unseen and eternal."

Again, let the Christian, who has amassed what the world calls an *independency;* (and perhaps *he* also calls it by that foolish and impious name;) who is retiring from the world to *enjoy himself,* as the phrase is; who formally abandons the bustle of the active world; and who expects to spend the remainder of his days in embellishing his houses and his gardens, in visiting and entertaining a few select friends, and in living decently secluded from business and noisy pleasure:—let such a man ask himself, whether he is seeking 'his own things, or the things of Jesus Christ.' When he enters the world of spirits; when he stands before the bar of God; when he has advanced a considerable way on his endless course; how small, how insignificant, how contemptible will his farms, his country seat, his gardens, and all his desirable possessions, appear in his sight. Whether a man lives in a palace, or seeks a shelter under a leaky hovel, during his residence on earth, will, in itself considered, be a small matter, when looked upon in the light of eternity. All the differences, which can possibly exist as to the outward circumstances of different persons in this world, are of less moment, infinitely less, compared with the whole of one's being, than the difference made in the sum of enjoyment during a whole life by a single night's good or bad entertainment at an inn. All this is clearly demonstrable to a person of the smallest capacity. Why then should immortal beings; why should Christians especially; above all, why should Christians at this day of increasing light, fix their minds and hearts upon earthly possessions, as though their houses were, to use the words of Chalmers, "resting-places for eternity?" Let the Christian, whom I am now addressing, make an estimate of what might be effected, if the labor, the care, the solicitude, which he expends upon his own comforts, as he calls them, were expended with a wise reference to the spiritual good of man. Providence has given him money, leisure, a standing in society, and perhaps ability to direct the minds of others. To what a prodigious effect might these talents be applied, if under the direction of such a disposition as that which influenced a Howard, or a Thornton.

There is another class of Christians, among whom many females are to be found, who seem to think it necessary to appear in the fashion, and to spend as much for dress and furniture as others do, without once inquiring into the ground of this necessity, or whether it is in fact any thing better than the tyranny which pride and vanity exercise over a submissive world? How empty will the enjoyments, derived from fashionable dress and splendid equipage, appear, when the only inquiry will be, 'Has this man, has this woman,

the wedding garment, without which admission cannot be gained to the marriage-supper of the Lamb?'

By looking upon man as an immortal being, we may easily decide, that many kinds of public amusements, some of which are pleaded for by professed Christians, cannot be lawful. They have no reference to the spiritual wants, or the spiritual enjoyments of men; and they are glaringly inconsistent with an attention to the concerns of the soul. In short, I am willing to go further than this, and to affirm, that there never was a popular amusement, which existed throughout a large nation and for any considerable length of time, and which attracted large fashionable circles, unless it was of such a character as to be unworthy of the sanction and patronage of Christians. I say this on two grounds: first, I never heard or read of an extensively and permanently fashionable amusement, which was not manifestly unchristian in its tendency: secondly, the character of the great body of mankind, from the palace to the cottage, is such as to forbid the thought, that any enjoyments, which they would relish highly in their social hours, ought to engross the attention, or drain the resources of the 'children of the kingdom.'

The same process of argument will shew, that the time spent in acquiring fashionable attainments cannot be justified. Let Christian parents train up their children to the great work of doing good; let the young become proficients in this heavenly art; and something will be accomplished, on which the mind of Gabriel can dwell with pleasure, and which will be remembered with ever increasing delight after the solar system shall have been swept from the regions of existence.

How unwise are men! They pursue the merest trifles with the most indefatigable zeal and industry; and, having obtained the object of their pursuit, they sit down and pronounce it *vanity and vexation of spirit.* Some other trifle strikes their eye; they run after it as before, and experience the same mortifying result. Still they are blind to celestial beauty, deaf to the voice of the charmer from heaven, and regardless of imperishable treasures.

A. B.

RELIGIOUS INTELLIGENCE.

JOURNAL OF MESSRS. HALL AND NEWELL AT BOMBAY, CONTINUED FROM P. 373.

May 24, 1816. To day was performed the consecration of three idols and a small temple, which was also dedicated to their worship. The spot was in a retired village inhabited principally by a low class of Telinga people from the opposite side of the peninsula.

The three gods, whose images were consecrated, were *Ram Hunumunt*, and *Mahadave*. The first thing was to ascertain, by astrological calculation, the day and the hour most propitious for bringing, as they suppose, these several deities to reside in their respective images. From twelve to four P. M. were declared to be the most propitious hours. One of us

was present during these hours. It would be useless, were it practicable, minutely to describe the very numerous and very foolish ceremonies which were performed; such as chalking figures upon the ground before the temple, crossing upon it a white thread in various ways, pouring milk and other things on the two great toes of several persons who were to officiate at the consecration, tying a red thread round their right wrist, putting coloring stuff with some grains of rice on their foreheads, &c. all accompanied by certain *muntras*, or sentences chanted by the Brahmins. But the principal ceremony was the performance of the *Home*, which is a kind of burnt-offering. A fire is made directly before the door of the temple. Into this fire the Brahmins, for an hour or more, were constantly casting clarified butter, cocoanuts, sandal wood, sugar cane, the beetlenut, rice, and various other things, at the same time repeating their muntras. When the *home* was finished, the image of *Ram*, (who was to be the principal god of this temple,) accompanied by those of his spouse, *suta*, and several attendants, was brought, without much ceremony, on a sort of stool, and set down immediately before the door of the temple. There it remained while several *muntras*, and other ceremonies were performed. It was next conveyed within the temple and set down directly before the elevated seat, which was prepared under a canopy for its final repose. Here the ceremonies just performed were repeated. Then its seat was decorated with three silk cushions and other gaudy cloths. Upon this seat it was at last placed. The image was made of brass, and about six inches in height.

The other two images were placed in the outer court of the temple. They were of stone. That of *Mahadave* was small, and in front of it was placed as usual a sculptured image of a bull, which is said to be the vehicle of this god.

The image of *Hunumunt*, or of the fabled incarnation of *Vishnu* in the form of a monkey, was carved from a large stone about five feet high, and probably of half a ton's weight. A hole of 12 or 18 inches was prepared, and into this one end of the stone was placed; and thus the image was set upright, and made fast by mason work. While the ceremonies of consecration were performing, the masons and others were employed in this work, in washing the images, and in covering the image of *Hunumunt* with a heavy red paint, as the custom is.

This is a brief and imperfect description of the manner in which the Hindoos make to themselves gods with their own hands, and then fall down and worship them.

During the whole ceremony, there was not the least appearance of solemnity: but, on the contrary, in the midst of the *home* the Brahmins fell into a quarrel. A part of them were Telinga and a part were Guzerattee Brahmins. Each party contended for the right of completing the *home*. But the Guzerattee Brahmins were the most numerous and prevailed, and the others withdrew in disgust. There is nothing strange in such occurrences. About a year ago a very general contention arose among the Brahmins of Bombay, concerning the consecration of an idol. One party maintained that the officiating Brahmin was not duly qualified. The other party contended that he was. The contention produced great commotion for some time. It is said that the attainments of but very few Brahmins qualify them for the high office of consecrating an idol.

Last evening we were informed, that a ship had arrived from America. This morning one of us went on board, and found it to be the Fawn, Capt. Austin, who left Boston the 20th of January. We were greatly rejoiced at the receipt of a number of letters; viz. [*Here the letters and remittances are described.*] These communications shew us abundant occasions of thankfulness to God for all the glorious things, which he is causing to be done for the enlargement of Zion in America, and among the heathen; and for his great goodness to the Board and their missionaries. Praised be his name. We feel under high obligations to the Board for all their care and solicitude for our support and comfort and for the success of our mission. Our hearts are

encouraged and our hands strengthened. What shall we render unto the Lord for all his goodness unto us!

27th. To-day was finished the printing of the Guzerattee tract of 5000 copies. This tract sets forth, in the words of Scripture, the character and works of the true God in contrast with the vanity of idols, and closes with a brief exhortation to repentance, faith in Christ and holiness of life; all in the words of Scripture. As soon as 400 copies were struck off, they were sent to the missionary brethren at Surat.

28th. Received a letter from brother Judson, dated 4th of April. He, his wife and son of seven months old, were then in good health. He was busily employed in preparing a Dictionary and Grammar, in translating Matthew, and in conversations with the natives, though he had not begun to preach. He was waiting in hope of soon receiving a fellow-laborer from America.

29th. Received a letter from Mr. Pritchett of Vizagapatam, in answer to our letter concerning some of our brethren's going to succeed Mr. Ringletaube in Travancore. In this letter Mr. P. writes in behalf of the other missionaries: "It is our happiness fully to concur with our brethren, (Messrs. Skinner and Fyvie at Surat,) that three, or at least two of our newly arrived brethren [the American missionaries at Ceylon] should proceed immediately to Travancore, and think with you, that as the two Societies are on such friendly terms, there will be no difficulty in making future arrangements to mutual satisfaction."

We have great reason to hope, that some of our brethren will find their way into Travancore. By a number of concurrent circumstances Providence seems, in a remarkable manner, to be opening the way to that extensive, important and peculiarly interesting region.

31st. Wrote to the Rev. Mr. Thompson, Madras, desiring him to use his influence to procure an introduction at Travancore for two or three of our brethren, now in Ceylon. We thought it expedient thus to write to Mr. T. as Col. Munroe, the British agent at the Rajah's court in Travancore, has written to Mr. T. requesting that missionaries might be immediately sent to succeed Mr. Ringletaube, and assuring him, that he should certainly receive the first missionary that should offer, from whatever Society he might come.

We wrote also to our brethren on the same subject, expressing our hope that *three* of them would go to Travancore, should the way be opened for so many, and that in case no more than one could be allowed to go, they would not fail to improve the opportunity of commencing a mission in that very important region.

June 1st. There are now between 30 and 40 boys in our English school. On some days we have had more than 30 together at a time. The two schools under native teachers, together with the English school, make the whole number of boys under our care about 200. In one of the schools are 25 Jewish boys.

5th. To day the Hindoo boys in the school desired leave of absence, it being the birth day of Gunga, (the Ganges.) It is a day of rejoicing, but still it is one of their numerous fast days.

Some time since was announced in the public papers the establishment of an English settlement on the north-western coast of Madagascar, under the direction of the Governor of the Isle of France. A few days after this intelligence reached us, we were informed of the entire destruction of the settlement. The barbarous natives rushed upon the settlement by night, and cut off every man belonging to it. The Governor of the Isle of France addressed the king of that part of Madagascar, on the subject. He declared, that it was done without his knowledge, and he affected to search for the perpetrators of the deed, that they might be brought to punishment. But they were not found, and consequently nothing further was done. It is supposed, and with great probability, that the king was the instigator of the massacre.

10th. To day no schools are open among the natives, and business generally is suspended. The cause of this is an eclipse of the moon, which took place at a little before 5 o'clock this morning. Last evening the people repaired to a part of the island called Walakashwer, which is by the sea side. There they bathed in the sea, and spent the night in gloomy watchfulness. This is followed by a day of fasting and almsgiving! As to the cause of the eclipse, the *Jotish*, or philosophical shasters of the Hindoos, and their *Dhurm*, or sacred shasters, are, as in many other cases, entirely at issue. The former assign the true cause; the latter ascribe it to a cause as ridiculous as it is fabulous. They say, that many ages ago, when the sea was churned by the demons and the gods, in order to recover the rich treasures of which the earth had been plundered, among the other precious things which were restored, the *amrit* and the *daru* were obtained. The former was the *elixir vitæ*, the food of the gods, and the latter was an intoxicating liquor, fit only for demons.

When the recovered treasures were to be divided, a tremendous quarrel commenced between the gods and the demons. At length, however, each party were duly seated, the gods to receive the *amrit*, and the demons to receive the *daru*. At this juncture, an arch-demon, called *Rahu*, assumed the appearance of a beautiful woman and insinuated himself into the company of the gods.

The sun and moon were present on the occasion, and suspected the fraud. But nothing could be done. Each one had received his portion of the *amrit*, and was to hold it in his hand until the word of command for drinking should be given. But *Rahu*, eager to secure his immortality, in violation of the rules of the gods, hastily drank his portion without ceremony. Upon this the sun and moon proclaimed him a demon in disguise, and instantly his head was severed from his body by the enraged gods. But the amrit draught had secured his immortality. And thenceforth he existed, not as an individual, but as two distinct beings. The severed head, which remained one distinct being, retained the original name of *Rahu*, and the headless trunk existed under the name of *Katu*. The former, from the circumstance just mentioned, became the implacable enemy of the moon, and the latter the enemy of the sun. Sometimes the former, in revenge seizes upon the moon, and, for a time, swallows it, which causes an eclipse of the moon; and, in the like manner, the latter falls upon the sun and occasions its obscuration. In this way the Hindoos almost universally account for eclipses. At the time of eclipses a melancholy terror seems to fall upon the poor pagans. They know not the Lord, therefore "they are afraid at his tokens:" the heathen are "dismayed at the signs of heaven."

18th. Received, through the hand of Mr. E. from a friend who concealed his name, one hundred rupees, for the support of our native free schools.

19th. Having found, that it would be somewhat difficult to procure in Bombay a screw for our printing press, we wrote to Mr. Thomason, desiring him to procure one for us at Calcutta. We also desired him to send round with the types, a small quantity of printing ink for printing.

21st. The monsoon, after being preceded by a few gentle showers, is now fully set in. It will continue about four months. During the two first months of the monsoon the rain is nearly constant and very powerful. During the other two months less constant and powerful.

The monsoon considerably effects our missionary labors. There will be many days in which we cannot go out among the people, since we do not keep palankeens. A few of the most public roads are well made; but the yest are generally without any walks, narrow, and so deep in water and mud, as to be quite impassable except to the natives, who, of all sexes and ages, seem fond enough of wading through with their bare legs.

24th. Yesterday (*Sabbath*,) and to day, the Catholics have been employed in celebrating St. John's day. They employ fire works and a variety of childish inventions for their amusement.

July 6th. Wrote a joint letter, (No. xiv,) to Dr. Worcester, also one to Mr. Evarts enclosing a copy of our accounts up to the end of June.

To day the translation of Luke's Gospel has been completed.

MEETING OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

The General Association of Massachusetts Proper convened at Belchertown, June 24, 1817.

The Rev. Theophilus Packard was chosen Moderator; the Rev. William Bascom, Scribe; the Rev. Thaddeus Pomeroy, Assistant Scribe.

Delegates from the Associations specified were present, as follows:

The Rev. Azariah Clark, and Rev. Jonathan Lee, from *Berkshire Association;*
Rev. Samuel M. Emerson, and Rev. Roswell Hawkes, *Mountain;*
Rev. Theophilus Packard, and Rev. Moses Miller, *Franklin;*
Rev. Joel Hayes, and Rev. Elijah Gridley, *Hampshire Central;*
Rev. Joel Baker, *Hampden;*
Rev. Daniel Tomlinson, and Rev. Joshua Crosby, *Brookfield;*
Rev. Joseph Lee, and Rev. Joseph Estabrook, *Westminster;*
Rev. John Bullard, and Rev. William Bascom, *Unity;*
Rev. Thaddeus Pomeroy, and Rev. Reuben Emerson, *Union of Boston and Vicinity;*
Rev. Samuel Walker, and Rev. Brown Emerson, *Salem and Vicinity;*
Rev. Joshua L. Willson, and Rev. Samuel Fisher, *Gen. Assembly Presbyterian Church;*
Rev. David D. Field, *General Association of Connecticut;*
Rev. Drury Fairbanks, *General Association of New Hampshire;*
Rev. Thomas A. Merrill, and Rev. Jacob Allen, *General Convention of Vermont.*

Also, the Rev. Enoch Hale, Secretary of this Gen. Association, and the Rev. Experience Porter, minister of place.

The Moderator opened the meeting, by leading in prayer for divine direction.

The Rev. Messrs. B. Emerson, Merrill, and Hale, were appointed the Committee of Arrangements. The session closed with prayer by the Moderator.

June 25. Prayer by the Moderator.

Voted, That Delegates from this Association the last year to other ecclesiastical bodies, who may be present, be invited to a seat as honorary members.

The Scribes were appointed a committee, to make the usual distribution of the Minutes presented to this Association, from the ecclesiastical bodies connected with it.

The Rev. Messrs. Miller, B. Emerson and Merrill were appointed a committee to take minutes of the narratives, and prepare a summary account of the state of religion and of the churches.

The Secretary stated, that in the burning of his house, in October last, the Records of this General Association had been destroyed.

Voted, That the Rev. Messrs. Enoch Hale, Joseph Lyman, D. D. and Payson Willston, be a Committee to prepare an historical account of the rise and doings of this General Association, and report at the next meeting.

The Rev. Messrs. Estabrook, R. Emerson and Crosby, were appointed a Committee to audit the accounts of the Secretary.

A Committee was appointed, viz. Rev. Messrs. Crosby, Bullard and Baker, to consider what measures are proper to be taken in regard to the Sabbath.

The Association voted to unite with the church in this place, as requested, in communing at the Lord's Table, at 5 o'clock.

Delegates, to ecclesiastical bodies connected with this Association, were appointed, as follows. To the General Assembly of the Presbyterian Church of the United States, which is to meet in Philadelphia the third Thursday in May, 1818, the Rev. Richard S. Storrs jun. and the Rev. Joseph Field; and the Rev. Thomas Snell substitute to Mr. Storrs; and the Rev. Theophilus Packard substitute to Mr. Field.

To the General Association of Connecticut, which is to convene the third Tuesday in June, 1818, at Middletown, the Rev. Experience Porter, and the Rev. Enoch Hale, his substitute; the Rev. Theophilus Packard, and the Rev. Josiah W. Cannon, his substitute.

To the General Association of New Hampshire, which is to meet at Exeter, the third Tuesday in September, 1817, the Rev. John Nelson, and the Rev. Timothy M. Cooley, his substitute; the Rev. David Palmer, and the Rev. John Bullard, his substitute.

At 2 o'clock P. M. the Association attended religious worship. The Rev. John Bullard preached. His text was Acts xi, 23, 24. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." After the religious service, narratives of the state of religion in the churches, connected with this General Association were heard until 5 o'clock: when the Lord's supper was administered.

The Moderator closed the session with prayer.

June 26. The session was opened with prayer by the Moderator; and the minutes of yesterday were read.

Communications from the Rev. Ebenezer Porter, D. D. delegate to the General Assembly of the Presbyterian church; from the Rev. Thomas Punderson, delegate to the General Convention of Vermont; and from the Rev. John Woodbridge, delegate to the General Association of Connecticut were received and read.

Narratives of the state of religion, were continued and finished.

The Rev. Messrs. John Codman, and Samuel M. Emerson, were appointed Delegates to the General Convention, of Congregational and Presbyterian Ministers in Vermont, which is to be holden in Middlebury on the second Tuesday in September next; and the Rev. Messrs. Gordon Dorrance, and Joshua Crosby, their substitutes.

The Committee appointed to consider what measures are proper to be taken, in relation to the Sabbath, reported. After some discussion, the Association voted, that they fully approve of the measures, which have been taken in various parts of the Commonwealth, to promote and effectually secure the due sanctification of the Sabbath; and that they recommend the continuance of such exertions, till the most desirable object be obtained.

The Address to the churches, prepared by a committee appointed for the purpose the last year, was read and accepted. It is as follows:

The General Association of Massachusetts Proper to the several Churches in their connexion.

BRETHREN AND FRIENDS,

BEING assembled to learn your state, to consult your welfare, and to cherish sentiments of mutual love and kindness, we feel prompted, by inclination and duty, to address you on subjects intimately connected with your most precious interests.

While we have much cause of thankfulness to the Great Head of the Church for the continuance of many inestimable privileges, and for the recent bestowment of numerous other precious tokens of his love, we must not forbear to mention, that, as a people, we have for years been suffering the just judgments of heaven; and that God hath been plainly manifesting that he hath a controversy with us.

Although a commendable spirit of prayer, and of Christian beneficence, in extending the blessings of the Gospel to the destitute in remote regions and foreign nations, has been manifested in many places: yet must it not be acknowledged, that there has been a criminal negligence with respect to the promotion of vital piety, and purity of morals in our own societies and neighborhoods, if not in our own families? Can it be denied, that profaneness, Sabbath-breaking, intemperance, worldliness and irregularities of various kinds, are prevailing sins? Can it be denied, that multitudes, in the midst of this Christian land, are living in a very gross neglect of Gospel institutions; and, in respect of their religious state, are little superior to heathens! Are not many children growing up in our very neighborhoods, ignorant of God and of Christ? We ask you then, brethren, seriously to consider, and lay these things to heart;—to inquire, if viewing such sins with indifference, is not in fact countenancing, and being partakers in them:—and to reflect, if it be not, in part at least, for such neglect in Christian professors, that we are feeling the displeasure of the Almighty!

In view, then, of existing evils we feel constrained, Christian friends, to offer you our most friendly counsel. In the first place, we would call upon all to take an affecting view of prevailing sins; to be deeply humbled before God, and to unite in one general supplication, *Spare thy people, O Lord, and give not thy heritage to reproach.* With your prayers let your alms, and your exertions for the good of the poor souls around you, arise for a memorial before God. We would not in any wise suggest the thought, that you should feel, or do, less for those in remote regions, who are perishing in ignorance and sin. But surely it is high time we should awake to a livelier concern for the moral and religious improvement of those, who are in little less danger of perishing at our very doors. While you devoutly supplicate God to animate your zeal, to direct your way, and crown your exertions in this benevolent work, as well as for the out-pouring of his Spirit upon churches and

societies, be exhorted to the vigorous use of those means, by which, through the blessing of God, we may reasonably hope for the revival of religion, and improvement of morals. The circulation of religious Tracts is obviously a very important mean to this end. The united exertions of good men, in Moral Societies, is another most likely to be productive of much benefit. Union gives strength and courage. A few friends to order and virtue, thus associated in every town, and acting with prudence, firmness and a good spirit, would render essential service to the community.

In regard to the due observance of the Lord's day, we apprehend that much may be done, by the friends of religion, not only by enforcing the law against its violation, as it now exists; but by the exemplary observance of it by themselves and families; by kind admonitions and friendly expostulations, with those who do not properly observe it; and by continual endeavors to convince all of its perpetual obligation, and incalculable utility. We especially recommend to your solicitous attention the religious instruction of children, both in families and schools. The rising generation is the hope of our land. If youth are not early taught the principles of religion and virtue, there is great reason to fear, that they will grow up in ignorance of God and their duty; and instead of being blessings will become nuisances to society. We would suggest the propriety of constant care to procure, as far as may be, religious instructors; that the Bible be daily read in schools; and that the children be regularly taught from the Assembly's Catechism.

But, brethren, we have not time any further to urge these offices of kindness. Your awakened attention, we trust, will sufficiently point them out; and we conclude our address with one word, more particularly in reference to the religion of your own hearts. We say then, beloved brethren, *Stand fast in the Lord.* Cultivate a zeal for God and truth, which is according to knowledge, and that divine charity, which is the bond of perfectness. Hold fast the form of sound words, and beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. At the same time, take no less heed, that your belief in Scripture doctrines be not a mere barren speculation. Remember, always, that faith to be genuine, must be a living principle; that grace does not supersede duty; and that by works is faith made perfect. Amidst the prevailing errors of the times is not this one? That the mere belief of Gospel doctrines ensures salvation! But let us never forget, that we may be speculatively right, and yet practically wrong; that the temper and life are the only sure criterion of Christian character. While then in the fear of God, and the love of his truth, we assiduously labor to maintain the faith once delivered to the saints, let us continually bear in mind, that to be Christians indeed, we must possess the gentleness and the meekness of Christ; that without charity we are nothing. Be it our constant concern to keep the unity of the Spirit in the bond of peace; to be clothed with humility, to follow peace with all men, and holiness, without which no man shall see the Lord. Thus shall we adorn the doctrine of God our Savior, and through the riches of his grace receive the end of our faith, even the salvation of our souls. Amen.

The Rev. Messrs. Walker, Woodbridge and Field, were appointed to report a measure proper to be adopted, respecting the establishment of a Domestic Missionary Society: who reported,

That a committee of twelve persons be appointed, to consider the expediency of establishing a Domestic Missionary Society, to assist needy parishes and places within the limits of Massachusetts Proper, that they may enjoy Gospel preaching; and if, in their view, the object be desirable and attainable, to take measures for the formation of such a Society. The report was accepted; and the following gentlemen were appointed on the Committee: viz. The Rev. Drs. Jedidiah Morse, and Samuel Worcester, Hon. Nehemiah Cleaveland, Rev. Justin Edwards, Hon. Daniel Waldo, Hon. Solomon Strong, Rev. Alvan Hyde, D. D. Rev. Theophilus Packard, Rev. Timothy M. Cooley, Rev. Thomas Snell, Hon. Ezra Starkweather, Rev. John Woodbridge.

Voted, that it be recommended by this General Association, to the churches in the places in which they shall hold their meetings, to celebrate the ordinance of the Lord's supper, if convenient, in the course of the sitting of this Association.

Voted, that it be recommended by this General Association to the ministers and churches connected with it, to use special exertions for the instruction of youth and children in the knowledge of the Holy Scriptures.

Voted, that the Rev. Messrs. Joseph Lee, Cyrus Mann, and Joseph Estabrook, be a Committee, to prepare a pastoral Address for the next year, and submit it to this General Association; and that they be requested to pay particular attention to the preceding vote and point out the methods in which the knowledge of God's sacred word may be most successfully imparted to the young.

Voted, to appoint a person in each Association connected with this body, to make correct returns to the Secretary, at the next meeting of the General Association, of the ministers, churches, and baptisms administered during the year, in their respective connexions. (According to the Rule adopted, June, 1813.) The persons appointed are as follows:

Rev. James Bradford, for Berkshire Association; Rev. Roswell Hawkes, Mountain; Rev. Moses Miller, Franklin; Rev. Enoch Hale, Hampshire Central; Rev. Isaac Knapp, Hampden; Rev. Daniel Tomlinson, Brookfield; Rev. Ezekiel L. Bascom, Westminster; Rev. William Bascom, Unity; Rev. Thaddeus Pomeroy, Union; Rev. Brown Emerson, Salem and Vicinity; Rev. Jonathan Allen, Haverhill; Rev. Leonard Withington, Essex Middle.

Voted, that the next meeting of this General Association be holden in Middlefield, at the house of the Rev. Jonathan Nash, the fourth Tuesday in June, 1818, at 5 o'clock P. M. and that the Hampshire Central Association be requested to appoint the preacher to deliver the Associational Sermon.

Voted, that the Secretary make extracts from the minutes of this meeting, including the Narrative of the State of Religion and the Address to the churches, procure them to be printed, transmit a suitable number of copies to the several Ecclesiastical bodies connected with this General Association, and a copy of the Address to each minister associated within its limits.

The Committee, appointed to prepare a Narrative of the state of religion, read their report, which was accepted.

NARRATIVE OF THE STATE OF RELIGION.

THE general Association of Massachusetts Proper, on reviewing the state of religion within their bounds, and the churches in their connexion, find much reason for gratitude to the God of all mercy. While they deeply lament an abatement in the power and progress of those glorious revivals, which were noticed at their last meeting, they are happy to express their confident persuasion, that the adorable Redeemer has not yet withdrawn from this portion of his Zion the animating tokens of his special regard. He has not ceased to be favorable to his heritage; he has not in anger shut up his tender mercies.

In the *Association of Berkshire*, we discover pleasing indications of the presence of the Holy Spirit, in his awakening and renewing, as well as sanctifying and enlivening influences. While faithfulness in duty, and increasing attachment to the interests of the church, in no inconsiderable degree appear among the friends of Jesus;—his enemies have, in many instances, been disarmed by his all-conquering grace, and induced to submit themselves, willing captives, to the King of Zion. In *Becket* and *Sandisfield*, the work of God has been signally received; and in *Lanesborough*, about sixty persons have, it is hoped, been added to the Lord.

In the *Franklin Association*, though no towns have, within the last year, been specially favored by the effusions of the Spirit, the churches are walking in the faith and order of the Gospel. Charitable institutions have increased, and exert a very salutary influence. More than two hundred persons have been received to the communion of the churches.

Within the limits of the *Hampshire Central Association*, where lately the displays of divine power and glory were more frequent and conspicuous, than in any other portion of the state, we still observe not a little to excite our joyful praises; the fruits of the work of grace remain; and, in some instances, believers are encouraged, from the aspect of recent events, to hope, as well as pray, for a new season of refreshing from the presence of the Lord. The number of ecclesiastical societies, in this connexion, is sixteen; and, within the last twelve months, not far from nine hundred hopeful converts have been added to the churches.

If we do not find in the *Hampden Association* striking proofs of the presence of Christ, in subduing his enemies to the obedience of the faith; we do behold the numerous traces, the unbroken monuments, of his former triumphs. His disciples do not forget to pray and devote their powers to the noble purpose of extending the boundaries of his kingdom. Large accessions have been made to the churches here, particularly in *Springfield, West Springfield, Blandford, Tolland, Granville, and Monson;* and, in several places, where the regular administration of the Gospel has not been enjoyed for many years, an ardent desire begins to be manifested, for the possession of this inestimable privilege.

In the *Westminster Association*, there are the visible tokens of the gracious presence of our God and Savior. A zealous regard to the interests of religion, and disinterested efforts to spread the knowledge of the truth as it is in Jesus, are in many cases, observable; and, in several societies, the Lord has appeared in his glory, to the joy of his people, and it is fervently hoped, to the eternal salvation of sinners. A special work of grace, under auspicious circumstances, has commenced, and is increasing, in *Ashburnham, Westminster, Athol,* and *Royalston.* [In *Athol, twenty-six* have been added to the church; and in *Royalston, thirty-six.*

In the *Brookfield Association*, the happy fruits of the religion of Christ are apparent in the harmony of ministers and churches; and in the fervor of their attachment to the distinguishing doctrines of the Gospel. God has not forgotten to be gracious to his children, nor has he shut out their prayers. *Leicester, Oakham, North Brookfield and Greenwich*, have been refreshed by the showers of heavenly influence. In these towns, the instituted means of salvation have proved, through the sovereign grace of God, mighty to the conversion of souls.

From the *Union Association*, we have pleasing accounts of the benevolent exertions of many individuals to promote the common cause of vital Christianity. We have heard, with no ordinary satisfaction, of endeavors, which have been made, to train up children and youth at home, in knowledge, virtue, and piety as well as to extend the benign influence of the Gospel to those abroad, who have ever been strangers to its life-giving power. We are happy also to learn, that, in this vicinity, where the doctrines of the cross have not, in times past, been usually received, there is reason to believe, evangelical sentiments are beginning to prevail. To a few towns, comprehended in this Association, God has been peculiarly gracious; he has caused the hearts of his children to sing for joy. In *Charlestown* and *Bridgewater*, he has displayed, in an eminent degree, the glory of his distinguishing love. In the former place, one hundred, and in the latter, one hundred and fifty have become the hopeful subjects of his regenerating grace.

Within the limits of *the Association of Salem and Vicinity*, though no special revivals of religion have been witnessed since our last meeting, there is yet evidence, that the cause of truth is advancing; and exertions for doing good to the bodies and souls of men, are increasing. In the town of Salem, twenty-five benevolent societies exist, in active operation; and in the towns adjacent, a laudable zeal is evinced, in the various works of Christian charity.

From the *Unity Association* we learn, that, while lukewarmness in religion too generally prevails, within their limits, there is exhibited a growing attachment to the interests of genuine morality, and the institutions of the Gospel; and the animating hope is entertained, that, in some places, those seeds are sown, which, by a divine blessing, will take root, spring up, and bear fruit unto eternal life.

We cannot fail to notice, with the most lively gratitude to the Author of all good, the peculiar smiles of his Providence on the *Theological Institution* in Andover. Its prosperity and usefulness have been great. At present, the number of students in the several classes, is about seventy.

In nearly all the Associations, connected with us, are to be seen the blessed effects of the late glorious effusions of the Spirit of God on our churches and congregations. Instances of eminent piety are multiplied! Benevolence now

appears to be the prominent feature in the Christian character. By the formation of societies, designed to promote those objects, which have immediate relation to the prosperity of the kingdom of Christ, the sphere of charitable operation is much enlarged. In many instances, unprecedented efforts are used for the instruction of children and youth, the rising hope of our churches; and generally, perhaps, the permanent importance of this object, though not *felt*, as it ought to be, is, in some degree, realized and acknowledged. Vice and profaneness have certainly received a powerful check. Sobriety of manners, and a decent regard to the ordinances of the Gospel, are, more commonly than they once were, accounted reputable to individuals, as well as necessary to the welfare of society.

In most of our churches, the monthly concert for prayer is constantly observed, and regarded as a very precious and animating season.

Leaving this commonwealth, we find, in other regions of our country, many things to gladden our hearts.

The report from THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH gives an encouraging view of the state of religion and morality, within the limits of that highly respectable body.

Embracing, as it does, the Middle, Western, and Southern states, a territory of vast extent, including large and populous regions, comparatively destitute of religious privileges, we see within its bounds indeed, much to awaken our sympathy and grief. Affecting is the consideration, that a large proportion of the people in those regions are strangers to the advantages of a regular Christian ministry, and that thousands are annually dying without the means of grace. But we are happy in possessing unequivocal evidence, that, in the western part of the Union, where the tide of infidelity and licentiousness had, until lately, threatened to sweep away every vestige of truth and godliness, HE, who stilleth the waves of the sea, hath uttered his voice, and that tide is arrested in its desolating course. In many places, where the enemies of the Gospel, a few years since, set their faces against its holy doctrines and institutions, with unblushing hardihood, an open opposer of Christianity can now hardly be found. This great alteration in the public views and feelings, through a large extent of the western country, is ascribed, under God, to the wide dissemination of the Scriptures by Bible Societies and the agency of diligent and faithful missionaries.

Coming into the middle states, we are presented with a view of increasing prosperity to the church at large, and of very signal effusions of the Spirit, in several parts of the vineyard. In the towns of *Newark*, *Elisabethtown*, and *Orange*, in New Jersey, many have, it is hoped, experienced a work of divine grace in their hearts. In several parts of the state of New York, very large accessions have been made to the kingdom of Christ, and many sinners are still fleeing to his standard.

Pursuing our northward course, we enter the favored state of *Connecticut*. Here we find twelve Associations of ministers, all connected with their General Association, and united, to an uncommon degree, in religious sentiment, affection, and practice. Of the two hundred Congregational churches in the state, between 160 and 170 are supplied with pastors.

Although our brethren in Connecticut cannot record such wonders of grace within the last year, as they have formerly witnessed, yet they behold with joy the precious fruits of those numerous and powerful revivals, for which that state has been distinguished.

A considerable number of towns, however, have, within the year past, been favored by the out-pourings of the Spirit; and many hundreds have been added to the churches connected with the General Association.

Numerous benevolent societies have been recently formed, and are supported by an increasing patronage. Among these, we particularly notice a *Domestic Missionary Society* for building up the waste places within the state; *a Society for educating pious and indigent young men for the Gospel ministry; a school for educating heathen youth:* and *an Asylum for the instruction of the Deaf and Dumb*. These, with many other institutions of the same

general character, receive a liberal support, and exert an extensive and salutary influence.

In *New Hampshire*, the cause of truth, we have reason to believe, is gradually gaining ground; the fruits of former revivals still appear; and many towns have recently been blessed by the special effusions of the Holy Spirit. Catechetical instruction has been much encouraged, and promises great good to the rising generation. The monthly concert for prayer is generally observed by the churches in this state.

While attending to the report of our brethren from *Vermont*, we felt mingled emotions of joy and sorrow. Not one half of the towns in that state are supplied with evangelical and well educated pastors; in some places destructive errors extensively prevail; and, in some instances, churches have become nearly extinct. There is, however, a brighter side of the picture. He, who can raise an army from a valley of dry bones, has quickened the thousands of dead souls, and caused them to rejoice in his salvation. It is believed, that in each of the following towns, more than a *hundred*, and in some of them more than *two hundred*, have been made the subjects of renewing grace: *Castleton*, *Benson*, *Fair-Haven*, *Hubbardton*, *Brandon*, *Middlebury*, *Cornwall*, *New-Haven*, *Putney*, *Westminster*, *Wilmington*, *Montpelier* and *Danville*. More than thirty other towns in the state have been blessed with special revivals. We rejoice to hear, that the great work which prevailed in Middlebury, extended to the college in that town; and several of the students were sharers in its blessings. It is probable, that, in no previous year, has Vermont been so highly favored, by the out-pourings of the Spirit, and the rich displays of grace in the conversion of sinners. Harmony and Christian affection are generally observable in the churches in this state, as well as in those of New Hampshire.

On the whole, though we find much to deplore, we see more to animate and comfort our hearts. God has not withdrawn his Spirit from our land, nor has he forgotten to do us good. The day in which we live, is a day of wonders. The glorious things that have been spoken of the city of God, are in course of rapid fulfilment. One spirit seems to animate the Christian world;—a spirit of love to Christ, and zeal for the prosperity of his kingdom. Much of this spirit appears in our land. An increasing harmony is manifest, among the ministers and friends of the Redeemer. The fervent prayers of thousands daily ascend, as incense, to the throne of God. Nor do they ascend in vain. Jehovah hears, and he will answer. He will arise, and plead his own cause, and fill the earth with his glory. The Sabbath of the world shall surely come. *Hath he said? and shall he not do it? Hath he spoken? and shall he not make it good?* Let us wait upon the Lord, and never faint.

Voted, unanimously, that this Association entertain a very grateful sense of the kindness and hospitality of the Rev. Mr. Porter, and of his church and people, in making ample provision for them during the present session.

Voted, that the thanks of this Association be presented to the Rev. Moderator, Secretary, and Scribes for their faithful services on the present occasion.

The Association united in singing the 117 Psalm L. M. and in a prayer offered by Mr. Hale. The meeting was then dissolved.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

August 1, 1817. From Paul Roberts, of Brainerd's Bridge, Nassau, (N. Y.)	$2 60
2. From a friend in Charlestown,	5 00
6. From the Female Charitable Society in aid of foreign missions, in South Hadley, (Mass.) by Mrs. White, the Treasurer, remitted by the Rev. Dr. Lyman,	50 31
Carried forward	$57 91

	Brought forward	$57 91
7. From the young Ladies' Bible Society of Conhocton, Steuben County, (N. Y.)		3 06
12. From the following individuals and societies, by Mr. Allen Graves, viz.		
From Mr. James Rogers, of Londonderry (Ver.)	1 00	
From Jonathan Dudley, Andover, (Ver.)	50	
From Mr. Putnam, Hebron, (N. Y.)	20	
From Lucy, a woman of color, Troy, (N. Y.)	1 00	
From Capt. Thomas Bassel, Lansingburgh,	2 00	
From Gideon N. Judd, Cairo, (N. Y.)	1 00	
From Mrs. Coley, Cambridge, (N. Y.)	25	
From Miss Sarah Fuller, Dorset, (Ver.)	50	
A contribution in the United Presbyterian congregation in Cambridge, (N. Y.)	21 50	
From Miss Phebe Herriman, Cambridge,	25	
From Miss S. Stow, Bolton, (N. Y.)	1 00	
From Mrs. Ruth Darrow, Hebron, (N. Y.)	2 00	
From Mrs. Dewey, Rupert, (Ver.)	50	
From Miss Maria Rising, Rupert, (Ver.)	1 00	
Contributions at the monthly concert of prayer, at Rupert, (Ver.)	14 25	
From the Female Cent Society of Rupert, for the translations,	13 79	
From a female in do. $1; Rev. Amos Bingham, $1,	2 00	
From the Female Cent Society of Londonderry, (Ver.)	6 63	
Contribution in do.	8 31	
From a female friend to missions in Windham, (Ver.)	25	
From a friend of missions at Bellows Falls, (Ver.)	20 00	
From the Cent Society in Walpole, (N. H.)	12 52	
From individuals in Townsend, (Mass.)	15 40	
From a friend of missions, the avails of a gold necklace*,	5 00	
Carried forward	$150 85	$60 97

*This donation was accompanied by the following letter:

"Feeling in some measure the force of the apostolic injunction to women respecting the wearing of gold and costly apparel, and a conviction of the impropriety of professors of religion using property for unnecessary ornaments, when they can dispose of it in extending the Redeemer's kingdom, induced me, some time since, to dispose of a string of beads for that purpose; but sickness, and my own indigent circumstances, obliged me to retain the avails several months for my own use. The enclosed five dollars is now offered to the Treasury of the Lord as a mite to assist in the great and glorious work of evangelizing the heathen world, given by A FRIEND TO MISSIONS."

The following letter enclosed a five dollar bill. The donation was published in our last number, under date of July 31st, as from an unknown person:

"Dear Sir,

Please to appropriate the enclosed five dollar note for the benefit of the dear missionaries in India. It has long been due. It is from a brother in the missionary field. Yours with much esteem."

There are some persons, whose judgment we do not much admire, who are always inclined to set missions to the distant heathen at variance with missions to the destitute within our own borders. It is proper that the public should bear the two following facts in mind, with reference to this subject. First, the members of the Board of Foreign Missions are not only to a man, it is presumed, patrons of domestic missions; but a large proportion of them are, and for many years have been, among the most efficient officers and agents of several domestic missionary societies; and a number of them were among the first founders, and have uniformly been among the warmest, most steadfast, and most active friends of these societies. Secondly, missionaries to the destitute in our own borders have been, according to their means, among the most generous contributors to the support of foreign missions. A remarkable instance of this generosity has been exhibited by a missionary to our new settlements, who, for *three years in succession*, gave fifty dollars annually to foreign missions from the moderate stipend, which he received for his labors as a missionary at home. Why should the love of Christ and of souls have prompted to such a sacrifice? Doubtless the reason is this: from seeing the deplorable condition of many in our new settlements, notwithstanding the very considerable light which they enjoy, he inferred how much more deplorable must be the darkness, where no ray of the Gospel shines.

N. B. The following corrections are made in the lists of donations heretofore published; viz. The donation of $1, published as from "a lady in Hopkinton, (N. H)" in the Pan. for February last, p. 88, is the same as that from "Mrs. Ellen Chase," published in the

Brought forward	$130 85	$60 97
From Miss Olive Fuller, Rupert, (Ver.)	50	
From the Female Cent Society in Grafton, (Ver.)	9 00	—140 35
13. From Mr. Anson G. Phelps, of the city of New York,		100 00
From the Jaffrey (N. H.) Female Missionary Society, by Mr. Colhoun,		5 39
A contribution at Jaffrey, after a sermon by Mr. Nichols,		16 00
14. From the Female Cent Society in Chester, Orange County, (N. Y.) for missions among the American Indians,		13 00
From the Rev. Archibald Bassett, and Mrs. Keziah Bassett, of Walton, Delaware County, (N. Y.) by T. Dwight Esq.	10 00	
From the Female Cent Society in Walton, Columbia Society, (N. Y.) by the Rev. A. Bassett,	20 00	—30 00
From the Female Cent Society in Danby, (N. Y.) for missions to the American Indians, by Mrs. Jerusha Parker, remitted to the Rev. Dr. Lyman,		25 00
From Mrs. Dorcas Southmayd, of Watertown, (Con.) by James Morris, Esq.		5 00
16. A contribution from the Congregational Society in Cornwall, (Ver.) by the Rev. Dr. Davis,	30 00	
From the Female Cent Society in Richmond, (Ver.)	11 77	
From the Female Cent Society in Bridport, (Ver.)	13 87	
From the congregation in Hopkinton, (N. Y.) a contribution by Mr. Johnson,	7 03	—62 67
From Mrs. Micah Stone, Brookfield, by the Rev. Dr. Morse,		3 00
18. From Presbutis, by mail, for the translations,		3 00
19. From the Female Cent Society of Concord, (Ver.) by Mrs. S. F. Williams,	10 50	
From the Female Cent Society in Barnet, by Mrs. Desire Barnet,	11 25	
Contribution in St. Johnsbury, (Ver.) after the monthly concert of prayer,	5 48	
From a redeemed sinner, to aid in sending the Gospel to the east, by Dr. Jewett,	5 00	—32 23
From the Falmouth Auxiliary Foreign Missionary Society, by Mr. Thacher Lewis, Treasurer,		40 00
20. From the Potsdam, (N. Y.) Female Society for missionary purposes, by Mrs. Sally Johnson, President, remitted by the Rev. G. B. Perry,		12 90
From the association for foreign missions in Antrim, (N. H.) by Mr. John Nichols,	26 00	
From the Cent Society in Chester, (N. H.)	10 00	—36 00
21. From the Rev. Herman Daggett, of New Canaan, (Con.)		10 00
22. From the Female Cent Society in Royalston, (Mass.) by Mrs. Sarah Batcheller, Treasurer,		18 84
23. From a female friend of missions, by the Rev. Mr. Douglas, of Alfred, (Me.)		5 00
25. From the following societies and individuals, by Mr. Henry Hudson, an agent of the Board; viz.		
From the Female Foreign Mission Society of Franklin, (Con.)	21 00	
From the Female Charitable Society in West Hartland.	16 75	
From the Female Cent Society in Harford, (Pen.) by the Rev. Mr. Flint,	10 21	
From the Female Benevolent Society in East Windsor, north parish,	6 09	
From Married ladies' Society at Butternuts, (N. Y.)	11 20	
From Young ladies' do. do.	5 50	
From the charity-box, do. do.	13 00	
From Children's Mission Cent Society in Middlefield, (N. Y.)	2 31	
Contribution in the Presbyterian Society in Otsego, (N. Y.)	3 44	
From a friend in Colchester, West Chester Society,	17 00	—106 41
28. From the Female Charitable Society in Holden, by the Rev. Joseph Avery,		88 11
Carried forward		$763 87

Panoplist for May, p. 235. The mistake originated in the agent's supposing he had received the money, when he had not. Of course, the sum of donations acknowledged in the Feb. Pan. should be $1,577 83.

The donation of $30 15, published in the Pan. for July, p. 329, as from the "third religious society in Newbury," was designed for the Massachusetts Missionary Society, and is now transferred to the books of that Society. The paper which enclosed the money contained no designation of the Society to which it was devoted; and the clerk, who received the donation, in the absence of the Treasurer, did not think to make the inquiry. Persons who remit monies to the Treasurer are requested to mention in writing both the sum and the object. After this correction, the sum of donations published in the July Pan. will be $3,935 37.

Brought forward	$763 87
From the Female Benevolent Society in Barnardston, by the Rev. T. F. Rogers,	11 86
From the Female Charitable Society in Williamstown, by Mrs. Betsey Noble, their Treasurer,	22 00
Avails of collections at the monthly concert for prayer at Brattleboro' (Ver.) by the Rev. Caleb Burge,	13 21
29. From Mrs. Deborah Dinsmore, of Anson, (Me.) by the Rev. J. Peet,	2 00
30. From Mr. Daniel Hardy, of Pelham, (N. H.)	1 00
From Associated Females in New Haven, by Miss W. A. Daggett,	17 00
From the Salisbury (N. H.) Association of Males and Females in aid of Foreign Missions, by the Rev. Thomas Worcester,	15 00
From the Foreign Mission Society of Boston and the Vicinity, by Jeremiah Evarts, Treasurer,	376 05
	$1,221 99

THE SCHOOL FUND.

August 6, 1817. From the following sources by the Rev. Elias Cornelius, an agent of the Board, for schools and missions among the Cherokees; viz.

Contribution in the 2nd Presbyterian church in Wilmington, (Del.)	20 00	
Contribution in the 1st Presbyterian church in Baltimore,	205 28	
From his Excellency Gov. Ridgeley,	30 00	
From other individuals, in Baltimore,	250 00	
Collected by several ladies,	82 30	
Contribution in the Methodist Episcopal church at Baltimore,	138 47	
Contribution at Elk-Ridge, near Baltimore,	21 88	
Contributions in the district of Columbia, viz.		
——in the Presbyterian church in Alexandria,	85 06	
——in the Methodist Episcopal church, in do.	27 50	
——in the Presbyterian church in Georgetown,	62 80	
——in the Methodist Episcopal do. in the city of Washington,	39 50	
——in the Associate Reformed church,	30 44	
——in the Presbyterian church,	65 00	
From Elias B. Caldwell, Esq. $10 Thomas L. M'Kenney, Esq. $20 00;	30 00	
From Walter Jones, Esq. $10 00; George Graham, Esq. 10 00;	20 00	
From Francis Key, Esq.	10 00	
From Hon. W. H. Crawford, Esq.	10 00	
From Washington Bowie, Esq.	5 00	
From Col. Lewis, near Mount Vernon,	10 00	—1,143 23
14. From four female friends to the heathen, for the education of Owhyhean youth in America, from the Rev. Dr. Lyman,	17 00	
From children, &c.	25	——17 25
16. From the Female Cent Society in Stockholm, (N. Y.) remitted by the Rev. H. S. Johnson, to the Rev. Dr. Davis,		11 00
20. From the following individuals, associations, &c. in New Hampshire, by Mr. John Nichols, an agent of the Board; viz.		
From the association in Amherst,	$10 94	
From the association in Jaffrey, a part of the first payment,	13 75	
A part of the annual subscription in Chester,	5 05	
A collection in Roxbury, $7 13; in Sullivan, $10 71,	17 84	
——in Milford, $28 47; in Portsmouth, $29 26,	57 73	
——in the Rev. Mr. Rowland's Society, Exeter,	16 15	
From several persons in Dublin, $6 31; in Temple, $3 70;	10 01	
——in Lyndeboro' $5 80; in the west parish of Londonderry, $8 63,	14 43	
From a minister of the Gospel in New Hampshire,	10 00	
From the Rev. Mr. Sprague,	5 00	
From William Ainsworth, Esq. $1; Mrs. Dunbar, of Peterborough, $1;	2 00	
From Mr. David Hale, $1; A friend of missions, $1,	2 00	
From Mr. Otis C. Whiton, $1; Mrs. Sherwin, $1,	2 00	
From Mrs. Jewett, $1; Mrs. Wilder, $1;	2 00	
From two persons in Greenfield,	1 15	
From the Hon. Nathaniel Gilman, of Exeter,	6 00	
Avails of jewelry from two ladies in Amherst,	6 50	
From various persons, in sums less than one dollar each, as particularly specified by Mr. Nichols, in his account,	10 58	——193 18
Carried forward		$1,364 61

	Brought forward -	$1,364 64
20. From the following places, by the Rev. S. J. Mills, an agent of the Board, for the Foreign Mission School, at Cornwall, (Con.)		
In Richmond, (Vir.) and Manchester, from the gentlemen, -	356 00	
From the ladies, - - - - - -	81 74	
From gentlemen in Williamsburg, - - - -	30 00	
From gentlemen in Norfolk and the Vicinity, (of which about $30 was contributed at Portsmouth.) - - - - -	217 18	
From ladies in Norfolk, $48; ladies in Portsmouth, $43 50, -	91 50	
From gentlemen in Petersburg, - - - -	288 00	
From ladies in do. - - - - -	41 00	
From gentlemen in Fredericksburg, and Falmouth, -	108 00	
From ladies in Fredericksburg, - - - -	114 78	
From gentlemen in Dumfries, $33; ladies in do. $9 75, -	42 75	
From gentlemen in Alexandria,&c. $177 50; Mrs. Vowell, in do $5,	182 50	
From the Juvenile Society in Baltimore, auxiliary to the Foreign Mission Society, by Master William C. Inglis, Treasurer, - -	17 38	—1,570 83
21. From Mrs. Sally Daggett, of New Canaan, (Con.) for the Foreign Mission School, - - - - - -		10 00
Collections made by Mr. Robert C. Robbins, in the southern and middle states, for the Foreign Mission School, at Cornwall, (Con.) - - -		429 55
From the Female Mite Society of Newark, (N. J.) by Miss Hannah Woodruff, - - - - - - - - -		130 00
28. From a child in Williamstown, (Mass.) collected in a charity-box, -		2 00
From an individual in New Haven, for the Cherokee schools, by Miss W. A. Daggett, - - - - - - - -		1 00
27. Contributed at the monthly concert, by the first Presbyterian Society in Utica, (N. Y.) and remitted by Mr. William Williams, - -		100 00
Total of donations in this number, $4,829 98.		$3,607 99

JOURNAL OF THE MISSIONARIES AT CEYLON, CONTINUED FROM P. 384.

April 13, 1816. Two of the brethren called on the Rev. Mr. Ringletaube, who is now on a visit to this island, being out of health. He gave considerable information on the various methods of conducting missions. He believes, that the principle cause of the failure of missionary efforts, in several instances, has been owing to a want of proper pecuniary support from Societies at home; that it is not sufficient for missionaries to be merely supported themselves; they must have money to carry on their missionary operations among the people.

Wednesday 17th. Have been busily employed in moving our effects to the house we hired, when we first landed. We may hope soon to be more favorably situated for study. We learn from the Rev. Mr. Palm, that all the Protestant missionaries were in considerable danger the other day, at the Catholic church; that the people were much displeased, because we manifested no reverence for their worship. We conducted as though we were merely spectators.

Friday 19th. This morning Mr. Ringletaube called on us. We find it profitable to converse with those, who have been many years on missionary ground. Soon after he left us, two Roman catholic priests came in; they shewed us an article in the news-paper, by which it appears, that one of the Pope's legates has been openly received at London and treated according to his rank and dignity. We asked a few questions, which had an indirect bearing upon their peculiarities of sentiment, at which they were somewhat displeased. They soon left us. In the evening the Wesleyan missionaries came in, and joined us in our weekly meeting for singing. We feel the importance of guarding ourselves against the evils incident to a state of prosperity. "Bless the Lord, O our souls, and forget not all his benefits."

Saturday 20th. Agreeably to appointment, the brethren and sisters, in company with the Rev. Messrs. Twisleton and Norton, and their ladies, went

to Mount Lavinia, and dined with lady Brownrigg. Mount Lavinia is upon the sea shore, 7 miles southward of the fort. It is a rise of ground, in a handsome form, made by covering a very large rock with turf. On our way thither we had a pleasing view of the country. But nothing affected our hearts more, than a view of the natives thickly inhabiting the jungle, (woods,) having none to care for their souls. We were politely received, and hospitably entertained, by her ladyship. Received some useful information from gentlemen present, who have resided in different parts of the island.

Sabbath 21st. This morning, after family worship, we solemnly entered into covenant with God and with each other. The articles of faith, and the covenant, which, after due deliberation, had been unanimously adopted, were again read, and we united in prayer. We then subscribed our names, and after some conversation, commended ourselves again to God. P. M. Held our meeting in brother Chater's chapel in the fort. He has very kindly offered us the use of his chapel once a month, that we may attend to the ordinance of the supper. In this case, our meeting is a substitute for his. Brother Meigs preached and brother Richards administered the sacrament. The Wesleyan and Episcopal missionaries communed with us. Brother Chater and the congregration, about 40 or 50 in number, were spectators. Many things were very naturally associated in our minds, which gave much interest to this occasion.

Monday 22nd. Held our weekly meeting for business. Appointed a clerk of our new church. Learning that the low or corrupted Portuguese language is extensively spoken on this island and on the coast, we have resolved to commence the study of it, as soon as we can procure an instructor.

Wednesday 24th. This day brother and sister Norton and child left us for their station in Travancore. Mr. N. the first missionary sent beyond the Cape by the Church Missionary Society, was originally destined to Colombo; but afterward, it was thought, that his services were more needed on the coast.

Friday 26th. Commenced the study of the low Portuguese language. Agreed to give an instructor 12 rix dollars a month, for giving lessons three times a week to the brethren and sisters at our house. This afternoon, agreeably to appointment, has been regarded by us as a season of special thanksgiving and prayer. The time has been spent in singing and prayer, reading appropriate portions of Scripture, and conversation on the great things which God has done for us.

Saturday 27th. Sent a letter to brother Chater's church, requesting to hold communion with them at the Lord's supper, and stating our reason for the request.

Sabbath 28th. This morning at 5 o'clock, brother Poor, in company with Messrs. Chater and Seirs, went to Jielle, 11 miles from Colombo, to preach to the natives in a new church, built by Government. After brother Chater had given a short address in Cingalese, brother Poor preached on the subject of Christ's commission, "Go ye out," &c. Mr. Seirs interpreted. Thus commenced our missionary labors among the heathen. After the services, on being told, that there would be preaching there every Sabbath, if the people would attend, some said aloud, "We do not want any thing better. We do not want to live for any thing else." Mr. Seirs is of Dutch and Cingalese descent, a member of brother Chater's church, and is preparing for the ministry.

Monday 29th. Received from the Government, through Mr. Twisleton, an answer to our request concerning schools. It was as favorable as we could wish. Appointed a committee to make definite arrangements with Mr. Twisleton.

Tuesday 30th. This evening held our family meeting; had an interesting interview on the subjects of personal religion, the importance of preparation for future trials, and the responsibility of our station.

May 1st. *Wednesday*. Received a favorable answer from brother Chater's church, on the subject of our letter requesting communion with them.

They have voted, to admit credible believers, in other churches, to occasional communion. In compliance with their proposal, the two churches will commune with each other alternately every other month. Our proposals for schools have appeared in this day's Gazette.

Sabbath 5th. This morning brother Bardwell went to Jielle, and preached to a Cingalese congregation by an interpreter. In the evening we communed with brother Chater's church.

Monday 6th. This morning, the Hon. and Rev. T. J. Twisleton and the Rev. Christian David introduced to us 13 Cingalese, and four Malabar young men, from 14 to 34 years of age, to be instructed in the principles of theology and geography. Their attention is to be devoted principally to the former subject. They all understand English. Brother Poor was appointed to take charge of them in theology, and brother Bardwell in geography. They are to be under our immediate instruction, from 10 o'clock A. M. to half past 2 P. M. In the evening, attended the monthly prayer meeting.

Tuesday 7th. This evening attended our family meeting. It is good to recount the goodness of the Lord, and contrast it with our ill-deserts. We experienced the truth of the words we sung. "How pleasant 'tis to rise, &c."

Wednesday 8th. This morning sister Poor opened the school for females, having seven scholars only, but a prospect of more. Our terms are, 12 rix dollars a month for each pupil. (The rate of exchange here is various, from 3½ to 4½ rix dollars for one Spanish dollar.)

Thursday 9th. We make a little progress in the Portuguese. We find that it is a very barren language; we have no dictionary, and but a very imperfect grammar. The language is so corrupted, that books in the high Portuguese are but of little use. The languages, most important to be understood by missionaries at Colombo, are, 1. the Cingalese; 2. the Portuguese; 3. the Malabar: the Dutch language is spoken by a few people.

Friday 10th. Received assurances from Lady Brownrigg of her approbation and patronage of our school. This evening three soldiers called on us to converse on religious subjects; they appear to have a love for the truth. The monsoon is changing; very rainy weather for two days past; cooler than when we came; thermometer now about 80 or 81.

Sabbath 12th. Brother Warren is now able to preach in his turn.

Monday 13th. Brother and sister Richards have been appointed to instruct a daughter of Mr. Twisleton's in the principles of astronomy, and in ornamental needle-work. She attends upon their instructions from 10 A. M. to 1 P. M.

Thursday 16th. This morning sister Meigs took charge of the school, in consequence of the ill health of sister Poor.

Friday 17th. This morning we were greatly refreshed by the receipt of letters from our brethren at Bombay. We rejoice to learn, that they are in good health; have obtained official permission to reside at Bombay; are actively employed in preaching to the natives in their own language, in instructing schools, and are well pleased with their present prospect. It is their earnest desire, that all of us might join them; but of this they have no hope. They advise, that one or two of the married brethren proceed immediately to Bombay, although there is some doubt of their being permitted to reside there. Brother Bardwell is named as one in consequence of his being acquainted with the business of printing. They think it impracticable to establish a mission at present at Bussora; consider Jaffna the most eligible place for our principal establishment; inform us, that the Portuguese language is very useful at Bombay. This information will enable us to take some decisive steps relative to our future course. In view of it, the period of separation, to which we have looked forward with painful emotions, appear to be at hand. This evening held a special meeting. After much deliberation, we voted unanimously, to send one or two of our married brethren, to strengthen the mission at Bombay.

Saturday 18th. Have ascertained, that no one can go from this place to Bombay, till after the monsoon, which will not be over till September. As the manner in which we are disposed of will have some influence upon the plans of the brethren at B. voted unanimously, that brother Bardwell hold himself in readiness to join them as soon as is practicable. Our views of the importance of that missionary station fully justify us in attempting to strengthen it by sending one, or perhaps two, of our number, although they may be obliged to return again to Ceylon.

Monday 20th. In consequence of the ill health of the sisters, and a want of encouragement, we have thought it expedient to suspend their female school for the present. In our Cingalese and Malabar school we are much encouraged; the wishes and the capacities of the scholars for improvement exceed our expectations. Sir Alexander Johnstone sent for one of the brethren to call on him tomorrow at 1 o'clock.

Tuesday 21st. At an extra meeting this morning, we directed the brother, who is to visit Sir Alexander, to make several inquiries of him concerning Jaffna which he is soon to visit, and to state to him our views and wishes. Appointed a committee to wait on Mr. Twisleton for the same purpose. At the proposed interview with Sir Alexander, he observed, that he had visited different parts of Jaffna; stated several important reasons to show, that it is a very superior missionary field; heard with approbation our plans on the subject, particularly that we intended to be *stationary*, and labor *together*. He communicated much valuable information; very kindly offered every assistance in his power; and thought that by petitioning Government we might obtain the object of our wishes. He wished to put a son under our care, if we opened a school in the male department. Having heard the report of the committee appointed to wait on Mr. Twisleton, it appears that we are now about prepared to petition to Government, in the most favorable circumstances. This evening, held our weekly family meeting. Our conversation turned principally on the subject of God's special favors to us, and on the importance of a correspondent course of conduct.

Thursday 23rd. We learn, that another Methodist missionary has arrived, and that 4 or 5 more are on their passage to this island from England. Appointed a committee to petition Government for permission to settle at Jaffna. Should we go together we are so deeply impressed with the importance of strongly fortifying that station, that we doubt the expediency of sending more than one of our number to Bombay, especially as it is uncertain whether any can be admitted there. Indeed we want more than all at Jaffna. Received a letter from the Rev. Mr. Ringletaube, who is now on a visit at Jaffna. He strongly advised us to settle there; says much on the importance of money in conducting missionary operations.

Saturday 25th. Sent letters to the brethren at Bombay. Brothers Chater, Warren, and Bardwell went to Jielle, to preach to the natives, and witness a devil-dance. This evening the Governor, and the Rev. Mr. Bisset, his private secretary, returned from their tour to Candy.

Sabbath 26th. This evening the brethren returned from Jielle. They preached twice to the natives. On Saturday evening they witnessed the devil-dance. In consequence of the beastly appearance of those engaged in it; their frantic movements; and their loud and discordant vociferations, they seemed like beings, actuated by him, in honor of whom the dance was attended. Many on this island render a kind of worship to the devil, through fear of him. When they saw the brethren, supposing them to be men sent by Government, they were intimidated, and began to make their escape. Brother Chater, who could speak to them in their own language, quieted their fears, and conversed with some of the leading men. They did not like to own, that they worshipped the devil, but made some awkward apologies for attending the dance.

Monday 27th. The brethren waited on the Rev. Mr. Bisset; and received assurances of his readiness to assist us in any way in his power. Sent to him a set of reports of the Board, and missionary sermons. Sent our instructions to the Governor for his perusal. Presented a petition to Govern-

ment, requesting permission to settle in the district of Jaffna; to instruct the youth, preach the Gospel, establish a printing press; and do whatever is necessary to forward the object of our mission.

Wednesday 29th. Received a letter from brother Hall at Bombay. He suggests, that we may have an application from the agents of the London Missionary Society, to go to Travancore, to succeed Mr. Ringletaube. This is considered a most important station. Our brethren at Bombay would rejoice to see some of us in possession of it. Two Boodhist priests called on us to make inquiries about the Christian religion. Had a little conversation with them; but as we were about going to meeting, we requested them to call again tomorrow. They said they were from Candy.

Thursday 30th. This morning the two priests called on us. By the assistance of an interpreter we had a long conversation with them on the nature of their religion, and of ours. From their conversation it appears, that they are a species of atheists. They believe that all things were created and are kept in existence by chance; that Boodh, whose father and mother they named, was the greatest being that ever lived; that though he is now dead, never to live again, yet he has great influence upon the world; and that the books, which he directed to be written, contain all that is necessary to be known on the subject of religion. They could say little or nothing to shew that these books are genuine or authentic. When we stated some of the principles of our religion, they pressed the question, "Who made this great God?" whose character we had described. We asked them, who created the father and mother of Boodh. They could not tell. We took occasion to speak of the necessity of a First Cause of all things, his character, &c. We spoke much of the folly and wickedness of serving a dead god, to the neglect of the only living and true One. They said, they were ready to throw off their priestly robes, if they could obtain a maintenance. We spoke to them of their guilt and danger for adhering a single day to a religion, which they could conscientiously renounce as false. They said they wished to know more of the Christian religion, and whether they could find sufficient employment before they threw off their robes. The priesthood among the Boodhists is not hereditary; nor are their priests permitted to marry. In both of these particulars they differ from the Brahmins. The priests of Boodh are supported principally by begging. Since the conquest of Candy, their influence has been considerably diminished. Many of them would renounce their religion, if they could obtain honorable employment under Government. We learn, that they have lately held a meeting at Candy, to consult on the nature of their religion. The result was that they could not tell, whether it was true or false! Verily the Lord will give to his "Son the heathen for his inheritance and the uttermost parts of the earth for his possession." O that Christian churches could know and feel how great is the encouragement here for missionary efforts.

June 1st. *Saturday.* Learned that the Rev. C. David is soon to take charge of his Malabar church and congregation at Jaffnapatam. This will be a pleasing circumstance to us, if we settle in the district.

Sabbath 2nd. Held our communion in brother Chater's chapel. His church united with us.

Tuesday 4th. Received letters from the Rev. Messrs. Pritchett at Vizigapatam, and Loveless at Madras, on the subject of our going to Travancore. They advise us to write to Gen. Munroe at Quilon, as his permission must be obtained before foreigners can reside in the country. Gen. M. is very friendly to missions.

Thursday 6th. A young Malabar, who is a Roman Catholic, about 16 years of age, applied to us for instruction in the use of the globes, and the principles of astronomy. He appears to be a person of superior understanding, very talkative and self-important. As his acquisitions are greater, than those of the pupils in our native school, brother Warren will give him private instruction at our house. *(To be continued.)*

SOCIETY OF FEMALES IN BOSTON &C. FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

We were requested to publish the following report soon after it was made, in June last. The request was inadvertently mislaid, and not recovered till lately. Our last number was so much pre-occupied, that we could not find room for any articles, except those which appeared.

We would gladly and often call the attention of Christians to the deplorable condition of the Jews, and would urge to all practicable exertions in behalf of this interesting people. ED.

THE Directors of the Female Society of Boston and the Vicinity for the promotion of Christianity amongst the "Jews," in obedience to the 5th article of the Constitution, beg leave to present the following REPORT.

We would offer you our sincere congratulations, on this your first annual meeting, for the almost unparalleled success with which the establishment of this Society has been attended, and which we hail as the harbinger of its future extensive usefulness. With emotions of pleasure, do we also communicate to you, the formation of several associations, for the promotion of the same object in different parts of the state. Two, namely, those of Medfield and Uxbridge have become our auxiliaries. There is likewise, in the city of New York, a male society "for the Evangelizing of the Jews."

By the Treasurer's books it appears, that the annual subscribers and donors to our Institution are more than 500, and life subscribers 49.

The monies collected in Boston and the vicinity, by annual subscriptions and donations amount to	$1,153 41
From the Medfield auxiliary Society,	25 25
We also acknowledge the receipt of forty-four dollars from the ladies of Newburyport. Which sum is, by their request, to be sent to the London Institution for the purpose of aiding the translation of the New Testament into Hebrew,	44 00
From Cazenovia, in the state of New York, a female friend writes that for two years she has been much engaged in prayer for the Jews, but found no one feeling for their wretched state, until she saw in the Panoplist the Constitution of this Society. With the letter she sent 3 dollars and fifty cents as a donation, saying "that two dollars of it was earned by hard labor, and the remaining one dollar and fifty cents, by *refraining from the use of snuff for one year;*" and requested she might be considered an annual subscriber for the future,	3 50
From the Female Prayer Society in Uxbridge, by Mrs. Judson,	11 00
Interest on 6 per cent stock,	26 34
Sum total of monies received,	$1,263 50

The subscriptions and donations, with the interest on the life subscriptions, are at the disposal of the Board of Managers.

Contingent expenses during the year past, for printing constitutions and receipts, purchase of books, &c.	$48 68
A bill of exchange for one hundred pounds sterling, was in July last, by a vote of the directors, transmitted to the society in London for the conversion of the Jews, to be appropriated to that design, and as a token of the interest felt for their success. The receipt of this has been acknowledged by their Secretary, the Rev. C. S. Hawtrey,	444 44
Purchase of U. S. six per cent stock,	605 10
Loss on gold and exchange of foreign money,	5 54
Total of monies expended,	$1,103 71
Cash remaining in the hands of the Treasurer,	$159 79

Beside this balance, the Society possesses a permanent fund of $490, formed by life subscriptions the interest of which only is applicable to use.

It is most ardently wished, that those, who have contributed towards the founding of this Society, will continue to aid in its support, and not suffer their desire for its duration to abate as the novelty of its object diminishes.

The precise number of Jews in America, has not yet been satisfactorily ascertained, although letters, for this purpose, have been addressed, by the Corresponding Secretary, to persons of great respectability in most of the principal cities in the United States. From previous estimation, however, there must be no less than three thousand living in unbelief. Would it not create emotions of pleasure in the breast of the most lukewarm Christian, to feel that he has in any degree, been instrumental in removing the thick films which have long darkened the vision of this once enlightened people. And should not gratitude for the inestimable blessings received through the Jews, induce us on whom they have

been so liberally bestowed, to endeavor, both by our prayers and exertions to give them a right understanding of the facts contained in *that book*, which they have so faithfully preserved, but the study of which they have so wilfully neglected. It may be urged that they enjoy like privileges in this country with the rest of its inhabitants, for the attainment of divine truth, and if they do not improve these advantages, neither will they be persuaded by any means which may be used. Let *us* however have the satisfaction of feeling assured that we have "done with our might, what our hands could find to do," and by the blessing of the Almighty, the design of this Institution shall be accomplished; our Bible affords us abundant reasons for believing, that the period will arrive, when God's ancient covenant people, shall by the divine grace, be brought to a knowledge of their Lord and Savior. The passages referring to this event are numberless, "I will have mercy upon the house of Judah, and will save them by the Lord their God, and I will make a covenant of peace with them; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary with them; yea, I will be their God and they shall be my people." But, in the words of the ingenious and pious Cunningham, "it is needless to multiply extracts from the sacred book, wherever the harp of Zion "sounds, the song of her future triumphs is heard; wherever the hand of prophecy rends "the veil from future events, and displays to us the glories of the last days, it always "points to the Jews as first in the procession of worthies, as heading the march of "universal victory. The ultimate triumphs of Christianity are in a measure suspended on "the conversion of the Jews, the world is to wait for them. The earth is not to be "watered by the richest dews of heaven, till the vine flourishes on the holy hill." We have before us the animating example of the parent society in London, with many auxiliary societies for the promotion of this truly sublime object.—They are indefatigable in their labors, which have already been attended with much success, and we anticipate the period when the thousands of those "lost sheep of the house of Israel" which our blessed Savior professes he came especially to save, will hear the voice of their Shepherd and follow him in obedience, adoration, and love.

"Hail glorious day! expected long!
When Jew and Greek one prayer shall pour,
With eager feet one temple throng,
One God with grateful praise adore."

UNITED FOREIGN MISSIONARY SOCIETY.

In the course of a little more than a year past, the General Assembly of the Presbyterian Church in the United States, the General Synod of the Reformed Dutch Church, and the General Synod of the Associate Reformed Church, have had under consideration the institution of a Foreign Missionary Society. These ecclesiastical bodies have agreed upon the following constitution:

Article 1. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "*The United Foreign Missionary Society.*"

Article 2. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and Anti-Christian world.

Article 3. The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a corresponding Secretary, a Recording Secretary, a Treasurer, and twelve managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

Article 4. The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

Article 5. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

Article 6. The annual meeting of the Society shall be held in the city of New York, on the ——.

Article 7. Missionaries shall be selected from the three churches indiscriminately.

Article 8. This Constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

For the purpose of carrying this plan into execution, a joint committee of the three judicatories met in New York, on the 25th of July. Gen. Van Rensselaer was appointed chairman and Mr. Zachariah Lewis secretary. It was resolved by the committee, that a general meeting of gentlemen friendly to the object should be held on the ensuing Monday.

The meeting was held accordingly, and was opened with prayer. The Constitution having been read, on motion of the Rev. Dr. Griffin, seconded by the Rev. Dr. Proudfit, it was

Resolved, that the meeting do approve the design of said Constitution, and do now proceed to subscribe to the funds of the Society. The mover and seconder of the resolution supported it by excellent and able speeches.

The following persons were chosen officers of the Society for the ensuing year; viz.

Hon. STEPHEN VAN RENSSELAER, *President.*

Robert Lenox, Esq.; Henry Rutgers, Esq.; Joseph Nourse, Esq.; Rev. Dr. Ashbel Green; Rev. Dr. J. H. Livingston; Rev. Dr. A. Proudfit, *Vice-Pres'ts.*

Rev. Dr. Philip Milledoler, *Corresponding Secretary.*

Mr. Zechariah Lewis, *Recording Secretary.*

Mr. Divie Bethune, *Treasurer.*

Rev. Dr. Edward D. Griffin; Rev. Dr. James Richards; Rev. Dr. J. B. Romeyn; Rev. Gardiner Spring; Rev. Stephen N. Rowan; Rev. Robert B. E. M'Leod; Messrs. Rensselaer Havens; John E. Caldwell; Isaac Heyer; G. B. Vroom; Andrew Foster; Samuel Boyd, *other Managers.*

The Rev. Dr. Griffin closed the meeting with prayer.

The Board of Managers have recently published an Address to the three denominations, who are united in this Society. It contains many striking and impressive thoughts. We give the following extracts.

"Dear brethren, with no ordinary pleasure we acknowledge the zeal and liberality with which you have lately come forward in support of Bible Societies. In this you have done well; and some of you may be tempted to think that you have done enough. But suffer us to say, that one thing more remains to be done to give efficacy to your benevolent exertions. The Bible will have little effect among rude nations without a living preacher. Your efforts thus far have supplied materials for a Missionary Society to employ: support Missionary Institutions or your labors will be half in vain. The American Bible Society will soon furnish editions of the Spanish and Portuguese Scriptures for Mexico and South America—in vain, unless you raise up missionaries to carry them forth and to explain and inculcate their sacred contents. With what prodigious influence these two institutions may aid the operations of each other! With both, the whole system is complete; with one alone, it is defective and will prove ineffectual. If you are the friends of the one, be the supporters of the other.

"Brethren, have you considered the extent of the Divine claims on your charity? Have you studied the laws given to the Hebrews on this subject? It has been affirmed that with the rates fixed in the statutes of that nation, and with the free-will offerings required, a generous and conscientious Hebrew would not get through the year without giving away one half of his income. We shall not stop to settle proportions, but we are persuaded that the extent of God's demands has not been sufficiently studied. The age is opening when this subject is to be better understood, and when Christians will look back to the contractedness of former years, as we now do to the ignorance of the dark ages. Let those who wish to please God begin the examination at once, and anticipate the wisdom and holiness of their posterity.

"Brethren, we have slept too long over this immense interest. This mighty task is laid upon us by the plain direction of heaven, and we are just preparing to begin the work! By all our tears we cannot recal the years that are past; but if the love or fear of God be in our hearts, we *must* strain every nerve to redeem the time that is lost. It is calculated that twenty thousand, of those, who have come to years of discretion, die daily from the pagan and Mahometan world, besides the vast numbers which go from popish countries, and other benighted regions nominally Christian. It is not for us

to limit the operations of the divine Spirit, and pronounce that none are saved without the Gospel; but from the concurrent voice of Revelation and modern travellers, we are compelled to believe that the *mass* of the heathen live and die grossly wicked. Such a current constantly discharging itself into the burning lake, and one half of Christendom asleep! O that our heads were waters, and our eyes a fountain of tears! In the name of God, dear brethren, awake. By the blood and tears of Calvary, by the sorrows of a soul that has no God, we beseech you, brethren, awake."

ORDINATION.

In no class of events ought Christians to take so lively an interest, as in those which relate immediately to the extension and glory of the Redeemer's kingdom. Many Christians feel as they ought in this respect. No scenes of worldly splendor, no prospects of acquiring wealth, no schemes of national aggrandizement, appear by any means so desirable, as the revival of religion, the increase of faithful laborers in the Gospel harvest, and the continually augmenting exertions to diffuse the knowledge of Christ among men.

Very few occasions are more calculated to elate the pious heart with sacred and joyful emotions, than the ordination of a minister. At such an event the soul exults in the prospect of the great and permanent good, which may be effected by human agency, under the gracious direction of the Almighty. How interesting then must be the spectacle of a number of young men set apart for the service of the sanctuary, and consecrated, at the same time, some to labor in the cultivated parts of the vineyard, and others to encounter the evils of a moral desert. Such a spectacle was witnessed at the ordination in Boston, on the 3rd inst. when a vacancy of more than two years duration in Park Street Church was filled, and five missionaries to the heathen received their public designation to the arduous work of preaching Christ, where his name has not been known.

The ecclesiastical council, which was convened on the occasion, consisted of pastors and delegates from twenty-two churches, and of the professors in the Theological Seminary at Andover. The council was formed on the evening of Tuesday, the 2nd. The Rev. Dr. SPRING, of Newburyport, was chosen Moderator, and the Rev. Messrs. CODMAN, of Dorchester, and EMERSON, of Salem, Scribes. The candidates for ordination as missionaries were separately and particularly examined, as to their doctrinal and experimental knowledge of religion, and their motives for offering themselves to preach Christ to the heathen. Their answers, and the exhibitions which they gave of their fitness for the work, were highly satisfactory to the council, and a considerable number of spectators.

The council met again at an early hour on Wednesday, and proceeded to the examination of Mr. SERENO EDWARDS DWIGHT, pastor elect of Park Street Church. Having unanimously approved of him, as a candidate for ordination, the council engaged in the public exercises of the day, soon after 10 o'clock. The introductory prayer was offered by the Rev. NATHANIEL W. TAYLOR, of New-Haven, (Con.) The Rev. LYMAN BEECHER, of Litchfield, (Con.) preached from Ps. xix, 7—10. The sermon was very able, and received with great approbation by an intelligent and discriminating audience. The leading thought, which gave free scope to the preacher's active and powerful mind, was the consideration of the Bible as *the statute-book of Jehovah.* The sermon will doubtless be printed, together with the other written exercises of the day. The consecrating prayer, at the ordination of Mr. Dwight, was made by the Rev. Dr. DANA, of Newburyport; the charge to the pastor elect was delivered by the Rev. Dr. SPRING; and the fellowship of the churches was expressed by the Rev. Mr. HUNTINGTON, of Boston.

After an intermission of an hour, the council proceeded to ordain Messrs. ELISHA P. SWIFT, ALLEN GRAVES, JOHN NICHOLS, LEVI PARSONS, and DANIEL S. BUTRICK, as missionaries to the pagan world. As it was contemplated, that some of these young men would soon leave their native

country to erect and sustain the banner of the cross in the benighted regions of Asia, and at least one of their number devote himself to the instruction of the Indians in our own borders, the scene was peculiarly interesting. The consecrating prayer, at the ordination of the missionaries, was made by the Rev. Dr. WORCESTER, of Salem; the charge was delivered by the Rev. Dr. MORSE, of Charlestown; and the fellowship of the churches tendered by the Rev. Messrs. BATES, of Dedham, CODMAN, HUNTINGTON, GILE, of Milton, and STORRS, of Braintree. The address was delivered by Mr. BATES.

A collection in aid of missions was then taken up, at which nearly $300 was received. A friend to the cause, who was not present, afterwards made up the small deficiency of that sum.

The music through the day was very excellent, the choir of Park Street Church, under the direction of Mr. Duren, being assisted by the voices and instruments of several distinguished proficients in that noble art. Three anthems, and as many other pieces, were sung. The last was an extract from Handel's Messiah, including three of the finest choruses of that great master. The following words, perfectly appropriate to the occasion, form the extract.

The Lord gave the word, great was the company of the preachers.

How beautiful are the feet of them that preach the Gospel of peaces and bring glad tidings of good things.

Their sound is gone out into all lands, and their words unto the ends of the world.

How beautiful are the feet of him that bringeth glad tidings of salvation, that saith unto Sion, thy God reigneth.

Break forth into joy, thy God reigneth.—How beautiful are the feet of him that bringeth glad tidings of salvation, that saith unto Sion, thy God reigneth.

The concluding prayer was offered by the Rev. Mr. HOMER, of Newton.

The audience throughout the day was very great, all the seats in that spacious house having been occupied at an early hour, and great numbers filling the aisles and passages. Many clergymen were present, and many friends of missions from the towns in this vicinity. The most profound attention was given, and the greatest order and solemnity prevailed.

After the exercises of the ordination were closed, and sufficient time had been given for the assembly to be conveniently seated, the sacrament of the Lord's Supper was administered. The Rev. Dr. SPRING presided; and the Rev. Mr. BEECHER, and the Rev. EDWARD PAYSON, of Portland, took part in the solemn services. It is supposed, there were about 700 communicants, as 100 pews were occupied by them, containing from 6 to 8 persons each.

The prayers, the praises, the doctrinal instruction, the charges and exhortations, the sympathy expressed, the proffered assistance, encouragement, and support, the mutual vows, the consecration of so many promising young men to the service of the church, and the commemoration of the dying love of the Savior,—all united to render this day a season long to be remembered by multitudes, whose hearts rejoiced together on the occasion, and whose thoughts aspire to that region of holiness and bliss, where all impediments to the perfect enjoyment of God and each other shall be for ever removed.

SPEECH OF THE REV. DR. MASON, AT THE ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE great meetings for the promotion of religion throughout the world were held at London, in May last, with the usual zeal and effect. Among the speeches made on those occasions, we have seen none more worthy of being preserved, than the following, delivered by our distinguished countryman, the Rev. Dr. Mason, before the Bible Society. That it was received with warm approbation we have no more doubt, than that it expresses the feelings of nearly all intelligent Christians, on both sides of the Atlantic.

"MY LORDS AND GENTLEMEN,

"I felicitate myself this day upon the accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the annual meeting of the British and Foreign Bible Society, without the smallest idea of being invited to a share in its public proceedings. In compliance, however, with a request which I cannot decline, I have to submit a motion, which I shall claim your lordship's indulgence to preface with a few remarks; not with the intention of informing this Society—that would be an attempt to enlighten the source of that light which has itself enlightened the world on all points connected with the circulation of the Scriptures; nor with a view of exciting the zeal of the Society—that would be rebuked by its appearance to-day; but as an humble organ of the American Bible Society, would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the principle of sympathy, as they are the views and feelings of millions of your fellow-men and fellow-Christians; who have the blood of a common ancestry running in their veins, and whose hearts beat high in unison with your own, in regard to the objects of this great Institution.

"The wise, and the good, my lord, the men of light and love, have long lamented the divisions and alienations which severed those who held the same precious faith; and expect to meet in the place where there shall be no dissentions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve, and left them only the feeble consolations of sighing after a blessing which they despaired of enjoying.

"But the problem which has thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this Institution. Blessed are our eyes, for they see, and our ears, for they hear, things which many prophets and wise men have desired to see, and have not seen them, and to hear, and have not heard them. My lord, we cannot dwell too much upon the delightful recollection, that here, in this Society, Christians may put off the garb of their exterior diversities, and meet together in the simple and beautiful livery of the Son of God; and foregoing things which do not touch the "hidden man of the heart," may give scope to that celestial charity which aims at nothing less than extending the pure word of life to every region of darkness and death on the surface of our globe.

"My lord, it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity, from the labors of such a society as this, should find its way into a Christian bosom. If, as your own Chillingworth has exclaimed, "The Bible, the Bible, is the only religion of Protestants," it is passing strange, that any good man should be afraid of dispersing it abroad, that is, spreading his own religion. How is it possible that the charities of men, uniting in the holy work of diffusing among their fellow-mortals the charity of God, can operate with any other than a salutary influence? Besides removing unnecessary restraints upon the reciprocation of our best affections, and thus multiplying friendships, which are pledges of mutual virtue, the Bible Society operates with an auspicious energy on all, even the lowest classes of civil society. My lord, the man who reads and reverences the Bible, is not the man of violence and blood: he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with a Bible under his arm, and meditating upon its contents as forming the rule of his conduct, to celebrate the orgies of Bacchus, or the rites of the Cyprian Venus. Assuredly they were not the leaves of the Bible which in 1780 kindled the flames of Newgate; nor is it from the stores of inspired eloquence that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions of an ignorant and ill-judging multitude. If there are any two maxims which go together under the

sanction of scriptural authority, they are these: he who "fears God, will honor the king," and he who does both, will not be the first to "meddle with them that are given to change." On the contrary, the influence of the Bible, and therefore of Bible Societies, upon the habits of the community, is calculated to set up around every paternal government a rampart better than walls, and guns, and bayonets—a rampart of human hearts.

For the very same reasons, the Bible in proportion as it is known and believed, must produce a generally good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments towards each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandizement, either finds, or seeks for, its aliment; and had Europe been under the sway of the Book of God, this age had not seen more than a fabled monster of ambition, endeavoring to plant one foot on the heights of Montmartre, and the other on the hills of Dover; and while he scowled on the prostrate Continent, stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West. Such a spirit was never bred in the bosom, nor drew nourishment from the milk, of a Bible Society.

Your lordship will permit me further to remark, that if any judgment can be formed from the aspect of Providence, it will be the honor of this institution, both in its direct and indirect operations, to be highly instrumental in preparing the world for that period of life and blessedness, when "none shall hurt nor destroy, because the earth shall be filled with the knowledge of Jehovah, as the waters cover the sea." It will be then that the gallant and principled soldier will be rejoiced to "beat his sword into a ploughshare, and his spear into a pruning-hook, and to learn war no more." Bible Societies seem destined to act an illustrious part in the measures preparatory to this grand event. They are scattering over the face of the earth that "precious seed," which in due time shall spring up, being watered from above, and shall ripen into an abundant harvest of righteousness and peace.

But before this consummation, much, very much, remains to be done. The cord of the Hindoo cast is to be untwined; and the Word of GOD is to perform the task. There are long ranges of Alps between you and the regions which must be annexed to the crown of Messiah the Prince. They are not merely to be pierced by the hand of imperial power, that a few troops or travellers may pass their limits; they are to be removed; they are to disappear; and the Divine Word is the fire and the vinegar under the action of which they are to moulder away, till their ashes shall be scattered to the four corners of Heaven, and their bases be turned into a garden of GOD.

Permit me to add, that no heart is too magnanimous, no arm too powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day, when all human things shall appear in their own littleness, and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The re-action of such deeds of goodness will never sully the purity of the mitre, nor dim the star of royalty.

One observation more, my lord, upon the general subject. The high and holy interests and responsibilities which are lodged in the hands of this Institution, do not allow it to give back or to hesitate. There is a notion which has passed into a sort of common law creed, that all intellectual and religious light, following the course of the sun, must go from the east to the west. My lord, the "Sun of Righteousness" rises where he pleases: and, on this occasion, he has chosen to rise in the west, to take the point of his departure from the Island of Great Britain, and to fling the broad beams of his glory on the midnight of the east. He has done it, as by other agencies, so, in a singular manner, by the agency of this Society. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantic projects.—It

is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late. He who would arrest the march of Bible Societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed to pieces. The march must proceed. Those disciplined and formidable columns, which under the banner of divine truth are bearing down upon the territories of death, have one word of command from on high, and that word is—"ONWARD."—The command does not fall useless on the ears of this Society. May it go "onward," continuing to be, and with increasing splendor, the astonishment of the world, as it is the most illustrious monument of British glory!

A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my country and this—between the land of my fathers, and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt; and, I trust not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each other's blood. Never again may such a spectacle be exhibited to the eyes of afflicted Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, hopes, and guaranteed by an all gracious Providence, be uninterrupted! May they, and their Bible Societies, striving together with one heart and one soul to bring glory to God in the highest, and on earth to manifest good will towards men, go on, increasing in their zeal, their efforts, and their success; and making stronger and stronger, by the sweet charity of the Gospel, the bands of their concord."

ASYLUM FOR THE DEAF AND DUMB.

We are happy to find that this institution is attracting more and more of the public attention; and we hope it will not be suffered to languish for want of funds. The following account of a recent examination of the pupils is from the Con. Courant of Sept. 2.

"An examination of the pupils of the Connecticut Asylum for the instruction of the Deaf and Dumb, took place in one of the spacious apartments of the State-House in this city, on Friday, August 29. His Excellency Gov. Wolcott was present on this interesting occasion, together with many strangers, and a respectable and elegant assembly of our own citizens, who will, we trust, unite their testimony with ours, to the astonishing proficiency of the pupils, which exceeded our warmest expectations, and does ample credit to the indefatigable industry, zeal and patience of their teachers. To Mr. Clerc and Mr. Gallaudet, we venture to present the thanks of the benevolent and enlightened assembly, for the rich entertainment afforded, through their labors, in this day's exhibition; for the noble satisfaction of beholding some of their unfortunate fellow-creatures emerging from the deepest shades of ignorance, to the enjoyment of intellectual day, and the glorious light of Gospel truth.

"The exercises commenced with an appropriate prayer, by the Rev. Mr. Flint. The examination of the scholars followed, beginning with the least advanced in their respective classes, and conducted by their respective teachers. It consisted of a concise representation of the mode of instruction pursued in the education of the Deaf and Dumb: First, how simple ideas are communicated, with the names of visible objects, and then the various combinations of

the substantives with verbs, adjectives, pronouns, &c. Many of these youth, who were entirely unacquainted with the use of language when they entered the Asylum, can now write, in a legible and even elegant hand, sentences comprehending verbs in all their moods and tenses. This is the first exhibition of the kind in the United States, *and this the only door which has ever been opened on the Continent of America, to admit the Deaf and Dumb to the enjoyment of rational and immortal beings.*

"This school is now in a very promising condition; and nothing is wanted, but an enlargement of its funds, to enable it to extend its blessings to this class of indigent unfortunates. In behalf of these we solicit the further assistance of a philanthropic public; praying them to "*cast their bounty on the waters, for they shall surely find it after many days.*" "

The following sensible remarks are extracted from a letter recently published in the Montreal Herald, on the same subject.

"It is well known that institutions for the instruction of the Deaf and Dumb have existed for many years in *England* and *France;* but in America, this species of benevolence has been unknown till within a few months past; and to the disinterested and persevering exertions of Mr. GALLAUDET, is the Western Continent indebted for the introduction of a system of instruction, whose object is to extend knowledge and happiness to that class of the community to which the providence of God had denied the common facilities of communication. Long have we witnessed through the country the increasing numbers of those wretched beings who are effectually secluded from the blessings of social intercourse, whose minds are locked up in perpetual silence, and secured against the possibility of improvement. Our compassion was excited, but it was hopeless; we were taught to regard them as beings incapable of receiving any melioration of their sufferings, as wretched beyond the reach of human relief, and doomed to endure the evils of life in its most dismal condition, with no prospect but what futurity affords of enjoying the prerogatives of a rational intelligence. But the experiments, which have already been made in the instruction of the Deaf and Dumb, justify us in regarding them as brethren, of like minds with ourselves, and possessed of capacities not inferior to our own for every branch of moral, intellectual and scientific improvement. The success which has attended that mode of instruction adopted by the Abbe Sicard in France, and now pursued by his pupil Mr. Clerc, in the Asylum recently established in Hartford, Con. affords an undeniable proof of its efficacy; and till my anxiety to witness that species of benevolence exemplified led me to visit the institution, my ideas of the manner, progress and extent of their improvement were very incompetent and incorrect.

"It can easily be conceived, that persons not endowed with the organs of sound may obtain a knowledge of the nature, properties and use of sensible objects which are not apprehended by the sense of hearing; and though deprived of the use of speech, may yet represent those objects by the use of specific and acknowledged signs;—but in what manner a knowledge of intellectual and speculative subjects could be obtained, which requires the deduction of reason and the exertion of the cultivated powers, without the aid of auricular and vocal communication, was to me incomprehensible and almost incredible. As a proof that with a proper mode of instruction, their minds are susceptible of the highest cultivation, and as a specimen of the extent in refinement of sentiment and abstract knowledge at which they are capable of arriving, it may not be uninteresting to your readers if I should subjoin a few questions, which in the course of a short interview I proposed to Mr. Clerc, together with his answers, literally as he gave them me in writing."

[*Here follow a number of questions proposed to Mr. Clerc, and the answers returned by that interesting and intelligent young man.*]

SPEECH OF PRINCE GALITZIN.

The intelligent and well informed Christian must have observed and admired the activity and zeal displayed by the Russian Bible Society. The noble and enlarged views often expressed by the President of this Society have also attracted considerable attention. We shall doubtless gratify our readers by laying before them the following extract from the speech, which he delivered at a late meeting of the benevolent institution over which he so worthily presides.

"WERE it necessary to celebrate the opening of this Anniversary with a triumphal song, we might well now sing, 'Praise the Lord, O Russia. praise thy God: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth; his word runneth very swiftly.' In these days of poverty and want, among many nations, our native land is protected by Almighty power from without, and is internally blessed with plenty: with these earthly advantages, the Lord is also opening the way for heavenly blessings. He is sending forth his commandment on earth, and causing his word to run very swiftly through the wide extended regions of Russia. The Report of the *fourth* year's transactions of this Society, which is about to be read to this General Meeting of the zealous promoters of the dissemination of the written word, will shew with what rapidity this new plant is growing into a large tree. Already its roots extend from sea to sea; already many tribes and nations come and pluck the fruit of life from its boughs; even the heathen desire it for their spiritual healing. The shade of its branches extends beyond the borders of Russia. From day to day our native land covers it with nourishing dews; the liberality of our Sovereign, waters it like the early and the latter rain; and, not unfrequently, the wind of the Spirit, blowing whither it listeth, sendeth upon it a fructifying cloud from distant seas.

Should you now inquire respecting the limits of your Society, no better answer could be given than this, '*It extends unto the ends of the earth:*' because, that same unity of spirit, which unites the Branches and Members of the Russian Bible Society, unites them also with many sincere lovers of the word of God, and with Bible Societies in foreign countries. Yea, this great bond of union includes the world of true believers in the revealed word of God, wherever they are found under the sun. At the same time, it is very astonishing, that there still are persons, and such too as imagine that they see very clearly, who yet do not perceive the hand of God thus spreading abroad his word; and who even would wish to see the stream of the water of life dried up. Do not such hear the command of Jesus Christ to the apostles: 'Go ye therefore and teach all nations.'—'Preach the Gospel to every creature.'—'What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops?' But now that an apostolic spirit, the spirit of the Gospel, contained in the Scriptures, is awakened, in order to penetrate into all nations, they desire to throw the age back again into darkness. What worse could have been expected from heathens, and the greatest enemies of the apostles and the Gospel? Do these not read in the writings of the apostles, that 'we have also a more sure word of prophecy, *whereunto we do well that we take heed*, as unto a light that shineth in a dark place;' that 'we are commanded to strive to let the word of Christ dwell in us richly, in all wisdom, *teaching and admonishing one another;*' that 'blessed is *he that readeth*, and *they that hear?*' Can that be an apostolic spirit, then, which pronounceth wo and destruction against those who read and hear? Who are these pretended rulers of the spirit of the prophets and apostles, who are desirous of sealing up from the people all those sacred books which were bestowed upon the whole church of Christ.

"Let us follow the example of our own church, which, before the existence of Bible Societies, endeavored, as much as possible, to promote the circulation of the Bible; and of our ancestors, who, with the first rudiments of learning, gave their children certain books of the Bible to read, and were

convinced, that in so doing they gave their children bread, and not a stone, or a serpent. Send forth, O Word of God, Jesus Christ, send forth thy word, even unto those who strive to stop its course! Penetrate their hearts with thy words, which are Spirit and Life, that they may be reconciled unto that book, which containeth thy truth! Increase the light of truth, and the flame of zeal and love among thy laborers in the world, (under whatever form they may administer the doctrine of thy kingdom,) according to the measure of thy gifts; that at length all strife and opposition of man may cease, and every creature hearken to the voice of thy word."

REVIVALS OF RELIGION.

WE ought, perhaps, at an earlier day, to have made grateful mention of a work of divine grace at Charlestown, (Mass.) The common reasons for postponing such a mention have operated to produce the delay; viz. a fear of raising too sanguine expectations, and a desire that the hopeful converts might have time to exhibit proof by example of their having experienced a real change.

It is nearly a year, since an uncommon seriousness was observed. This seriousness increased in the months of October, November and December; and has existed with some abatement to the present time. A considerable number were deeply affected with a sense of sin, and anxious for the salvation of their souls. They attended the means of grace with earnestness, and made rapid progress in acquiring a knowledge of their own characters, of the law of God, and of the Gospel scheme. The agency of the Spirit was very apparent, both in regard to the persons who were affected, and the manner in which they were brought to receive the truth. It is hoped and believed, that not fewer thon *one hundred* immortal beings have commenced a new life, and are under the influence of new affections, in consequence of this revival. About 70 have joined the congregational church under the pastoral care of the Rev. Dr. Morse, and about 20 have been added to the Baptist church under the care of the Rev. Mr Collier. The doctrines of the cross were the great means of producing this happy result.

We learn that there is a very great revival of religion at Auburn, (N. Y.) and another at Manlius in the same state.

DEATH OF ONIM, A CONVERTED INDIAN SORCERER.

We publish the following narrative as an interesting document, in reference to the manner in which the Moravian missions are conducted. It is taken from the Diary of the mission of the United Brethren at New Fairfield, in Upper Canada, for the year 1816; and is printed in the LXXVIIIth *number of the "Periodical Accounts," just published.*

THIS Indian had given evidence of his hostility against the Mission, from his early youth. He was one of those who calumniated John Papunhank, at Friedenshutten. (See Loskiel's History of the United Brethren's mission among the Indians, Part III. p. 65.) At that time he used to wear a tomahawk in his girdle; and, when questioned what he intended to do with it, he replied, "to cleave the missionaries' sculls for deceiving the Indians."

This enmity he manifested, on all occasions, against the missionaries and the Christian Indians generally, till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him was observed when he entertained the brethren Luckenbach and Zacharias, in his cabin at the Monsey Town, on their way to Grand River. Till then, he had always been lurking in the neighborhood of our settlements, as the old Diaries prove, trying to create disturbances: and being a preacher among his countryman, he used to dissuade them, by all the means in his power, from embracing the doctrine of the whites. "For," said he, "their skin is white, and ours is brown; and our whole manner of life is entirely different from theirs: of course, they must also have a different way to happiness; and those Indians, who embrace their doctrine, are altogether deceived." He taught the existence of three gods—a brown,

a white, and a black god; and that each nation ought to live conformably to the directions received from the god of its color. The Indians of course were to preserve their own religious ceremonies, their feasts, dances, sorceries, &c. He opposed, in particular, the Gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit, would, after this life, go to him; but that those who acted differently, would be banished to the haunts of the Evil Spirit. As to reforming the wicked through the Gospel, and their being saved through repentance and remission of their crimes, he rejected the idea altogether. He believed not only in the immortality of the human soul, but even asserted that all creatures, and also trees and herbs, are inhabited by a living soul; accounting for their withering, when cut down or plucked up, by saying, that their in-dwelling spirit then left them.

To judge from his expressions, during his last illness, it would appear, that what gave occasion to his reflecting upon his lost state, was a remark addressed to him by an Indian sister, Anna Paulina, (as related in our Diary, under date of the 10th December, 1815,) who met him at a sick woman's house whom he had in vain endeavored to cure by his sorceries. Speaking to the assistant, Jacob, he observed, "A word, spoken by you Christian Indians lately, laid hold of my soul. I began to be troubled in my mind, and to grow doubtful concerning my spiritual state; since which time I have often thought and said, 'Oh for somebody to show me the right way!' "

He was taken ill when on his way to the Monsey Town, to assist at a great feast to be held there; and, not being able to proceed farther than this place, he returned to his friends at whose camp he died.

On the 10th of March, in the evening Onim sent for the Assistant,* brother Jacob, as he lay sick in our neighborhood. He first thanked Jacob for coming to see him, and then told him that he was concerned about the state of his soul, and wished to live with us.

After hearing his relation, Jacob addressed him in the following words:

"Thou hast now told me a great deal: I will tell thee something too. Listen to me!

"Onim! I well remember, that, ever since I was a little child, thou hast often been with the congregation of Christian Indians; always going from, and coming again to us. For many years past, thou hast heard the word of God which we believe; but, till now, thou hast despised and ridiculed it; saying, 'I have another way to be saved, ACCORDING TO MY CREATION.† But, now that thou art lying here in a miserable situation, on hard boards, unable to help thyself; thy little property spent in drinking; nobody taking care of thee, and death seeming to be at hand;—now, dost thou say, at last, 'I have brought terror on my mind, because I have been so wicked?' Oh, that these words of thine were but true! Would to God, thou didst but feel real anxiety about thy condition! for then thy soul might yet be saved.

"Art thou indeed convinced, that the devil hath deceived thee? Why art thou concerned about thyself at last, at the very end of thy life? In the days of thy health, thou hast despised and mocked at the word of God; thou hast dissuaded and prevented others, who were disposed to believe; and thou hast tried to entice those away, who had joined the congregation; thou hast made thy jest of the doctrine of the forgiveness of sins. But, know thou, that Jesus Christ, the Son of God, the Creator of heaven and earth, became a man: THIS IS THE TRUTH. He suffered, was tormented to death, and shed his precious blood for the remission of sins: THIS IS ALSO THE TRUTH! And unless thou obtain pardon of thy many and great sins, through faith in his blood, and thy heart be cleansed therewith, believe me, thou shalt, after death, go straightway to hell, into everlasting perdition: and there shalt thou find cause to accuse no one, neither men, nor God who made thee; but THYSELF—THYSELF, alone. Nor will thy living with us, as thou now desirest to do, avail thee any thing, unless thou be purified from thy iniquities, through the merits of the Savior, whose mercy thou must earnestly seek. Reflect on this, and remember what thou hast heard heretofore from us Christian Indians, and from our ministers."

Onim thanked Jacob for his address, who then left him.

**ASSISTANTS, in the Missions of the United Brethren, are converts from among the heathen, of both sexes, whose business it is to visit from house to house, in order to attend to the sick and infirm, watch over order, endeavor to remove dissentions and promote harmony, and further the temporal and spiritual welfare of the flock by every means in their power, according to the advice and directions which they receive for these purposes from the missionaries. Through them, the missionaries are enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. They must be persons whose exemplary walk and good understanding have made them respected by the whole congregation. The native assistants have also the particular charge to speak to the heathen on Gospel subjects, whenever opportunity offers for that purpose. In some missions they are employed occasionally to address the congregation at their meetings: and such an assistant is the Indian Jacob, at New Fairfield.*

†This is an Indian phrase, implying, according as the Great Spirit and Creator has directed and appointed for me.

On the day following, brother Dencke received a message from Onim, with an earnest request that he would come and see him.

Being asked, "What is thy desire—since thou hast sent for me?" he replied: "I would tell thee, that I am greatly concerned about myself, and the salvation of my soul. My sentiments are entirely changed; and I pray the Savior to have mercy on me, to pardon my sins, and cleanse my heart with his blood in holy baptism. Oh!" added he, weeping and trembling, "I am sorely troubled—I am under great anxiety."—*Question:* "Thou enemy of God and his children! art thou at last convinced of thy lost state? *Answer:* "I am indeed! Oh that the Savior would take pity on me! then, as long as life lasted, I would live to him alone."—*Q.* "But it is said that thou art a murderer and a sorcerer!" *A.* "The former is a false accusation; and sorcery is a deceit of the devil—it is nought. Of that I am now convinced."—*Q.* "But art thou ready to confess all thy past sins and enormities, at the pierced feet of him who died for his enemies; and to pray to him, that he would grant thee, through the enlightening grace of his Holy Spirit, a thorough knowledge of thy depravity, that thou mayest seek and obtain pardon and forgiveness?" *A.* "Yes, I am. Both soul and body would I surrender unto him, if he would but have compassion on me."

Having been reminded of his past life, how he had persecuted the congregation of believers, seduced many from the path of life, despised the word of God, and pronounced the Christian religion an imposture, &c. the question was put to him, "Dost thou now believe that Jesus Christ is the Son of God, the Creator of all things; and that he came down on earth to save THEE by his sufferings and death, and to take away THY sins by his precious blood?" Upon this, he made so affecting a confession of his faith in Jesus, that all present were melted into tears; and the work of grace, wrought in his heart by the Holy Ghost, was made manifest in the most striking manner.

Brother Dencke then explained to him, that the mere rite of Baptism could avail him nothing, unless he experienced in his heart, through faith, the purifying power of the blood of Christ; whereupon he exclaimed, "I believe! I believe! Do ye also have pity on me!"

He was now asked the following questions, which were put to candidates for baptism from among the heathen; and which he answered in the most affecting manner. *Minister.* "Dost thou believe that thou art a sinful creature, and dost, on account of thy sins, deserve the wrath of God and eternal punishment?" *Answer.* "I do believe it."—*M.* "Dost thou believe that Jesus Christ became a man for us, and, by his innocent life, sufferings, blood-shedding, and death, reconciled us sinners to God?" *A.* "I verily believe it."—*M.* "Dost thou believe that he hath purchased for thee, by his blood and death, remission of sins, life and happiness?" *A.* "I verily believe it."—*M.* "Wilt thou in this faith be baptised into the death of Jesus, and be washed from thy sins in his blood?" *A.* "That is my sincere desire."—*M.* "Dost thou also desire to be delivered from the power of sin and of Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him?" *A.* "That is my sincere desire; and I renounce the devil and all his works and ways."

Brother Dencke then prayed fervently to the Lord in his behalf; intreating him to show mercy unto this repenting enemy of his church, who longed for deliverance from the bondage of Satan; to pardon all his sins and transgressions; to cleanse him with his precious blood; to receive him into the communion of the saints in light, and into the fellowship of the Father, the Son, and Holy Ghost: expressing also the most heartfelt thanks for the mercy of God already displayed towards this grievous offender, in having awakened him to a sense of his lost state by nature, and led him to seek the salvation of his soul in his dying moments. This prayer was attended with a flood of tears, shed by the candidate for baptism, and by all present.

He was then baptized into the death of Jesus, by the name of Leonard. The whole transaction is more easy to be conceived than described, and will never be forgotten by those who witnessed it. The anxiety of heart of the newly baptised now immediately vanished, and his troubled soul found rest and peace.

On taking leave, brother Dencke reminded him, that, as he had been active in the service of his former master, the prince of darkness, he ought now to show the more zeal in the cause of his present Lord, who had granted him remission of his sins, and would soon receive him unto himself into the realms of endless bliss and glory. This he cheerfully promised, and afterward faithfully performed; saying, on all occasions, to his friends, "Formerly I spoke evil words to you, to dissuade you, when you desired to be converted: forgive me for so doing, and follow my dying advice to you, which is to forsake your wicked ways, or you will be lost! Turn to your Savior: experience what I now feel, and you shall live!"

The Assistant, Jacob, also spoke to him in a pathetic manner; and rejoiced greatly at the baptism of this repenting sinner. All our Indians were delighted on the occasion, and expressed their joy, saying: "Onim, our enemy, is become our brother Leonard." They also diligently visited him.

From the time of the new convert's baptism, almost till he breathed his last, on the morning of the 13th, he continued day and night, only now and then slumbering a few minutes at a time, to pray to Jesus his Redeemer, and to exalt his mercy; inviting all to come unto

him, and to obtain pardon and remission of their sins. After he became speechless, the motions of his hand plainly indicated that he was still conscious; and his mind continued to be engaged with the same subject. At length, at his dissolution, his hand dropped upon his breast; and the spirit of this late enemy of the crucified Jesus winged its flight to the mansions of everlasting bliss, in humble reliance on the all-atoning sacrifice made by our Savior for sin.

His remains were brought here the day after, March 14th, and interred in our new burying-ground, being the first corpse of an adult buried there. At his funeral, the Indians, who had assembled from their sugar camps on the occasion, were addressed from the text, Mark xvi, 16; *He. that believeth, and is baptised, shall be saved; but he that believeth not shall be damned.* They were exhorted to unite in praising our Lord for the great victory gained by his word and Spirit, in the conversion of this late distinguished enemy and opponent of the Gospel.

He had reached a very advanced age; which cannot, however, be exactly ascertained. It pleased the Lord to make him "a miracle of grace," in the fullest sense of the expression, and to display in him the all-subduing power of his Holy Spirit, over the most hardened of sinners.

The conversion and death of this extraordinary man will speak volumes to the hearts of his late hearers; and the impression made thereby on his heathen countrymen cannot but, under God, prove highly favorable to the cause of the Gospel.

NEW PUBLICATIONS.

Mr. Charles Ewer has recently completed the publication of Neal's History of the Puritans in five volumes, with a copious index to the whole. This history embraces the period from the Reformation to the Act of Toleration in 1688.

A Discourse preached before the East Tennessee Bible Society, at their annual meeting in Knoxville, April 30, 1817: delivered and published at the request of the Society. By the Rev. Charles Coffin, D. D. President of Greenville College. Knoxville; Heiskell and Brown. pp. 35.

A Sermon, on the idolatry of the Hindoos, delivered Nov. 22, 1816, at the annual meeting of the Female Foreign Mission Society of Franklin, (Con.) illustrated by an Appendix. By Samuel Nott, jun. late missionary at Bombay. Norwich; Hubbard and Marvin. 1817. pp. 95.

S. T. Armstrong has in press a second edition of Rev. Mr. Huntington's Memoirs of Mrs. Abigail Waters, price 62 cts.

Also, An *Essay on Baptism*, by Rev Jonathan Fisher, A. M. minister of Bluehill, (Me.)

He has just published Pratt's Memoirs of Rev. Richard Cecil, price 75 cts.

He proposes shortly to publish Memoirs of the late Rev. Claudius Buchanan, in one volume.

Also, *The Youth's Primer*, designed as a sequel to the Child's Primer, by Rev. Jonathan Fisher, A. M. minister of Bluehill, (Me.) This little work is embellished with 26 neat cuts, and will soon be out, price 25 cts single, $2, 40 a dozen.

The various parts of Christian Psalmody will be out in a few days.

POETRY.

The two following pieces of poetry were written by persons on each side of the Atlantic, and they relate to one whose memory is dear to multitudes in many parts of the Christian world.

Lines written on a blank leaf of the Memoirs of Harriet Newell.

Harriet! thou restest on thy lowly bed,
And sweetly shalt thou slumber;—and thy name,
Though to the lyre unknown, though strange to fame,
Comes on us from afar,
As when a lovely star
Breaks thro' the murky cloud of night,
And cheers the wand'rer with its silvery light.

Though few were they who wept around thy bier,
Thou hast not dropt unnoticed; and the tear
Of tenderness shall oft be shed
O'er her who now is lowly laid,
As to thy melancholy tale
Is bent the listening ear;
And fadeless shall thy memory be,
As are the evergreens which blossom over thee.

But he—the partner of thy joy and sorrow,
Lone pilgrim on life's journey left,
And of thy soothing converse now bereft,
Comes there for him no joyous to-morrow?
Yes, when this twilight shall have pass'd away,
The brightness of eternal day
Shall burst upon him:—and the form
Of Harriet, from the regions of the blest,
Shall beckon him away to everlasting rest.

Edinburgh. L.

The following stanzas were written by a young lady of New Hampshire, in grateful remembrance of Mrs. HARRIET NEWELL, *the reading of whose memoirs was the mean of seriously impressing her mind with a sense of the importance of divine things. As they express the tender feelings of a soul under the influence of that piety which is the effect of the saving operations of the Holy Spirit, we are confident of their being acceptable to the readers of the Remembrancer.*

STANZAS.

HARRIET, while on thy lovely face,
I fix my mournful eyes,
Thy features, with resistless grace,
Direct me to thy dwelling place,
Thy *home* above the skies.

While nor the blest, nor holy page,
Nor truth from rev'rend tongue,
Nor warning from parental age,
Could my relentless heart engage,
Nor precepts from the young:

Thy quick'ning words, with heav'nly art,
With blessing from above,
Could melt th' invulnerable heart,
The Hermon dew of peace impart,
And fill the soul with love.

When youth was painted on thy face,
And sparkled in thine eye,
And beauty bloom'd in matchless grace,
And pleasures all, woo'd thine embrace,
That bloom'd beneath the sky.

The joys of youth and beauty's bloom,
And all that thee was giv'n,
Thou knew'st must soon in painful gloom,
Be lodg'd within the narrow tomb,
To seek for joys in heav'n.

When from the pleasures of the world,
Thou willingly wast driv'n
Though from the throne of fortune hurl'd,
Hope's varying banners were not furl'd,
For still thou hadst thine heav'n.

When conscious that thy much lov'd home,
No more would greet thine eyes,
Destined o'er ocean's waves to roam,
Thine eye of faith still saw thy *home*,
Thy *home* above the skies.

And thou the victory dids't win,
And on thy Savior's breast,
Thy spirit is releas'd from sin,
The *traveller* has found an inn,
The *pilgrim* sunk to rest.

And *Hope* has laid her banner low,
And *Faith* has clos'd her eye,
And Harriet is released from wo:
The "parting tear" no more to flow,
The bursting heart to sigh.

And Newell, soon thine exile feet,
Shall tread the heav'nly shore,
Thy Harriet will thy spirit greet:
Thy *little babe* thou there wilt meet,
And bid "adieu" no more.

RESIGNATION.

THICK, lurid clouds around me rose,
Deep fraught with life's severest woes;
The gathering terrors proudly roll'd
In many a black mysterious fold;
Deceitful winds, that long had slept,
O'er Hope's young bosom rudely swept.
Dismay'd—she felt her end was nigh,
And shuddering, clos'd her cheerless eye,
The tempest rag'd;—harsh thunders roar'd;
Wild, ruthless Desolation pour'd,
O'er this devoted breast, a train
Of mingled sorrow, shame and pain.
The airy fabric youth had built,
With earthly glories vainly gilt,
The baseless dome of fancied bliss,
Sunk in Oblivion's dark abyss!
When—softly o'er the dreadful night,
There stole a beam of sacred light,
Whose flash betray'd a pensive form,
That calmly brav'd the fatal storm;
Pale Resignation:—in her face
Shone chasten'd lustre—heav'n-born grace,
Where smiles of gratitude and love,
With tears of deep affliction strove.——
She spoke;—O life restoring strains!
"Peace to thy soul! *Jehovah reigns!*"
The darkness fled;—bright Faith prevail'd:
Her hand a lucid scene unveil'd;
A holy seat of deep repose,
Where uncreated beauty glows;
Nor heavy mist,—nor raving storm,
The skies enshroud, the earth deform;
All murmuring hush'd in lasting sleep,
Wan sorrow there forgets to weep.

A. D.

LINES ON THE DEATH OF MRS. ELISABETH PILSBURY.

THE victory's gain'd; she's triumphed over death;
The combat ceas'd when ceas'd her mortal breath:
From her frail house of clay we saw her rise
By angel guards escorted to the skies.
Now she is free from sorrow, sin, and pain,
Wash'd in that fount, that cleanses every stain.
That cheerful voice no longer can we hear
No longer join with her in praise and prayer,
For she is gone to join the choir above
To sing, in sweeter strains redeeming love
Blest shade, where art thou? dost thou see, or know,
Or pity us, thy suffering friends below,
In thy exalted height of bliss supreme,
Or of one thought is earth or man—the theme?
Dost thou not say, in thy divine employ,
O could my friends on earth but share this joy!

THE

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AND

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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—NO. VII.

DAN. v, 27. *Thou art weighed in the balances, and art found wanting.*

There is no depth of wickedness to which human nature, when left uncontrolled by divine restraints, is not capable of sinking. The fear of God may sometimes operate to deter from the commission of crimes. But when sinners have long been practised in wickedness, after many a struggle, they are capable of so far doing violence to the dictates of their consciences, as to set even the Almighty at defiance. Thus, we hear the hardened and impious king of Egypt exclaiming, "I know not the Lord, neither will I let Israel go." There was scarcely less presumption in the conduct of Belshazzar, the haughty king of Chaldea. His father had been taught in a most effectual manner, that the King of heaven is the Most High over all the earth, and that he is to be feared and honored by every rational creature. Yet the solemn lesson, which extorted this acknowledgment from the father, was lost upon the son. In the context, we have a striking instance of his hardened impiety. At a great feast, which he had made for a thousand of his lords, he commanded to bring the sacred vessels of gold and silver, which his father had taken from the temple at Jerusalem, that the king and his guests might drink therein. From these sacred vessels they drank their wine; and they praised their gods of gold, and of silver, of brass, of iron, of wood and of stone. But this daring profanation did not escape the notice of the God of Israel, whose institutions had, in this way, been contemned. For behold, in the same hour, while they were celebrating this impious feast, there came forth fingers of a man's hand and wrote upon the plaster of the wall in the king's palace. It was a message from the Lord: a message which, even before its explanation, filled him with terror. "His countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." When interpreted, the message was found to contain these three alarming sentences addressed directly to the king. "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom

is divided, and given to the Medes and Persians." The event proved the truth of the interpretation. For the same night was the city of Babylon taken, and the king slain.

The conduct of men, though they may but little regard the Most High, is still weighed in a most perfect balance. The Lord beheld from heaven the profligate and haughty king of Babylon, in his impious profanation of the sacred vessels, and as he acted in a public capacity, began to bring him to the test of perfect justice. And what was the result? He was weighed in the balances, and found wanting. In the same balances are weighed the whole human family; all the exercises of their hearts, and their whole conduct. It is proposed therefore to contemplate this passage, written immediately by the finger of God, as universally applicable.

Let us, first, consider the balance in which the hearts and conduct of men are to be weighed; and, secondly, bring them to this test.

I. The balance, by which the hearts and lives of mankind are to be tried, is the moral law. It was this law, which, with one positive institute, formed the rule of conduct proposed to our first parents. At a subsequent period, it was brought into a regular form, and published from Mount Sinai, as the great law of righteousness, which is universally binding upon moral agents. This law is indeed drawn out into a number of distinct commandments, embracing duties to God and our fellow creatures. But they are all condensed into this general summary, on which our Savior himself teaches us, hang all the law and the prophets. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself." Exact justice is the basis on which the law is founded. God requires of man not the love of a seraph; but he still requires perfect love, the whole love of which man is capable. He requires all the heart, all the soul, and all the mind, and a benevolence toward others, which is limited only by natural ability. The Divine Being is possessed of every possible excellence. In him is light, and no darkness at all. All his ways are perfect: he is a God of truth and without iniquity. It is therefore but reasonable, that his creatures should be required to love him to the extent of their faculties. Of course, the law of God is but the law of reason. It claims but a reasonable service, while it demands, of every rational creature, an undivided and unwavering affection; an affection, which is never lukewarm, never imperfect. Every thing short of this is a transgression of this law. The plea of imperfection can never be admitted for violating the least of its requirements. As it demands nothing unreasonable, nothing which is above the rights of the Divine Being, or the ability of men, it can never admit the least departure from a perfect observance of its injunctions. While our first parents were in a state of innocence, this was the rule of their conduct. As it has never been repealed, it is still the law of their posterity. Because mankind have apostatized from their Maker, and lost their disposition to obey his commands, it is not the less reasonable that he should be loved. He is still worthy of their perfect love. Nothing has

been subtracted from his character. He is still the same holy, righteous and glorious Jehovah, who is good unto all, and whose tender mercies are over all his works. Why then should the law be accommodated to the weakness and imperfection of man? Why should it make allowance for dishonor done to the divine character? But it does not: it is still in full force. Not one jot, nor one tittle, of the law, as our Savior himself informs us, can possibly fail, until all is fulfilled. By this law mankind are bound to love God, during their whole lives, not only supremely, but with their whole hearts, without intermission or abatement. The least violation of the law of perfect love, even in thought, subjects the offender to everlasting death. "The soul that sinneth, it shall die." The commandments of God are exceeding broad. They extend to the inmost recesses of the soul, and demand the whole heart. Such is the rule of righteousness by which mankind are to be tried. This is the balance, in which their whole conduct, from the cradle to the grave, is to be weighed.

II. I am now, to bring the hearts and lives of men to this test.

In this balance are they weighed: and should they here be found wanting, it will be to no purpose that they are no worse than their fellow men; or that they persuade themselves, that they have committed but few acts of wickedness. Will the hearts and lives of men stand the test of the divine law? The law, we have seen, demands of every man that he love the Lord his God with all his heart, with all his soul, and with all his mind, and forbids the least deviation from this perfect rule of duty. But what are the lives of men, when compared with this standard? Will they sustain the test and appear guiltless? Can any among our apostate race wash their hands in innocence? Can any say, we are clean? Who, with a just sense of the extent and purity of the law, would dare to disown their guilt? Will any pretend that there have been no deviations in their lives from this rule of rectitude? Will any say, with the young man in the Gospel, "All these have I kept from my youth up." They may, indeed, with his ignorance of himself and of the law. They may not have been profane and profligate; they may not have been guilty of open offences; but have they complied with all which the law requires? Have their souls always been ravished with the divine glory and excellence? In the review of their lives, can they discover no seasons, when they have loved the world more than God, or when the things of this life have occupied too large a share in their affections? Is their attention arrested by no ebullitions of passion, no envy, pride nor selfishness: no propensities which the law prohibits? And have they always cherished and exhibited the same love for their neighbors as for themselves; and uniformly been disposed to do good as they had opportunity? In short, has God been all in all to them, and have they in thought, word and conduct, at all times, aimed at his glory, and made the happiness of their fellow creatures a continual object of desire and pursuit? In view of these details of what they must be in order to fulfil the divine law, imperfect as they are, do any find themselves compelled

to plead guilty? If so, they are weighed in the balance, and found wanting. One deviation is sufficient to convict them. How then will they stand by the law, when their hearts and lives are full of iniquity? As the law makes no allowance for transgression, as it cannot possibly look with the least indulgence upon sin, they stand condemned. The law of God is broken, and his wrath lies upon them. Let them listen to the language of the commandment, which they have violated. "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The law then presents nothing but condemnation and death. Whither then will they fly, or how will they hope to escape the sentence, which dooms them to remediless destruction.

But are any disaffected with the law. Some, perhaps, may be disposed to consider it as too severe, especially since human nature is so degenerated that it is naturally inclined to sin, and in this view of it are ready to flee from the law to the Gospel. Alas! with such views of the law, they will find no refuge there. The Savior will never take part with them against the law. He came down from heaven to fulfil it, and to do it honor, and has declared that not one jot of it shall pass away unfulfilled. The Gospel was never designed to set aside the law, as cruel and oppressive, or as a statute the requirements of which God would dispense with. "Wherefore," says the apostle Paul, "the law is holy, and the commandment holy, and just, and good." "Do we then make void the law through faith? God forbid, yea, we establish the law." Thus disposed toward the law, therefore, none can hope, by the provisions of the Gospel, to escape the penalty to which they are exposed. Why should not a just, and holy, and righteous law be executed on offenders? It is not too strict in its requirements: it is not severe in its penalty. No stain could then be attached to his government, or character, should God execute the penalty to its full extent. He would appear glorious in his justice, although he should doom the whole race of offenders to hopeless misery. Thus ruined is the whole human family. Weighed in the balance of God's justice, they are found wanting, and the sword of almighty vengeance is lifted to devour them.

But is there no hope? Is there nothing before the sinner but despair? Yes: behold the Savior calls, "Look unto me, and be ye saved all the ends of the earth." There is, indeed, no salvation which affords the sinner the least encouragement in regarding the law with disapprobation. But there is ground of hope in the Gospel, which teaches, that "Christ hath redeemed us from the curse of the law, being made a curse for us." He appeared in the world to declare the righteousness of God, that he might be just, and support the honor of the law, and yet the justifier of all them who should believe in Jesus. Hence an apostle says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And in another place, "For Christ is the end of the law for righteousness, to every one that be-

lieveth." Here then we see the ground of hope to the sinner. He has no encouragement that the Savior will unite with him in his opposition to the law. The salvation which is provided is in perfect consistency with its highest dignity. A compliance with the Gospel, therefore, implies an approbation of the sentence of the law. The sinner must believe in Christ, carrying in his heart and in his lips a justification of its awful sanctions. And he must look for salvation, not because he might not in justice be cast away, but as a mere act of mercy to a justly condemned sinner. In this way, there is forgiveness with God for the vilest transgressors. Let them approach the throne of his mercy as mere suppliants, accepting the punishment of their sins, and prepared to justify God, although he should make them forever miserable. All this is necessarily included in saving faith. Hence those, who believe in Christ, are usually found to possess such deep views of their own vileness, and dare not indulge the least hope except in the sovereign mercy of God.

For such sinners as believe in Christ, therefore, there is hope. But what views must we entertain of those, who are destitute of faith? They are under condemnation. There is no condemnation to those who are in Christ Jesus. But such as do not believe are condemned already. They are thrown back upon the law. With the Gospel they have no concern, only as the abuse which has been cast upon it, enhances the punishment which awaits them. It is no unfrequent self-flattery with sinners, that their future condition will be improved by the Gospel, although they should never embrace it with their hearts: that they shall not be judged and punished with all that severity, which would have attended them, had they died without mercy under the law. But all this is delusion. The law, we have seen, is not set aside or repealed. It is still approved by all holy beings, and must have its course upon those, who have no interest in Christ.

Such, my unbelieving friends, is your alarming condition. You are weighed in the balance and found wanting. Your sins have rendered you obnoxious to the penalty of God's law. By this, we have seen, even one sin would turn the scale against you. What then must be the sentence denounced against a whole life of sin? The law passes over no part of your life. It searches your inmost soul, and even your very retirements, and demands satisfaction to the utmost. By the law you have no hope. It condemns you without mercy to everlasting destruction. And yet you refuse the provisions of the Gospel. Where then is your hope? Whither can you fly, if you neglect so great salvation? Christ delivers from condemnation. He died for a guilty world, that the world through him might have life. O! flee to him for safety: not with an accusation in your heart against the law. Sensible that you are justly condemned, may you repair to Christ as guilty, and ruined, and helpless. Then will you feel your need of an Almighty Savior, and, with sinking Peter, will exclaim, "Lord save me." May God, of his great mercy, give you such a view of his law, and such

an application of it to your souls, that you may know that you are altogether vile. Then will the pride of your heart be subdued, and you will cry out with the apostle, "O wretched man that I am, who shall deliver me from the body of this death?" With such views, the Gospel, as a system of grace, will appear precious to you. Your only hope will be the divine favor, and your only prayer, "God be merciful to me a sinner."

For the Panoplist,

THEOLOGICAL REMARKS.—NO. V.

HAVE the appointed heirs of salvation any cause for boasting in view of their high destination? Does the purpose of the Supreme Being, by which their salvation is to be accomplished, originate in them? In other words, is their holiness the cause or foundation of God's purpose to save them? With a view to settle such inquiries, I submit the following proposition, upon which I shall offer a few remarks.

The purpose of God to save his chosen people is not founded in any holiness in them.

By purpose of God, as used in these remarks, is meant his design or determination to glorify himself in the redemption of his chosen people. This is called in the Bible, *his will, his counsel,* the *good pleasure of his will,* and *his purpose.* I believe the Bible authorizes the use of any one, or all of these terms; yet I select the word *purpose,* as most appropriate, because least liable to misconception. In all our reasonings, however, concerning the incomprehensible God, we should remember, that much caution is necessary, that we do not think or speak in an unworthy and irreverent manner. As we know nothing of the mode of the divine existence, we can have no adequate conceptions of the operations of the divine mind. All our ideas of purpose in the Supreme Being are derived from what we know of purpose in ourselves. We resolve on some object, as an end, and then select those means, which, in our apprehension, are best adapted to effect that end. Our choice of means is subsequent to that of the end, and our purpose respecting both implies deliberation, and suspense. Hence we transfer the idea of purpose in ourselves to the Supreme Being, and contemplate him as designing the final salvation of his people as an end, prior to their sanctification as the means to that end. From the manner, therefore, in which we form our notions of the divine purpose, it is obvious, that they are necessarily very imperfect. For in the infinite mind of Jehovah there cannot be a first and last, or a change of purpose, or a succession of purposes, as in our finite minds. In other words, we are not to suppose a strict analogy or resemblance between the Supreme Being and finite minds, in respect to the mode or manner of their operations. We would indulge no notion of God's purpose, which should tend to detract from the absolute perfection of his character. If he has purposed to save his people, we must suppose

he has purposed to save them in a manner, which is consistent with the perfections of his nature. This purpose then is not to be considered as rendering their final salvation certain, independent of their sanctification. To suppose God designs their salvation, whether they become holy or not, would be an impeachment of his moral perfections. The moral perfections of God render it certain, that he has respect to the moral characters of his people. If, therefore, he has purposed to save them, he has purposed to sanctify them: the means are as much fixed in the determinations of the Almighty, as the end, and in all our reasonings they should be connected. By the purpose of God, therefore, the sanctification of his chosen people is rendered as certain as their final salvation.

I come now to the proof of my proposition, that the purpose of God to save his chosen people is not founded in any holiness in them.

1. No foresight of holiness in his people was the cause of his purpose to save them.

Foresight and foreknowledge, in their common acceptation, respect such events, as are to us future: now all events are present and perfectly known to the great Jehovah. Neither foresight, nor foreknowledge, can be predicated of him, except in a relative sense. We perceive that events, which take place in time, are successive, and in reference to these we predicate foreknowledge. By these terms, however, nothing more is meant than an eternal certainty in his mind of the events.

In accommodation to our weak capacities, therefore, God is said to foresee and foreknow those events, which, in respect to ourselves, are future: so likewise he is said to have foreseen and foreknown those, which, in respect to ourselves, are either present or past. Now, that eternal certainty of the holiness of God's chosen people, which we call foresight in God, will be found to result from his purpose to render them holy. When, therefore, it is said, that no foresight of their holiness was the cause of his purpose to save them, we mean, that he must have purposed to save them, or he could not have had a foresight of their holiness: foresight denotes a certainty of their holiness; for unless there is an absolute certainty, it does not amount to foresight or foreknowledge: it is merely conjecture. There is, then, in the divine mind, a certainty of their holiness; this certainty rests on the divine purpose to render them holy. For, if God be supreme, if he have all power in his hands, it is certain that no event can take place, in his universe of creatures that is contrary to his will or purpose: (we use will in this connexion as synonymous with purpose:) and it is equally certain, that he can have no foresight or foreknowledge of any event, which is contrary to his purpose. In the divine view, then, there can be no certainty the elect will become holy contrary to the divine purpose.

Again; they all derive their existence from God, and during every moment of their being, are dependent on his will or agency: "For in him they live, and move, and have their being." Now, if the

commencement and continuance of their existence are dependent on the divine will, it is evident, that every thing in respect to their characters, during the whole period of their existence, must likewise be dependent on the divine will. Did God then from eternity foresee their holiness? He must from eternity have designed to render them holy; else he foresaw their holiness as an event, which was to take place in opposition to his will, or without his will, and yet was entirely dependant on his will, which is absurd. As then the holiness of God's chosen people depends on his will or purpose, and as he is infinitely able to prevent it, if he had not purposed it, it is manifest, that all the certainty of their holiness, arises from his purpose to render them holy. No foresight of their becoming holy, therefore, could have been the cause of his purpose to save them. Perhaps some of our readers may, in this place, feel an objection in their minds arising from the ascription of foreknowledge to the Deity, in the Bible. To this I reply, that foreknowledge necessarily implies purpose in God, and cannot be separated from it. For, if God has purposed to save his people, he must be absolutely certain of their salvation. Accordingly, foreknowledge is sometimes used for purpose. Peter, in addressing saints, calls them "elect according to the foreknowledge of God the Father;" 1 Pet. i. 2; and Paul, speaking of God's people, saith,—"whom he did foreknow, he also did predestinate to be conformed to the image of his Son," Rom. viii, 29. In these passages, foreknowledge doubtless implies purpose, and is of the same import.

2. The purpose of God to save his chosen people is eternal: it cannot therefore be founded in their holiness.

The supposition, that God's purpose is suspended on the holiness of his people, detracts from the perfection of his character. Their holiness takes place in time: if that be the foundation of God's purpose to save them, it will follow, that his purpose was formed in time; for, if it depend on their holiness, it must be subsequent to that holiness; since, as we have seen, there is no foresight or foreknowledge, except what is founded in the divine purpose. If, then, the holiness of God's chosen people is the foundation of his purpose to redeem them, where is his independence and immutability? But he must be acknowledged to be independent in the mode of his existence, and unchangeable in all his perfections. "I am that I am," expresses his appropriate and incomprehensible character. Is God then, independent of all his creatures? and are they entirely dependent on him? Does he constantly uphold them in being? It is absurd to suppose he is dependent in his purpose on any thing in them. But, if any holiness in his chosen people were the foundation of his purpose to save them, he would be dependent on the will and actions of these, his frail dependent creatures. To suppose the Supreme Being thus influenced would destroy his independence. His creatures once had no existence, except in the purpose of his infinite and independent mind. No part of them, therefore, nor all of them considered collectively, could have been the cause of his purpose. And to suppose a new purpose, or a change of purpose

in God, implies either a decrease or increase of some of his attributes. But is he unchangeable? It is admitted: there can be then no supposable increase or decrease of any of his perfections. His purpose, therefore, to save his chosen people must have been an eternal purpose; consequently no acts of holiness in them are the cause or foundation of his purpose.

3. I argue the truth of the proposition from explicit declarations of the Bible. These respect both the salvation and sanctification of God's chosen people. "Who hath saved and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. i, 9; "according to the eternal purpose, which he purposed in Christ Jesus our Lord," Eph. iii, 11; "in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will," Eph. i, 11; "for whom he did foreknow" (i. e. purpose to save) "he also did predestinate to be conformed to the image of his Son," Rom. viii, 29. The apostle Paul, when illustrating this subject by fact, in the case of Jacob and Esau, saith, "the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, (i. e. Rebecca,) the elder shall serve the younger." Rom. ix, 11, 12. These passages, as well as many others which we might recite, clearly shew that God's purpose, in distinction from the holiness of his people, is the origin of their salvation: "according to the eternal purpose, therefore, which he purposed in Christ Jesus," he will sanctify and render them meet for salvation.

4. Other passages of Scripture teach, that all their holiness is the result or consequence of God's purpose to save them.

The Apostle Paul, writing to the Thessalonian Christians, saith, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." In like manner to the Ephesians—"according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." James declares, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Paul says to the Ephesians, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." And to the Romans, "whom he did predestinate, them he also called;" and in the Acts of the Apostles—"as many as were ordained to eternal life believed." These declarations, in conformity to the general tenor of Scripture, teach, that all the holiness, of which God's chosen people ever become the subjects, is the result of God's purpose to redeem them. All their love, all their faith, all their repentance and humility, being qualifications requisite to their salvation, and implied in their sanctification, are included in God's purpose, and are

wrought in them in conformity to his purpose, and at the same time in consistency with their own freedom and activity.

If, therefore, no foresight of holiness in God's chosen people was the cause of his purpose to save them; if that purpose is eternal, if the Bible reveals it, as the origin of their salvation, in distinction from their holiness, and their holiness as the consequence, it is conceived, that the truth of the proposition is fully established; viz. *that the purpose of God to save his chosen people is not founded in any holiness in them.*

What then, the reader may ask, is the foundation of God's purpose? In reply to this question, we would answer, under a sense of our own ignorance as creatures, we conceive that God's own glorious and infinite perfections are the foundation of his purpose. Guided by these, he purposed to redeem a church from this fallen world, and to glorify himself in their redemption. Accordingly, in our apprehension, the Bible resolves, not only the final salvation of the elect, but the whole method by which it is brought about, into the sovereign will and pleasure of the Supreme Being. If we inquire, therefore, why fallen men are chosen, in preference to fallen angels; and why a part of fallen men in distinction from the whole; and why one part in preference to another part; the answer is contained in the words of our Savior: "it is even so, Father, for so it seemed good in thy sight." O. P.

Sir, To the Editor of the Panoplist.

If you think the following Essay may subserve the cause of divine truth, you are at liberty to publish it in your useful Magazine.

ON ATHEISM AND DEISM.

It has been doubted whether there can be an atheist in *principle*. There have been many, who have not known God; and still more who have, in works, denied him. But it is hard to believe, that any one can, on deliberate inquiry, and against the full glare of evidence, persuade himself that there is no God. His existence is so far from wanting evidence, that it is almost the only truth which is self-evident.

It is paying too high a compliment to such a man's reason, to undertake to reason him out of his infidelity. The man, who shall profess himself an infidel in this point, may expect to be considered as unfit for all social connexions. With him, virtue and vice are sounds without a meaning. True philanthropy is merely ideal. If we believe there is no God to inspect our conduct, we shall be governed wholly by our present feelings, and what we apprehend may conduce to our present interest. But this would exclude us from the esteem and confidence of our fellow men.

Next to atheism we may reckon deistical infidelity. Many, who profess to believe that God *is*, and that he governs the world, do not believe that he has given to man any written revelation of his will. We have, they say, no other way to find our duty and inter-

est, than by looking within. Yet when we have done this, we find ourselves in a maze of uncertainty Some just notions of good and evil, are, it is true, engraven on the human heart. But the best system ever formed by unassisted reason, abounds with the grossest defects and blunders. A volume, says one, might be filled with the mistakes into which the greatest reasoners have fallen and the uncertainty in which they lived, with respect to the being and providence of God and a future state of retribution. The world, with all its boasted wisdom, has formed no just conception of the real character, will and government of the one only living and true God. Though they professed themselves to be wise, yet have they become fools, and changed the truth of God into a lie. This is admitted by those who renounce revelation; and yet, by this book, they have discovered the egregious folly and stupidity of the heathen.

Deists have not attempted to bring forward arguments against revelation, from its being either impossible or improper, that God should thus make known his will to man. They say it is unnecessary; we may obtain all needful information in some other and shorter way. That if it had pleased God to reveal himself and his will, he would have done it in a better and plainer manner than is contained in the Bible. They therefore attack this book as containing a system of nonsense and self-contradiction: and yet when they undertake to form a system, which would become God to make, it is that of the Bible, so far as relates to rules of morality.

Deism advances no truth but what is in the Gospel. But we find much in the Gospel which is not in deism. It relieves us from many doubts respecting futurity, with which the deist is continually harassed. It was a doubt with some of the wisest ancient heathens, whether they should exist after the present life. And if deists are now relieved from this uncertainty, it is probably by help of the Bible. And from the same source, they have derived their best sentiments concerning a state of future retribution. It has not been uncommon, however, to hear the warmest advocates for this species of infidelity honestly confessing themselves in the dark concerning a future state; and no wonder if human reason should find itself overwhelmed with difficulties on this subject.

We observe that this class of infidels are often annexing to their moral system maxims and rules, which suit the taste of the corrupt heart. Thus, they plead for the gratification of their passions, as a matter of right. Their having these passions is a sufficient reason why they may gratify them. They may dispose of themselves, and of all they call theirs as they please, and cannot be called to account for it, either by God or man. Since they have broken over those restraints, which are contained in the Bible, we need not wonder that they adopt rules, which are as contrary to true morality, as any thing contained in the writings of the heathens.

It is observable that writers and talkers for infidelity have, in many instances, appeared to be adepts in buffoonery. When they attack subjects supposed to be very important and sacred; and which, if true, are really so; they often do it with sneer and banter.

This is exemplified in the writings of one, who, not many years since, assumed the rank of champion in the cause of infidelity, whose name I need not mention. If scurrility deserves applause, this author may demand a double share.

We may remark, that this infidel system presents no advantage to mankind. It does not pretend to embrace a better set of religious and moral rules than is contained in the Bible. On which ever hand then, the truth shall be found, the infidel has not advanced his interest for this world or the next. But if it shall appear in the issue, that he has renounced that way to heaven which God himself has marked out, where, alas! will he be found? MINOR.

REVIEW.

CVI. *The History of Little Henry and his Bearer.* Andover. Mark Newman. 1817. pp. 86.

To those who judge of books by their size, the little volume before us will seem a very trifling production; but if estimated by the intrinsic excellence of its contents, when regarded as a narrative of facts, and those facts considered in relation to the best interests of men, its worth would exceed that of many a ponderous folio, by whose side its minuteness would scarcely attract the notice of the purchaser, or the glance of the spectator. Children left without parents at an early age is no unfrequent occurrence; but a small proportion of those parents on a dying bed, it is feared, can with the faith of Henry's mother commend their helpless offspring to the protection of a Father in heaven. This interesting circumstance is thus related in the narrative:

"Henry L. was born at Dinapore in the East Indies. His papa was an officer in the Company's service, and was killed in attacking a mud fort belonging to a petty Rajah, a few months after the birth of his son. His mamma also died before he was a year old. Thus little Henry was left an orphan when he was a very little babe; but his dying mother, when taking her last farewell of him, lifted up her eyes to heaven, and said, 'O God, I leave my fatherless child with thee, claiming thy promise with all humility, yet in full confidence that my babe will never be left destitute; for in thee the fatherless find mercy.'"

After the death of his mother, Henry was taken to the house of an affluent lady in the neighborhood, who was so far attentive to relieve his physical wants, that she gave orders to her servants to provide for him, but so perfectly neglected his education, that he passed from day to day as ignorant as any of the natives around him. Henry was principally attended by a Hindoo servant called a *bearer*, to whom he naturally became strongly attached, because

from him were received all those attentions in his power to bestow, by which means, while in performing the duties of a servant, he joined the kind offices of a friend, and engrossed the affections of a heart which felt love for no other. Henry thus passed his life till he was five years old; the lady in whose house he lived, ("though he was taught to call her mamma") paying him no kind of attention.

At that period, a young lady from England came to reside in the family, who having received a religious education herself, had some just apprehensions of its value, when she saw the gross idolatries of the pagans, and the miseries in which they were involved as their consequence. She saw Henry, and saw him surrounded by those who know not God; who neither feel that they are sinners, or that they need a Savior. This young lady was not one of those persons who believe that many things should be performed by somebody, but never think that themselves should attempt them, and who having even arrived at the conclusion that the most proper time for performance has arrived, still fold their hands in indolent neglect, satisfying themselves with the idle excuse that such things do not belong to them. She, having witnessed the misery of Henry, his attendants, and other pagans around her, and knowing that growing up without good instruction the human mind is a soil fertile in every evil, set about the arduous task of teaching him the elementary principles of Christianity. In this good work many obstacles lay in her path. The little boy, abandoned entirely to native servants, could not speak English. Not discouraged by this difficulty, she began to teach him her own language, preparatory to the instructions she wished to communicate. She adopted the most eligible mode of teaching a language, viz. referring her pupil to sensible objects, and learning him to pronounce their names: next she taught him the alphabet, then proceeded to spelling: in fine, so great were her diligence and perseverance, that within the compass of a year "he could spell any words however difficult, and could speak English quite readily." But she did not delay to communicate any religious instruction till her young scholar could read for himself. While thus laboring to prepare him for perusing the Bible, she endeavored orally "to make him acquainted with such parts of the Christian religion, as even the youngest ought to know."

Her first lesson was, that there was only one true God, the Creator of all things; and after with much difficulty he was made to understand this, she proceeded next to discourse upon the nature of God, according to the declarations of his word concerning his attributes. Advancing step by step, she attempted to make him understand what sin was; and here is recorded a very interesting dialogue between the young preceptress and her pupil. He was next taught that eternal death, or everlasting punishment, is the consequence of sin, and to repeat the proofs of this from the Scrip-

ture. He then inquired earnestly what he must do to be saved, and how his sins could be forgiven. Her appropriate lesson then was, "to explain what the Lord Jesus Christ had done for him." Little Henry was particularly pleased when he heard of the Savior, and in his artless manner asked many questions respecting him. We are told that "his heart seemed to be wonderfully filled with love for his Redeemer, and he was so afraid of offending him, that he became careful of every word he said, and of every thing he did. We are aware that a strong guard should be placed on our own minds, and much caution inculcated on others in such cases. So many, whose prospects appeared bright for a time, have sunk into infidelity; so many once shining professors have afterwards destroyed our hopes by the obliquities of their course; that we would not too hastily pronounce any one to have been the subject of renovation of heart. But by the most unexceptionable rule of estimating human character, judging the principle by its effects, we think this narrative affords substantial reasons for the opinion that Henry was a penitent believer in the Gospel. After a year and a half his faithful instructress left him, to reside at a distant city in India. Before her departure, however, she strongly enjoined it on him to try to make his bearer a Christian. This appears to have been a hard task to impose on such a child, and indeed with only human aid it would have been an useless endeavor. But so great was Henry's assiduity, and so apparently accompanied with a divine blessing, that in the eye of charity, the bearer after Henry's death renounced idolatry, declared himself a Christian, was baptised, and exhibited in his life substantial evidence of the genuineness of his religion.

RELIGIOUS INTELLIGENCE.

We have been solicited by Trustees of the Society, whose first annual report is now laid before our readers, to insert this document at length. Our distant subscribers may suppose, that it occupies too many pages, and may consider the subject as of mere local importance. We imagine, however, that on reflection they will unite with us in opinion, that detailed accounts of public-spirited and benevolent exertions to improve the moral and religious condition of the poor in our large towns are deserving of very particular attention from the politician, the philanthropist, and especially from the Christian. Experience is the surest guide in all attempts to meliorate the condition of man; it is therefore proper that the experience and the success of one society should be made extensively public for the benefit of all.

REPORT OF THE BOSTON SOCIETY FOR THE MORAL AND RELIGIOUS INSTRUCTION OF THE POOR.

THE origin of this Society may be traced to the visit of the Rev. *Ward Stafford*, and the information communicated by him, of the deplorable condition of the poor in the city of New York,—where a large number of families were found to be destitute of Bibles, and where children were permitted to roam the streets without any instruction—growing up as ignorant as the heathen themselves, of the first principles of the Christian religion.

A strong interest was thus excited in behalf of this class of fellow-citizens among ourselves, and a deep solicitude created, lest many families in this

town might also be found equally destitute, and children equally ignorant. To obtain correct information on this subject, several gentlemen agreed to visit the abodes of the poor, and by personal observation and inquiry to endeavor to ascertain their true situation in these respects. Certain parts of the town were accordingly visited, and the result of the inquiry was, a confirmed persuasion of the necessity of enforcing upon the public mind the importance of some general efforts to supply the deficiencies above alluded to; for more than 140 families were found to be destitute of the Bible, and several hundred children, who did not enjoy those advantages of common schools or of religious instruction, which they not only needed, but appeared desirous to obtain. The knowledge of the former fact was no sooner communicated to the Trustees of the Massachusetts Bible Society, than Bibles were immediately placed at the disposal of those gentlemen, who had thus exerted themselves to gain this information; and the wants of the poor, in this respect, were, as far as known, supplied. To accomplish the other object, viz. the moral and religious instruction of the poor, this Society was established, a subscription opened, and a handsome amount, from life and annual subscribers, was soon obtained.

After the organization of the Society by the choice of officers, the attention of the Board of Directors was immediately called to devise the best plan for the accomplishment of the objects of this association; and it was determined to establish a school upon the Lancasterian plan of instruction,—which has been found to unite, in a greater degree than any other, economy of time and expense; it having been ascertained that children admitted into these schools had actually made greater proficiency, in a given time, than in any other, hitherto known;—one instructor being enabled by this system to superintend a school of three or four hundred children. But the difficulty of obtaining an instructor properly qualified for this charge, and sufficiently acquainted with the system, has hitherto prevented the accomplishment of this part of our design; and the efforts of the society in this respect have been further suspended, by reason of the town having its attention lately called to the destitute condition of the poor, by means of a petition presented for that purpose. A Committee has been appointed to unite with the Selectmen and School Committee to examine the subject, and, if they think proper, to establish other schools in the town. But should these efforts prove unsuccessful, we still indulge the hope, that sufficient pecuniary aid will be afforded towards enabling us to establish Lancasterian Schools, and to throw open their doors to every child among us, destitute of the privileges of an early education.

By the benevolence of a gentleman belonging to this town, but now in London, we expect shortly to be furnished with a complete set of such books, papers, &c. as are now used in the Lancasterian schools of that city, under the care of Mr. Picton, and the patronage of the "British and Foreign School Society."

The Board of Directors of this Society have likewise turned their attention to the situation of the poor, with regard to their attendance upon public worship on the Sabbath; and here they have observed a great degree of negligence on the part not only of the poor, but of the rich. It is certainly true, that many of the former might be accommodated with seats, who do not attend public worship, but it is equally true, that the accommodations for the poor, in this respect, are but small in proportion to their numbers. This must naturally tend to discourage many from going to church, who would otherwise gladly attend. The truth is, some of our churches have no places set apart for the poor, and in most of them, but very few can find seats. In addition to this we would observe, that according to as moderate a computation as we dare make, more than eighteen thousand persons in this town do not attend public worship, and more than fourteen thousand could not find seats in our churches, should they be disposed to attend them. This calculation is made upon the supposition that the present number of inhabitants rather exceeds 37,000—that not more than 800 do usually attend in each church, upon an average—and that our churches could not accommodate, in their present

form, more than 1000 each. We feel confident that this computation will be found moderate, when it is considered that, in almost every instance, one family retains a pew, although, in many instances, they do not more than half fill it. Such a destitute state of this part of the community, cannot but deeply impress the minds of those in happier circumstances; and we trust it is not a groundless hope, that the wealthy will open their hands for the relief of this neglected class of their fellow immortals, who are fast wasting in thoughtless irreligion the day of their probation, and heedlessly travelling towards the awful retributions of eternity.

While other commercial cities are directing their attention to that valuable portion of their fellow citizens who follow the seas, it is high time that some exertions were made by us likewise, to afford them, as well as other classes of the poor, a house of worship, where they might receive that religious instruction which alone can guide them to a haven, that will secure from the storms of divine wrath, which we are assured, will overtake the finally impenitent.

The importance of establishing a missionary in this town, for the purpose of visiting the abodes of the poor, the sick, and the afflicted, has been duly appreciated by the Board; but their efforts to obtain a suitable person for this important station, have not hitherto been successful.

But while we have thus far, as we hope, satisfactorily explained the reason why the operations of the Board of Directors have not been more extensive, we would draw the attention of this Society to a field of usefulness in which the Board have entered with a fair prospect of success, and where there is every reason to believe, that great good may be done to a large number of children and to parents likewise, many of whom are almost totally ignorant, not only of the rudiments of learning, but of the first principles of the Christian religion. The field to which we allude, and which we now earnestly recommend to the cultivation of all classes, is presented to us in the form of Sunday Schools. Two of these schools have been established by the Board in the town school houses, one in Mason and another in School street, the use of which has been granted, on application for that purpose, by the selectmen and school committee. Into the first 336 children have been admitted, and into the latter 164—making together 500. The first mentioned school was opened on the 11th of May last, and has been constantly attended by about 20 instructors, besides a superintendant. The latter school was commenced on the 15th of June, and has one superintendant with ten teachers; the boys being taught by male, and the girls by female instructors. They are divided into classes of about ten to each teacher, and every child is examined and classed when admitted. All that apply above five years of age are admitted and equally entitled to this gratuitous instruction; while every exertion is made to seek out the poor who are ignorant of the existence of the institution, or indifferent to the privileges it affords. The schools are always opened with prayer by one of the teachers or the Superintendant, at the close of which, the Lord's Prayer is repeated, in which the children unite in an audible voice. The instruction is closed, both morning and afternoon, by singing an appropriate hymn, in which all the children join. The want of books and decent apparel, which too frequently operates as an obstacle to the admission of this class of the community into the usual seminaries of learning, is no obstruction to the destitute applicant for Sunday School instruction. The expense of books and shoes for this purpose, has been hitherto defrayed by the general "subscription for the support of Sunday Schools," lately solicited and obtained by individuals of the Board; and other clothing has been supplied by the benevolent exertions and pecuniary aid of the "Auxiliary Society," formed about the same time with this Society, by a number of ladies in this town. This auxiliary society has already expended between forty and fifty dollars in cash for this purpose, and much of their labor and attention in furnishing, by other means, clothing of various descriptions, which has, by their attention, been made up for the immediate

use of those children whose parents were unable to supply them. They still continue to proffer their assistance for the generous purpose of supplying the children with clothing for the approaching winter; and we should be wanting in our duty not to acknowledge, in the friendly assistance of this Society, a renewed claim upon our warmest gratitude to God for thus raising up helpers in the work of charity among that sex, whose means and opportunities are no less calculated to remedy, than their hearts are providentially formed to sympathise, in the sufferings of the unfortunate. To every female, whose resources and leisure enable her to devote a portion of her time, however scanty, to this work of benevolence, we would say, in the words of our Savior, "Go thou and do likewise."

The Board of Directors of this Society have published their intention of supplying with their books and papers any religious society or individuals in this town, that may hereafter think proper to establish Sunday Schools, and provide them with superintendants and teachers, and have aided in this way a Sunday School established at South Boston upon the plan above described. They have also appointed a Committee to forward a circular address to all the large towns in the State, together with a set of their books, and a system of the instructions followed in this town; by which measures we are sanguine in the hope, that before another anniversary of this institution, Sunday Schools will be established throughout the Commonwealth. Thus it may be perceived that the object of this Society includes the exercise of duties the most immediately incumbent upon us all, and that its labors cannot but terminate in effects of the most vital importance to the community in general.

To instruct the ignorant, and to fix the attention of youth on divine things, by inducing them to reverence the Sabbath, to attend on public worship, to read the Bible, and to treasure up in their young and susceptible minds those all-important precepts of morality and religion which it contains, has always been considered as of the first importance, even by the most unthinking and improvident, while the thinking part of mankind have daily cause to acknowledge the want of that powerful restraint upon the passions, and that hindrance from the commission of crimes, which such an early religious education, as is here recommended, most happily creates among that portion of the public, which it is our assumed duty to reform and instruct; an education which cannot but tend in a high degree to elevate the mind and raise the standard of moral excellence. But to this society little, we trust, need be said in favor of these schools, when one of its principal objects is to recommend and introduce them; yet if, perchance, any should have doubts excited by the observations of the inexperienced or incredulous, or if any should have been prevented from aiding the funds of the Society, by scruples about the propriety and necessity of establishing these last resources for the indigent in this town, which is justly extolled for the liberal and enlarged plan upon which its public schools are conducted and for the favorable opportunities it offers to all classes for the attainment of early education; to all these we reply by assuring them, that these advantages are much less generally enjoyed among the poor, who stand most in want of them, than is imagined by those who have not inquired into these deficiencies. It is well known that children are not admitted into our town schools under 7 years of age, and not even then, unless they can read without spelling, and well enough to be classed; by which regulation, children of those parents, too poor to pay for that private instruction which must precede their admittance into our town schools, are inevitably cut off from that very education which *in appearance* is open to all. Thus that susceptible period of life, preceding the age of 7 years, must be spent in almost total ignorance, by those children who cannot be prepared for the town schools by reason of their poverty—unless by the timely and absolutely necessary aid of charity schools; and what schools are so easily supported and so very favorable to the circumstances of those parents who require the services of their children on week days, as Sunday Schools?—What other schools can thus effectually prevent that profanation of the Sabbath which has become so prevalent in many parts of the town,—or so successfully remedy that neglect in parents of instructing their children in their religious duties, and

"bringing them up in the fear, the nurture and admonition of the Lord?" To supply these neglects, which are daily threatening the best interests of society, Sunday Schools are, in a peculiar manner, and happily calculated. Their utility is likewise confirmed by daily experience, and from a few facts which we shall now attempt to detail, their necessity and importance must appear to the most sceptical.

We have already observed, that into the two schools opened under the sanction of the Board, and supported by the funds of this society, 500 children have been admitted. Of 336 received into the Mason-street school, none of whom are under five years of age, not one fourth could read words of *one* syllable when admitted, and *most* of them did not know their letters. Nearly 30 of these, thus ignorant, are more than 7 years old—3 are ten years—and one 13 years old. In the other school where 164 have been received, the proportion does not essentially vary from the first statement. These children are as ignorant of the first principles of Christianity, as of the ordinary school education; and some among them, as old as 10 and 13 years, have never, as we have good reason to believe, attended a house of worship in their lives. And in general we have observed that their morals have been entirely neglected. The paternal restraint and instruction which are so vitally important to children, at this critical age, appear to have had hardly an existence among the subjects of our observations. From children in this state, what else can be expected, but that profane and vulgar language which is so frequently and constantly heard in our streets? Or how can we be surprised at the commission of flagrant crimes, by boys of tender ages;—crimes of so deep a dye, as not only to fill the humane observer's bosom with anguish, but to require, as experience testifies, the confinement of the State Prison, as an expiation!

Concerning the improvement made by the children in their learning, we are happy to have it in our power to observe, that their progress has been as rapid, as could well be expected, within the period which has elapsed since the establishment of this new means of instruction. Several of them have here regained what they had lost by long absence from the town schools, and have thus been induced to resume their studies with attention and punctuality. Others have here been prepared for the town schools, who would otherwise, from their own age and ignorance or the inability of their parents, have been excluded from these public seminaries. A general attention among the pupils has been observable, and many of them have indicated their progress and application by committing to memory several chapters in the Bible, various hymns, and a catechism adapted to their infant apprehensions.

The influence of the instruction received in these schools upon the morals of these hitherto neglected youths, is no less a subject of experiment; and has been attended with effects no less beneficial, if we may credit the gratifying information obtained from their parents, neighbors, and friends, who testify to the pleasing fact of a general improvement in their behavior. The teachers who have generally visited some of the parents of their respective classes once a week, to make inquiries into, and remove obstacles that may interfere with the constant attendance of their pupils, and by their personal observation of the circumstances and characters of the parents, to ascertain how far parental example tends to aid, or counteract the influence of the instruction bestowed upon the children in these schools, have thus enabled us to view the progress and consequences of their exertions. In these visits, (the effects of which, not only upon the pupils and their parents, by exciting in them a spirit of emulation and reform, but also upon the teachers themselves, who have thus placed before their eyes the strongest persuasives to perseverance in their benevolent labors, may be more easily imagined than described,) they have not unfrequently found the child who was once an ignorant and vicious profaner of the Sabbath, now quietly and contentedly seated at home after school and meeting, reading the Bible, and restraining the other members of the family from their play and excesses. If to this we add the beneficial example of offering up the morning and evening prayers learned at these schools, and of a punctual and sober attention to divine worship, both of which im-

portant duties were once notoriously neglected by the same children, the influence of Sunday Schools must be sufficiently apparent to all. That part of the community for which these schools are peculiarly calculated, frequently live crowded together in dwellings, where their children, being thus brought together, mutually corrupt each others' morals, and not unfrequently prove pests to the neighborhood. But our system of instruction has been known by experience to eradicate this evil in the bud. Boys under the care of our institutions, after returning from church, instead of that profane language and quarrelling which was the consequence of this formerly uncontrolled association among themselves, are now found in *their* schools emulating each other in the alternate repetition of those hymns and other exercises in which they had been instructed in Sunday Schools. On visiting one family they found a female child of only six years who was deprived the privilege of attending school on the preceding Sabbath, because her mother had not prepared decent clothing for this purpose; after having in vain importuned her for permission, at length going by herself, she spent the time in devoutly repeating the prayers and singing the hymns she had learned in the Sunday School. They mention another instance of a boy 7 years old, who, upon being derided by an elder brother of 16, for saying the prayers lately learned, reproved the latter with such perseverance and effect, that the little monitor was permitted to go through his pious exercises undisturbed by his senior brother, and who at length regarded him in solemn and respectful silence. Another parent assured the visiting teacher, that an obstinately disobedient daughter, who could not be induced, either by persuasion or correction, to attend to her domestic duties, previous to her Sunday School instruction, afterwards, by the mild reproofs and kind attention of her teacher whom she loved, became a useful and obedient child. We have heard of several examples of boys whose reformation has been indicated in some instances by leaving off profane language, and in others by avoiding quarrelsome habits, in consequence of their Sabbath instructions. And when we inquire of the neighbors of these children, who have been disturbed by their Sabbath-breaking propensities, we have the happiness to hear the accounts of their parents confirmed, by those who have witnessed both their misconduct and reformation. One gentleman in particular, who resides in a part of the town from which many children have been taken to the Sunday Schools, informs us, that the preceding year he had 60 panes of glass broken on *one Sabbath* by boys in the neighborhood, whom he was compelled to quiet by the assistance of the police. But since these schools have been opened, he assured us he has witnessed no disturbances nor depredations upon the Sabbath.

We have, therefore, upon a review of the great success of this institution of Sunday Schools, abundant cause for gratitude and encouragement. Their feasibility and usefulness have now been experimentally tried both here and elsewhere, and we have endeavored to prove their *necessity* as well as usefulness. To save but one immortal soul from "perishing for lack of knowledge," is, we conceive, a duty not unworthy the united efforts of this society; but when its members are told, that it is in their power, although circumscribed in their sphere of action, to rescue hundreds of young immortals from the paths of perdition, who may now perhaps be insensibly laying the foundation of their eternal ruin—that they have it in their power to lay in the same tender minds the foundation of future usefulness and honor—to lead them to the acquirement of useful knowledge and practical virtue, and to rear them up through the most critical period of their lives, in the salutary knowledge of their Christian duties—and all this by the simple, practicable, and well tried Institution which it is now our duty to recommend to their patronage; what further incitements can they require to cultivate this power, or to acknowledge their gratitude to God for thus providentially placing in their hands an instrument of good, so easily wielded and so beneficial in its effects. And if it shall be found, that this society, even in its present beginnings, have been instrumental in snatching, but partially, 500 children from that state of ignorance and consequent irreligion which poverty too frequently entails upon the lower classes, in all populous cities, on whom shall we not

call, and who can be justified in withholding their assistance. We have but just entered upon our labors, and but a small number of children have as yet enjoyed the advantages that Sunday School instruction is calculated to afford, although several other Sunday Schools have been established in this town.

To the Teachers who have devoted their time on the Sabbath to the duties of instruction; and on other days in the week to the purpose of visiting the children's families, great credit is due, and they are entitled to our warmest thanks. But the principles which have thus induced them to aid the indigent parent, and to supply the negligence of the irreligious and improvident in the instruction of their neglected offspring, are above both our praise and our reward. They must look for the remuneration that awaits those who are instrumental, under Providence, in turning many to righteousness—to another and a better world. We trust that *all* who are members of this Society, will likewise put forth their strength and unite heart and hand in forwarding this good work of religion and benevolence. While we remember that Nineveh was saved because of those thousands within it "who did not know their right hand from their left," let us learn from divine authority, that a portion of the community which was thought worthy the interposition of Providence, cannot be unworthy the attention of his creatures. And may the great Head of the Christian church, who, while on earth, became our illustrious example by taking "little children" into his arms and blessing them and saying, "of such is the kingdom of heaven;" and who also declared to the messengers who were ordered to inquire if he was the Messiah, that the preaching of the Gospel to the poor was one of the distinguishing evidences of his Messiahship: may He continue to guide and to bless our feeble efforts to bring the poor within our influence, to the knowledge of his Gospel, and their "little children" to his heavenly kingdom.

REPORT OF THE PRUDENTIAL COMMITTEE.

Concluded from p. 467.

AMERICAN ABORIGINES.

Attention is now to be devoted to objects nearer home. The general plan of the Prudential Committee for civilizing and christianizing the pagan tribes of American Indians, has been fully submitted to this Board; and at the last anniversary, measures preparatory to an establishment in the Cherokee nation were reported. Your Committee have now the satisfaction to state, that those measures have gone into effect, in a highly gratifying manner.

In September, a year ago, our missionary, the Rev. Cyrus Kingsbury, made his first visit to the Cherokees. Early in October he attended a general council of the chiefs of the Cherokees and Creeks, and laid before them the object of his mission. After consultation, a principal chief took him affectionately by the hand, and said: "You have appeared in our full council. We have listened to what you have said, and understand it. We are glad to see you. We wish to have the schools established, and hope they will be of great advantage to the nation." Another of the chiefs was appointed to go with Mr. Kingsbury, and select a suitable place for an establishment.

Cheered by these favorable dispositions, Mr. Kingsbury immediately applied himself to the requisite arrangements. A plantation, which had for some years been occupied by a Scotchman, who had resided in the nation, and which appeared to Mr. Kingsbury to be well adapted to his purpose, was offered on what were considered very reasonable terms; and your Committee did not hesitate to authorize Mr. Kingsbury to make the purchase.

As the design is to form the young Indians to the habits of civilized life, as well as to impart to them the knowledge of Christianity, it is necessary to take them from their connexions, and place them entirely under the direction and influence of their instructors. As they thus constitute not only a school, but a great family, means must be provided for their support and for their employment. Land, therefore, not merely for the accommodation of the re-

quisite buildings, but for all the purposes of rural and domestic economy, is evidently essential to the plan. And though the expense may be considerable in the outset, it may reasonably be expected, that when the establishment shall get well into operation, it will go far towards supporting itself.

Having fixed upon his station, Mr. Kingsbury's next care was to lay in a stock of provisions, intending to open his school in the course of the winter, or early in the ensuing spring. Having made these arrangements with great industry, and, as your Committee believe, with excellent judgment, he returned to fulfil some engagements in Tennessee.

Meanwhile the Committee lost no time in doing what was necessary on their part, for the proposed commencement of the establishment. As soon as they were apprized of the purchase of the plantation, they requested Messrs. Hall and Williams, two of the young men who had been engaged as teachers, to get themselves in readiness for departure to the station, with all convenient despatch. They obeyed the summons with great gladness of heart, and great activity in preparation. They sailed from New York on the 22d of January, and arrived at Savannah on the 30th; thence proceeded to Augusta, and thence across the country to Chickamaugah, the place of their destination, where they were welcomed by Mr. Kingsbury with great joy.

It will be recollected, that Mr. Kingsbury had assurance from the Secretary of War, that the government would erect for the benefit of the mission a school-house and a dwelling house, besides providing various implements of husbandry and domestic manufacture. Owing, not to any fault of the government or of the agent, but to a failure of the person who had contracted to erect the buildings, they had not been erected, nor were they likely to be for a considerable time. "This," says Mr. Kingsbury, "has subjected us to great inconvenience and much expense. We have been obliged to build four log cabins for dwelling houses. These will accommodate our school when our other houses are erected. [*For details see Pan. for Aug.* pp. 384—387.]

From these details, which your Committee have thought it important to the object of their report to exhibit thus at length, this Board, and through them it is hoped the community at large, will receive some just impression of the indefatigable exertions of Mr. Kingsbury and his faithful assistants, of the prosperity with which by divine goodness, those exertions have been attended, and of the nature, the principal features, and the high importance of the mission. "We have indeed," says Mr. Kingsbury, "had much labor and many cares; but in a remarkable manner, we have experienced the truth of that precious promise, "as thy day is so shall thy strength be;" and we feel more than compensated for all our labors, by the cheering prospects of usefulness, which are opening before us. But we rejoice with trembling; and would resign ourselves, and the cause of Christ in this nation, to the hands of Him, who does all things well."

Mr. Kingsbury is confident, that it would be highly gratifying to the Cherokees to have more schools established among them, and expresses a strong hope that the Board will soon be able to establish more. Should a considerable part of the nation, in consequence of the arrangement recently made for an exchange of lands, remove to the west of the Mississippi, the event, he thinks, should not be regarded as inauspicious; as a missionary establishment in that more distant region would be highly important, and would furnish many facilities for extending the Gospel over an immense wilderness.

But the Cherokees are not the only tribe of Pagan Aborigines, which demands benevolent attention. Such information has been received, as strongly impresses the belief, that establishments, similar to the one now reported, would be very acceptable to the Choctaws, Chickasaws and Creeks. Indeed, an ardent desire has been expressed by chiefs of these several tribes, and by government agents in them, that schools might be established among them. And it is peculiarly gratifying, that your Committee have it in their power to state, that the general government regards this design with highly propitious dispositions; that the officers of government are particularly desirous, that the instruction of the four nations now named should go on at the same time; and that official assurance has been given, "that the same patronage will be

extended to any establishment made within those nations for the objects stated, as have been given to the establishment for similar purposes, made under the direction of Mr. Kingsbury in the Cherokee nation. "The limited appropriations," adds the Secretary at War, "The limited appropriations for the Indian department will, for the present, preclude the executive government from extending a more liberal patronage to the Board in their laudable efforts for the accomplishment of objects so very desirable."

For the liberal patronage which the executive government has extended and engaged to extend, and the favorable dispositions which the officers and agents of the government have, in the kindest manner, testified towards the objects of the Board, your Committee beg to express, in behalf of the Board and its numerous coadjutors and friends, the most sincere thanks, and to invoke the most substantial blessings. They devoutly hail these gratifying indications as eminently auspicious tokens; and under a deep and grateful impression, they have placed on record the solemn resolve, that they "will take and perseveringly pursue measures for the establishment of missionary stations and schools in the Choctaw, Chickasaw, and Creek nations, as soon and as fast as Providence shall open the way and supply the means;" and measures in pursuance of this resolve are now in progress.

The Committee, indeed, have a strong and animating persuasion, that the time has come for a great and vigorous effort for bringing up, in part, the long and heavy arrears of our country to those poor and diminished tribes of our fellow beings, whose fathers once called their own the widely extended territories, over which our prosperous dwellings are now spread, and continually spreading. And they cherish the hope, that all classes of the community will feel the generous impulse, and give, with sacred emulation, their hearts and hands to the beneficent work.

Besides the Cherokees, Choctaws, Chickasaws and Creeks, there are other tribes of pagan and savage Aborigines; some in different states and territories on this side the Mississippi, and many more in the vastly extensive wilds beyond. While, therefore, the counsels and labors and funds of this Board are bestowed upon the four specified nations, and they are regarded as especially our field; there is yet ample room for the benevolent exertions of other societies. And if different societies occupy different fields, unpleasant interferences and collisions may be avoided, and all may co-operate in the great and good work, with harmony of feeling, and with the fairest prospects of success.

FOREIGN MISSION SCHOOL.

The Agency appointed at the last anniversary, for the purpose of "forming a plan for establishing and conducting a school for the education of heathen youth in this country," lost no time in attending to the important business; and it has been the cheerful endeavor of the Prudential Committee to render them every facility and aid in their power. On the 29th of October the Agency agreed upon a constitution for the proposed school,—fixed upon a plan for its establishment,—nominated a preceptor or principal,—and appointed a visiting committee, and a committee to make the necessary contracts for the purchase of land for the use of the institution. On 12th November these doings were approved and ratified by the Prudential Committee; and the official commissions were given, and the requisite appropriations were made. The Committee also authorized the publication by the Agency of a "Narrative of five youth from the Sandwich Islands," under the patronage of the Board, for the information and excitement of the Christian public.

Shortly afterwards, lands and buildings for the Institution were purchased in Cornwall, (Con.) and measures were put forward to get it into operation as soon as it could well be done.

As the Rev. Joseph Harvey, who was first elected principal of the school, was induced by a change of circumstances to decline the appointment, the Rev. Herman Daggett was afterwards duly appointed to the office: and as his

engagements would not admit of his assuming the office under several months, Mr. Edwin W. Dwight was designated to take charge of the school in the intervening time. The school was commenced under the instruction of Mr. Dwight about the first of May; the number of pupils is twelve; and the accounts which your Committee have received of their deportment and progress are highly satisfactory.

As a particular account of this seminary, styled in its constitution, THE FOREIGN MISSION SCHOOL, is expected from the School Agency, it would be superfluous to go into minute details, or to dilate on the subject in the present Report.

Your Committee, however, cannot dismiss this topic without stating, that, from extensive information and various evidence, it appears, that the school is regarded, in all parts of our country, with particular favor and a very lively interest. By this Board it will ever be fostered with parental care. Designed, as it is, to fit young persons who come to this favored land, from amidst the darkness and corruptions and miseries of paganism, to be sent back to their respective nations with the blessings of civilized and christianized society; with the useful sciences and arts; with the purifying light of salvation; with the elevating hopes of immortality; the relative importance and eventual utility of this infant seminary can hardly be too highly estimated. May abundant grace, from HIM in whom all fulness dwells, make it a living fountain, whose pure and fertilizing streams shall cause many a wilderness and solitary place to be glad, and many a desert to rejoice and blossom as the rose.

NEW MISSIONARIES.

Our Missionaries at Bombay, in Ceylon, and in the Cherokee nation, all express an earnest desire that more laborers may be sent out to help them in their great work. Not only, indeed, is it evidently of high importance, that the several stations already occupied should be strengthened; but other fields are opening with inviting prospects and with urgent claims, and the harvest truly is plenteous. It must therefore rejoice the hearts and excite the gratitude of all the friends of the cause to know, that new laborers are coming forward to the holy and momentous work.

On the 3d day of the present month, in pursuance of arrangements previously made by your Committee, Messrs. ALLEN GRAVES, ELISHA P. SWIFT, JOHN NICHOLS, DANIEL S. BUTRICK, and LEVI PARSONS, were ordained in Boston, as missionaries to be employed under the direction of this Board. It was found convenient that the ordination should be in connexion with the induction of the Rev. SERENO EDWARDS DWIGHT into the pastoral office in the church in Park-street; and the sermon for both occasions was by the Rev. Lyman Beecher. The introductory prayer was offered by the Rev. Mr. Taylor, of New Haven, (Con.) the prayer consecrating the missionaries by your Corresponding Secretary; the charge to them was delivered by the Rev. Dr. Morse, and the right hand of fellowship by the Rev. Mr. Bates of Dedham, assisted by the Rev. Messrs. Codman of Dorchester, Huntington of Boston, Gile of Milton, and Storrs of Randolph; and the Rev. Mr. Homer of Newton offered the concluding prayer. These services were followed by a celebration of the holy Supper, in which the Vice President of this Board presided; the Rev. Mr. Beecher, and the Rev. Mr. Paysen, of Portland, were the administrators; and hundreds of grateful communicants assembled from different and distant churches, united in shewing forth the Lord's death as the propitiation for the sins of the world, and the foundation of hope to all the families of the earth. It was a day of impressive solemnity, of holy joy, and of sacred vows.

Of the missionaries thus solemnly separated to the work, Messrs. Graves and Nichols are destined for India, to strengthen our stations there, and are expected to take their departure in two or three weeks. Mr. Butrick is soon to be sent to one of the Indian Tribes in the southwestern part of our coun-

try. Mr. Swift holds himself in readiness for the Eastern or Western service, to be sent forth as soon as certain particular contingencies will enable your Committee finally to decide on his destination. And Mr. Parsons is intended to be employed for some time, as an agent for promoting the objects of the Board at home; and afterwards to be sent forth to any field, to which Divine Providence may direct.

Besides those now named, there are two others, who hold themselves engaged and ready for the service. About nine months ago a letter was received by the Corresponding Secretary from the Rev. Ard Hoyt, then pastor of a church in Wilkesbarre, Pennsylvania, in which he expressed himself as follows: "With diffidence and trembling I write to you on a subject, which for some months past has pressed on my mind with great weight, viz. offering myself and family to go on a mission to some of the heathen tribes on our frontiers. Attending to your plan for evangelizing these tribes, I thought I could see it perfectly practicable; and was led to believe that a divine blessing would attend the undertaking, if American Christians would enter into the spirit of this plan, and prosecute it upon that large scale, and with that benevolence and perseverance, which the magnitude of the work calls for. My mind was expanded, my heart was enlarged, and imagination painted these now savage tribes, '*English in their language, civilized in their manners, and Christian in their religion.*' I then said, Who will go?—and for my life could not help replying in the language of the prophet, 'Here am I; send me.' Since that time waking or sleeping, my mind has been on this subject more than any other, and frequently to the exclusion of all other care and thought."—"After repeatedly seeking divine direction, I have concluded, dear Sir, to write to you, and through you to the Prudential Committee, if you should see cause to lay the subject before them."—"I am now forty-six years old."—"We have three children, (one son and two daughters) who are the hopeful subjects of renewing grace, and who had manifested strong desires to be sent to the heathen, before there was any thought of my going. The youngest of the three has passed her eighteenth year. The son is now a member of Princeton College in the junior class. There is also a young man twenty-five years old, of approved talents and piety, who has been for sometime a member of my family, studying under the patronage of a benevolent society, for the express purpose of being prepared to go to the heathen. Should my family be accepted, he will be pleased to go with us."

This interesting communication demanded attention; and what was deemed a suitable course of proceeding was suggested. Mr. Hoyt submitted his case to ecclesiastical advisement; was regularly dismissed from his pastoral charge; and, by the same ministers, who were present at his dismission, was very affectionately and amply recommended to the Prudential Committee as "a regular and respectable minister of the Gospel, highly esteemed for his talents, prudence, and piety, and eminently qualified for usefulness in the contemplated mission." By the same ministers, also, Mr. William Chamberlain, the young man mentioned by Mr. Hoyt, as a member of his family, was recommended, "as a suitable character to be employed in an Indian Mission;—as a discreet, pious, zealous, and promising young man;" and a highly satisfactory testimonial was given in favor of the whole family.

There are known to your Committee five or six young men, now in a course of preparation for the ministry, who hold themselves devoted to the service of Christ among the heathen, and intend ere long to offer themselves in form to the patronage of this Board.

In no instance have the Committee *sought* for missionaries, or used solicitation or persuasion with an individual to engage in the service. All who have been received under the patronage of the Board, have offered themselves, and not till their course of preparatory studies for the ministry was completed, or nearly completed; constrained, as they have thought, by the influences of divine grace, and esteeming it the highest privilege to be employed in making known the way of life to the perishing heathen. Nor have they been received, until the Committee have obtained satisfactory evidence of their essential qualifications.

FUNDS.

The Board was apprised at the last anniversary, that its extended plans could not be carried into effect without greatly augmented expenditures. To secure the necessary funds required early and earnest attention. Agreeably to the recommendation of the Board, the Rev. Mr. Cornelius has been continued by the Committee, as an Agent; and his well directed diligence and zeal, his fidelity and success, entitle him to the thanks of all who love the Lord Jesus and his cause, and call for most grateful acknowledgments to the God of all grace. Other Agents have been employed, among whom our missionaries, the Rev. Mr. Hoyt in Pennsylvania, Mr. Swift in New Jersey and New York, Mr. Nichols in New Hampshire, and Mr. Parsons in Vermont,—and besides them, the Rev. Nathan Perkins in Hampshire and the adjoining counties, the Rev. Samuel J. Mills in Maryland and Virginia, and Mr. Robert C. Robbins in the southern states, have rendered very essential services. Other agents have yielded occasional assistance, in the places where they respectively reside.

Within the past year donations have been received from *forty-seven* Foreign Mission Societies, *one hundred and sixteen* other Societies, under different names, principally, however, denominated *Cent* Societies, and *one hundred and thirty-six associations* for the education of heathen children and youth; making about *three hundred* in the whole. Of these Societies, *eighty-one* consist of males only, *one hundred and seventy-three* of females only, *twenty* of persons of both sexes, the remaining *twenty-five* not being distinguished, (whether composed of males or females, or of persons of both sexes,) in their communications to the Treasurer.

Though many of these Societies remit but small sums, they exhibit most pleasing evidence that a multitude of hands are already employed in this work of the Lord; and they furnish a rational prospect, that donations may be greatly increased, if the knowledge of the Christian public advances, and the zeal and activity of the friends of missions are augmented. As auxiliary societies are multiplied; as new fields for missionary exertion are opened; as new and urgent calls are made upon Christian benevolence, the Committee feel the necessity of a more constant intercourse with the various patrons of the Board, than has hitherto subsisted. Such an intercourse, by means of the press, is easily practicable, if the functionaries of the Board can command the time requisite for it.

The donations to the Board, during the year past, have somewhat exceeded *twenty-seven thousand dollars.*

To the numerous friends of this Board, in the different parts of our country, associated and unassociated, male and female, who, by their liberal benefactions, their active exertions, or their efficient influence, have aided its general design, or its particular objects, every member will concur with the Committee in feeling and expressing the liveliest gratitude. The true friends of missions are one body, having one common object, one common interest. There are many members, but they are all necessary. If this Board is necessary, its various auxiliary associations are also necessary; and so too are the individuals, even to the widow of two mites, who contribute to its funds, and labor and pray for its success. This sentiment should be deeply and mutually felt. It should be felt and acknowledged that the small contribution of the humblest friend of the cause is as really a service to it,—as really, though not in the same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous labors of its most important functionary. With this sentiment, it is devoutly to be wished that the whole Christian community may be inspired.

Though in the course of the last year many new associations have been formed, and many new contributors have come forward, and the amount of contributions and donations has been more than double that of any former year; yet there is need, most urgent need of increased activity, of more enlarged liberality, of greatly multiplied numbers, of vastly augmented funds.

If the income of the Board has increased, so also has the expenditure. Our expenses the last year for missionaries, schools, and translations at Bombay and Ceylon, amount to almost eleven thousand dollars; those for the various purposes of the Cherokee establishment, to almost two thousand and six hundred; those for the foreign mission school at Cornwall, to about five thousand; and those of various contingencies to about seventeen hundred: making a total of somewhat more than twenty thousand dollars. This augmented expenditure, considering the objects to which it has been applied, will be matter of devout joy and thankfulness to all, who, with singleness of heart, seek the enlargement of the Redeemer's kingdom and the best interests of mankind. It has been applied for the support of eight preachers of the Gospel to the heathen,—for the employment of as many teachers of schools in heathen lands,—for the instruction directly of four or five hundred youth and children, heathen and Jewish,*—for the founding of establishments, designed for the unlimited benefit of heathen nations, and for the translation into various heathen languages, and the dispersion among millions of heathen people, of the lively Oracles, given from Heaven, to turn them from their vanities unto the living God, and to raise them from their wretchedness to immortal glory.

Must not the expenditure of the ensuing year be much greater? Is it not desirable that it should be?

It is calculated, indeed, that the foreign mission school and the Cherokee establishment will henceforth do much for their own maintenance; though they will still require, from year to year, very considerable aid. But to the eight missionaries, already dependent on the Board for support, six or seven more are now to be added; other establishments, similar to that in the Cherokee nation, are to be founded; other schools are to be established in India; and in the printing and distributing of the Scriptures and other books advances must be made, attended with proportionably increased expense.

In this prospective view there is nothing to appal or to dismay, but every thing to animate and to incite. The work must advance; and the means will be supplied. The cause is God's; the silver and the gold are his; and the hearts and the hands of men are in his power. His word of promise also is ample and sure. Yet the plan of his sovereign wisdom connects with his all-powerful grace the otherwise inefficient exertions of men; and makes it the high duty and privilege of his friends, in their various places and relations, to unite their hearts with His, and to be active co-workers with Him.

Here then is ample warrant, encouragement, and scope for both associated and individual effort for the advancement of the best of objects; for the exertion of that sacred influence which peculiarly belongs to the ministers of Christ; for the exercise of that female love to the Savior and his cause, which so often displays itself as his brightest image on earth, and of which so many precious memorials are borne upon his heart; and for the activity and liberality of all, who would wish to have it appear in the final, revealing day, that they have done something for the spread of his great salvation. And your Committee are persuaded that, when the Christian public shall be made acquainted with what has been done, and given distinctly to understand, that augmented funds are urgently needed, for the support of missions and schools already established, for the establishment of others, and for carrying forward the interesting work of translating, printing, and distributing the Word of Life, an animated activity and liberality will be displayed.

If, during the last year, a year of uncommon and almost unexampled scarcity and embarrassment in our country at large, our more than doubled expenditure was met with more than doubled receipts; what may not be reasonably expected for the ensuing year, now that the Lord has opened the windows of heaven, and poured out a blessing upon the land extensively, so that there is scarcely room enough to receive it? Will not this exuberance of di-

* While this sheet was partly in type, intelligence was received from Bombay, which authorizes us to say *seven* or *eight* hundred, instead of *four* or *five* hundred.

vine goodness flow, through the grateful recipients, to thousands and millions who are famishing for the bread of life?

Will the Christian people of this favored country compel us to cease our operations, or to abridge our plans? Will they say to us, 'Recal the missionaries, who are already gone forth; stop those who are going. Let the work of translating, printing, and distributing the Scriptures proceed no further. Shut up those schools, and send those hundreds of children to remain in the ignorance and to follow the ways of their parents. Let the heathen take care of themselves and of their own. If the Savior will have them for his inheritance, he will take possession of them when he pleases. It is no concern of ours!' Will they say this?

Trusting in God, this Board may, and must "GO FORWARD." We have the high commission of the ascending Redeemer. We have the commandment of the everlasting God. OUR OBJECT IS SECOND TO NONE UNDER HEAVEN. "*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God,* BY THE FOOLISHNESS OF PREACHING, *to save them that believe.*" The translation and dispersion of the Scriptures, and schools for the instruction of the young, are parts, and necessary parts, of the great design. But it must never be forgotten, or overlooked, that the command is, to "*preach the Gospel to every creature,*" and that the *preaching* of the word, however foolish it may seem to men, is the grand mean appointed by the wisdom of God for the saving conversion of the nations.

It is therefore matter of devout gratulation, that the missionary spirit is continually rising and spreading. And though this Board is not limited to any geographical division of our country, or to any denomination of Christians; yet it will gratefully hail other societies, formed for the same general object; welcome them to a share in this great work of beneficence; and reciprocate with them every affectionate and friendly office. The field is wide enough for all. Let all, who will, come forward to the work. We cordially bid them God speed.

The true missionary spirit, is the spirit of love;—of that charity which seeketh not her own—which envieth not; and it is not the least among the blessed effects to be expected from the diffusion of this spirit, that in so far as it prevails, it will break down the barriers of party, destroy invidious distinctions, and unite the hearts and hands of Christians in one glorious design, the spread of "THE COMMON SALVATION." The prophetic word is sure. When the earth is to be "filled with the knowledge of Jehovah as the waters cover the sea;" then "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Happy day!—Blessed consummation! Heaven will look down with delight; and united Zion in all her dwellings shall hear the majestic voice, "Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee.—And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together; they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

EXTRACTS FROM THE REPORT OF THE AGENTS OF THE FOREIGN MISSION SCHOOL.

[The Report, from which the following extracts are made,' was prepared by the Visiting Committee of the school, soon after the semi-annual visitation, which was on the first Wednesday of September. The agents met early in October, 1816; and soon after fixed upon a place for the establishment of the school,—and subsequently proceeded to appoint a principal, as is stated in the Report of the Prudential Committee. As the instruction of the youths in practical agriculture is an important object of the establishment, the agents appointed Deacon HENRY HART, of Goshen, to superintend this branch of business.

It is very natural for the public, and especially for the patrons of the institution, to expect a particular account of the character of the youths, who are patronized. So far as respects the young men themselves, it would perhaps be as well if nothing were published concerning them; but, it is to be hoped, that their instructors will guard them against being elated with the favorable opinion, which may be formed of them, by fallible men, and will press upon them the duty of humbling themselves before God, examining their hearts as in his presence, and possessing such a character as he will approve.

After stating at large the facts, which have been briefly adverted to, the Report proceeds as follows:]

"The contracting committee, having received authority from the Prudential Committee of the Board, proceeded to purchase in Cornwall two dwelling houses: one for a boarding house, two stories high, newly finished throughout, and painted red; for which, and five and a half acres of good arable land adjoining, and eighty acres of timber land one mile distant, they gave two thousand dollars. The other house is for the Principal, and is two stories high, has two stacks of chimnies, was covered and painted white on the outside, for which and three quarters of an acre of land adjoining they gave six hundred dollars. The house has since been finished inside, which cost six hundred and twenty-five dollars more.

"The people of Cornwall gave, in consideration of the school being established there, a convenient academy, 40 feet by 20, with three apartments, which is near the abovementioned houses. They also gave thirteen acres of woodland, a part within half a mile, and the remainder within a mile of the academy. And they also subscribed in money and articles of clothing a considerable sum. The whole amount of donations from Cornwall is judged to be somewhere from eleven to thirteen hundred dollars. Deeds of the abovementioned property have been taken by the contracting committee in behalf of the Board, and having been duly acknowledged and recorded, are now in thepossession of said committee.*

"About the 1st of May last, the buildings having been prepared, the school commenced its operations at Cornwall under the care of Mr. Dwight.

"Soon after the commencement of the school in Cornwall, the Committee received an application from two young men of our own nation to be admitted into the school, for the purpose of being educated for missionary labors among the heathen. Their desire is to give themselves up to the Board to be educated and disposed of, as to their field and station of future labors, just as the Board shall see fit to direct. The name of one is SAMUEL RUGGLES, of Brookfield, (Con.) The name of the other, JAMES ELY, a native of Lyme, (Con.) They are both of age to act for themselves. Ruggles has been a member of Morris Academy at South-Farms, under the instruction of the Rev. William R. Weeks, and is highly spoken of by his instructor. He has gained a good knowledge of Latin, and been through several books of the Greek Testament. Ely has been a member of Bacon Academy, Colchester, (Con.) He is well recommended, and has been through the most of Virgil. They are members in good standing of the churches in their native towns. They are both destitute of property.

"The committee hesitated, at first, about their admission, but viewing the hand of Providence in this application, and recollecting the principles of the Missionary Seminary at Gosport, (Eng.) they deemed it their duty to give the young men a trial, until the pleasure of the Board could be known. The committee wished, also, to acquaint themselves more fully with the particular character and promise of these young men. They have consequently been in the school most of the summer; and the committee can now freely express their decided approbation of these young men, and cheerfully recommend them to the patronage of the Board. They appear to be pious and discreet, and to possess respectable talents. They possess, in a high degree, a missionary spirit, and have, we think, some peculiar qualifications to be useful as missionaries. Their desire for the missionary life appears to be not a

* The Legislature of Connecticut passed an act last May, empowering the Board to hold real estate to a certain extent.

transient emotion of youth, but a deliberate choice, and a settled principle. And we believe, from all that we can observe, that full confidence may be placed in their firmness and perseverance. They have had their attention and desires, from the first, turned to the Sandwich Islands, though they are willing to abide the direction of their patrons. It is not their expectation that they shall be sent to college, nor do they aspire to the rank of teachers or leaders. They expect to obtain such knowledge of the sciences and of theology, as they can in the seminary, and then be schoolmasters, catechists or teachers, as the Board shall direct. Ely is a cooper by trade, which we think an additional recommendation.*

"These young men have been extremely useful in the school. Their example and influence among the other youths has been very salutary. Having gained the entire confidence of the foreign boys, they keep them from desiring other company, and maintain a kind of influence, which greatly assists the instructor, and promotes the harmony of the school. They are also fast catching the language of the youths, with whom they associate, and will soon be able to converse in the language of Owhyhee. On the whole, the committee cannot but express the hope that they shall be permitted to retain these young men as members of the school.

"Besides these two young men, the school now consists of ten members. Five of these are the youths from the Sandwich Islands; viz. *Obookiah*, *Hopoo*, *Tamoree*, *Tennooe* and *Honoree*. Concerning these an account is already before the public. The committee have it to say, that their conduct, since they have been in the school, is satisfactory. *Obookiah* has for several years been a professor of the religion of Jesus; and we are happy to say, that his conduct and conversation have been such as become the Gospel. He appears to grow in grace, and more and more to evince the reality of his new birth. He has been studying Latin chiefly the last summer, and has made as good proficiency as youths of our own country ordinarily do. *Hopoo*, having for about two years entertained a hope in Christ, has been the past summer admitted to the first church in Cornwall, and received the ordinance of baptism. He shines uncommonly bright as a Christian; has the zeal of an apostle, and ardently longs for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus. His friends, who know his feelings, have no doubt that Hopoo would burn at the stake for the honor of Christ. *Tennooe* and *Honoree* have given satisfactory evidence of having passed from death unto life; and should their example continue to correspond with this judgment, they will probably soon be admitted to confess Christ before men. Tennooe and Hopoo are about in the same advance of study; they have been attending to English grammar and arithmetic the past summer. Honoree has been employed in reading and spelling, together with exercies of the pen.

[An account is next given of *Tamoree*, who, soon after he joined the school, was less submissive to authority and less patient of restraint, than was desirable. The committee say, however, that he has "conducted himself the past summer much to their satisfaction," and that he "has been obedient and respectful." The account concerning him concludes thus:]

"He has uncommon talents and activity, and by the grace of God, will be eminently useful. Considering the interest which the Christian public feel in him, and the many prayers which daily ascend for his conversion, we are cheered with the hope, that he is a chosen vessel of God to bear his name among the heathen.

"*John Johnson* is a native of Calcutta. His mother is a Jewess of the race of Black Jews. His father is the son of an English gentleman by the name of Johnson, and a Hindoo woman, whom he married in India. He is a merchant in Calcutta, and put his son on board a British vessel to send him to England for the purpose of receiving an education. On her passage the vessel was

*The reader will bear it in mind, that the introduction of the mechanical arts among savages holds a prominent place in every wise plan for their civilization.

captured by an American privateer, and ordered to New York; but on her way thither she was retaken by a British frigate and carried into Halifax. Here she was refitted, and sent on her voyage to England. But she fell in with an American frigate, and was taken and sent into New York. From this place Johnson and the crew were put on board a cartel, and ordered to England as prisoners of war. But touching at Grenada, in the West Indies, Johnson took the yellow fever. His case being considered hopeless, and the cartel about to sail, the captain, fearing the infection, and knowing Johnson to be a friendless stranger, ordered him to be wrapped in a blanket, and laid on the beach to die. Here he was found by a gentleman of the island, who, with his lady, was taking an evening walk on the beach. The gentleman, learning his situation, ordered his servants to take Johnson to his house. Here by seasonable aid and nursing he soon recovered, and was then left to go whither he pleased. Not finding a ready passage to England, he went on board an American vessel, and came directly to Derby, (Con.) From this place he went to live with the Rev. Nathaniel G. Huntington of Woodbridge; and when the Foreign Mission School was opened, he was sent on to the committee and admitted a member. Johnson is a Mohamedan by habit, and when he first joined the school was very bigoted, usually saying his prayers to the prophet four times a day. But his attachment to this way has evidently much declined. He now begins to doubt the divine mission of Mohamed; and is willing to hear him called an impostor. He manifests a great reverence for the Scriptures, and a great desire to read them, which he is just beginning to do. His progress has as yet been moderate, and his talents are not of the most lively cast. Yet he is diligent and studious. And considering the remarkable leadings of Providence by which he has been placed under our care, we cannot but hope he is designed to be an instrument of good in some station. Johnson speaks the Arabic and Hebrew languages with ease, and is, we think, an important acquisition on this account. He knows Dr. Carey, and has heard him preach; and says the Doctor passes by his father's door every Sabbath in going to church.

"*John Windall* is, according to his own account, a native of the province of Bengal, born about 30 miles from Calcutta. He early entered on board a vessel, and has since followed the seas, in vessels of different nations. When the late war commenced he was thrown out of employ, being in this country; and on this account found it necessary to apply himself to labor for a subsistence. He came from New York to the western part of Connecticut, and was finally taken up by the Rev. D. A. Clark of Southbury, and after a short residence with him he came into the hands of the agents.

"Windall is steady and free from vicious habits, though not religious. He is anxious to learn, and persevering in his exertions, though his talents are of the moderate cast and his progress slow. He began with his letters and is now able to read sentences in the Bible.

"*George Sandwich* is a native of the Sandwich Islands, and came to America when very young. Since his arrival in this country, till the last spring, he has lived principally in Enfield (Mass.) When he was received to the school last spring, he scarcely knew the alphabet, and had, by his own account, lived in a thoughtless manner. Soon after he joined the school, he became apparently deeply impressed with the concerns of his soul. His concern continued to increase until, to use his own expression, "all the sins he ever committed came and stood before him." He has since manifested new views and feelings, and gives very comforting evidence of a change of heart He is naturally of a very amiable friendly disposition, and has acquired habits of industry and economy. His talents are good, and his improvement very encouraging. The committee consider him one of the most promising members of the school.

"*William Kummoolah* is a native of the Sandwich Islands. He came with Capt. Robert Edes to Charlestown (Mass.) last year. He is a youth of about 17 years. He can speak but little of our language yet, and is gradually learning to read and spell. To use the language of his instructor; "William is a lovely boy. He is remarkably amiable and affectionate. He has, during the

past summer, evidently been the subject of religious exercises of some kind; though from ignorance of our language he is unable to give an account of them. He has derived great advantage from his serious companions, who could converse and pray with him in his own tongue."

"*Simon Annance* is from one of the Indian tribes in Canada. He has been taken into the school on trial, and has so lately entered that the Committee have not had opportunity to form any settled opinion concerning him; neither have they any thing very interesting to state. If he should be continued in the school, we hope hereafter to give a more detailed account of him.

"Other students might have been admitted; but the state of the school and of our accommodations would not permit. As soon as we can complete our establishment, and the principal arrives, we hope to be able to receive a considerable addition to our present number. We can have students, as fast as we can accommodate them and support them. Several are now waiting for permission to join the school.

"The semi-annual examination of the school took place before the visiting committee on the first Wednesday of September instant, at 9 o'clock, A. M. It was an interesting occasion. Several of the neighboring clergy and a number of ladies, who have taken an interest in these youths, attended. The students acquitted themselves to the satisfaction of all present. Their accuracy in grammar and arithmetic, and the handsome specimens of their penmanship, which were exhibited, were particularly remarkable. In spelling they found the greatest difficulty.

"In the afternoon, an interesting discourse, adapted to the occasion, was delivered in the meeting house by the Rev. Mr. Prentice, from Matt. xiii, 16,17. After the sermon, the Committee attended in the Academy to hear the Register of behavior for the term, and to distribute two premiums to the highest on the Register. On examination, it appeared that the first premium belonged to *Tamoree*, and the second to *Hopoo*. It ought, however, to be stated, that Obookiah, and the two American youths, not being present at the beginning of the term, no account was opened with them.

"The students, after a short recess, will spend the vacation in preparing wood for winter.

"As to the expenses of the School, they have necessarily been greater at the outset, than will hereafter be the case. Many articles of furniture and implements of husbandry and articles of bedding have been necessary, which we shall not have to furnish every year. The school was set up at a time when provisions were universally scarce and high. And many repairs and conveniences about the buildings were found necessary, which have swelled the bill of expenses.

"The expenses we hope will diminish as we are enabled to take advantage of circumstances. The young men in the School all labored, in their turn, a part of the time. They have cultivated 4 acres of corn, which is promising; and about 3 acres of potatoes; and secured some hay. The committee hope to be able to extend the farming business next season, so that each student will, by laboring two days in a week, nearly earn his food. Arrangements are making in many neighboring towns, among benevolent females, to supply clothing for the school; and we think a competent supply will in this way be shortly afforded. The committee have to acknowledge particular obligations for liberal aid in this way from benevolent females in New Haven, Litchfield, Goshen, South-Farms, Cornwall, East-Guilford, North-Guilford, Hadlyme, and Stockbridge, (Mass.)

[After making several inquiries, with respect to the domestic affairs of the school, and suggesting, whether it would not be best to have some of the youths study physic and surgery, (the professors of the medical institution at New Haven offering to permit them to attend lectures gratis,) the committee conclude as follows:]

"The committee cannot conclude this report without expressing the satisfaction they feel in this institution, and the growing interest taken in it by the Christian public in this region. The plan of the school meets with universal approbation; and the conduct of the students has been so regular and respectable as to gain the confidence and affection, not only of the people of

Cornwall, but of all the surrounding towns. Hitherto the Lord hath helped us. His hand has been conspicuous in every stage of the institution. And when we look forward, the most encouraging prospects are presented. We hope ere long to see this small stream become a river, which shall make glad the city of our God. We long to see the dear youth under our care departing to set up the standard of Jesus in the land of their nativity. We long to see them on the way to their kindred after the flesh, laden with the richest blessing that man ever received; bearing the most joyful message man ever heard. May God hasten the time when the Board will see the way open to establish a mission in the Sandwich Islands.

"The late glorious events at the Society Isles, particularly at Otaheite and Eimeo, make our hearts burn with desire and expectation of witnessing the same triumphs of the cross at Owhyhee and Woahoo. From all accounts we receive, this field is already white to the harvest. O may the laborers, whom God is raising up, soon be prepared to thrust in their sickles and reap.

"The committee pray that the Board may enjoy the presence of God in their present meeting, and that the blessing of many ready to perish may come upon them.

"*Cornwall, (Con.) Sept.* 2, 1817.

Signed by order, JAMES MORRIS, *Chairman.*"

For the Panoplist.

ACCOUNT OF THE REVIVAL OF RELIGION IN ACWORTH, N. H.

THE writer of the following account was ordained over the Congregational Church and Society in Acworth, Sept. 7, 1814. Previous to this time he does not learn that there ever was in the society a general attention to religion; any thing which might properly be denominated a revival; although a very decent respect to the means of grace, and a general willingness to support the Gospel, were characteristics of the people from their first settlement. While the more public forms of godliness were observed, there was an evident lack of that vital piety, which causes its possessors to hold intercourse with heaven, when the world does not see them.

Professors in too many instances slumbered and slept, indifferent to the state of their lamps, whether they contained oil or not. And if possible, they were still less concerned at the death-like stupor which prevailed in the ungodly world around. One year rolled away after another bearing mortals to their long home; in some instances sweeping them away as with a flood,* while the living remained unconcerned, and regarded not the solemn call which spoke aloud on every hand, "Prepare to meet thy God."

The time I labored among them previous to my settlement, was not distinguished for any thing in particular, except a good attention to the preached word. No instances of individual conversion were discovered until after that period. At the first communion after ordination, sixteen offered themselves to the church; most of whom dated their hope of a saving change previous to my coming among them. But immediately after this, instances of individual conviction made their appearance in different parts of the society; and one and another were made to rejoice in God their salvation. While these drops were few, their diffusion manifested that God had some mercy, even for the evil and unthankful. During the first year nearly thirty embraced the Savior according to the covenants of the Gospel. The second year was marked with appearances very similar, and about the same number were hopefully brought home to Christ through the only way, regeneration.

At the commencement of my third ministerial year, Sept. 1816, affairs began to wear a still more favorable aspect. What was serious before, appeared solemn now. The seats in the house of God were filled, not with drowsy

* In 1812—66; in 1813—23; in 1814—46, died; mostly of the spotted fever—amounting in three years to 140—more than one eleventh of the whole population.

inattentive hearers, but with awakened immortals, hanging on the lips of the speaker, with almost breathless attention; looking as if their everlasting all was suspended on the proper improvement of a single sermon. Neither were the people satisfied with attending merely on the duties of the sanctuary. Conference-meetings were established in different parts of the society, and were attended with increasing interest. About this time our winter schools commenced; and several of them enjoyed the distinguished blessing of having pious young men to instruct them. Feeling that responsibility, which every guardian of youth, who knows the worth of the soul, will feel, they blended divine with human learning: and while they were careful in teaching the "young idea how to shoot," they were no less anxious that its first growth should be heaven-ward. In a school in the western part of the society, a regular course of biblical instruction was introduced, according to the plan laid down in "Wilbur's catechism." Questions were proposed weekly, and one evening in each week set apart for their discussion. The answers to these questions are required to be in scripture language. As soon as this mode of religious instruction was introduced, a visible alteration was seen in many scholars. They began to discover a greater relish for the Holy Scriptures. In searching for the answers to their questions, they felt an increasing desire to know more of the lively oracles of divine truth. Every vacant moment, when relieved from their other school exercises, the Bible was taken up, and the unheeded tear, which now and then would drop over the sacred page, showed that the contents were becoming daily more precious to the soul. On Tuesday evening, January 14, 1817, when assembled as usual for the discussion of their scriptural questions, occurred a scene, on which memory lingers with delight; and which no doubt excited those fresh acclamations of joy in heaven, which take place on the return of every penitent sinner.

The house on a sudden, became a little Pentecost. The first question which was asked a young woman of twenty years of age, was "What is regeneration?" She rose, attempted to answer, failed, and sunk under the weight of a wounded spirit. The next in order was called upon, but was unable to reply, from the same cause as the former. The third issued in the same manner; and in a few minutes the whole school present, consisting of about twenty-six scholars, were overwhelmed in a flood of penitential grief; and cries such as these were heard in different directions: "How can I live! What shall I do! God be merciful to me a sinner!" With these were mingled from all parts of the room, the pressing anxious request, "Do, dear master, pray for me—pray for me in particular."

In this scene of general distress, the master, though no stranger at the throne of grace, and who had previously attended daily prayer in his school, was too much agitated by the occasion to command his feelings sufficiently, to commend his pupils to the only source of consolation. At this time there was sitting in the midst of this afflicted assembly a young man, who was remarkably delivered from the power of sin, and made a trophy of redeeming love a few days before; who had but just learned there was a throne of grace for humble suppliants to approach; and who possessed no particular qualifications to fit him to recommend his despairing school-mates to the mercy of heaven. Seeing the perturbation of the master, and the distress which prevailed on every side, he rose, and with apparent composure, said, "Let us pray." He prayed: and it was evident God heard; for here was an instrument of his own choosing. A modest youth, naturally diffident, a new-born soul of yesterday, committing in language perfectly appropriate, the wants of his distressed companions to that wonder-working God, who alone is able to forgive sins, and impart spiritual life to the soul. It was a scene sufficiently interesting, to have made an apostle tremble. When this prayer was finished, the master had so far recovered himself, as to be able to offer up a fervent petition in behalf of his school. When he closed, it was proposed to send for some of the neighbors. Two men, professors, who had children in the school, were accordingly called in. One of these next took his turn in prayer. After some conversation, the forementioned young man, next the master, then the neighbor, each a second time sought in prayer for that

grace which alone could help in such a time of need. By this time the evening grew late, and proposals were made to retire But the scholars, unanimously, were unwilling to leave the house, or separate from each other. The impression which seized their minds seemed to be, that it would be departing from the immediate presence of Jehovah. The exclamation of holy Jacob was indeed strikingly verified: "And he was afraid, and said, how dreadful is this place! this is none other but the house of God, this is the gate of heaven." After much intreaty, they were, however, persuaded to go home to their respective families.

Next morning, information being received of what had taken place, a conference was appointed at a house near the school-house at 1 o'clock, P. M. Here was a spectacle presented which must have excited the admiration of angels. Each scholar holding in his hand the Bible, Testament, or Watts's psalms and hymns, and searching for his life for that spiritual bread which if a man eat, he shall live forever. The assembly was great. During this meeting many of those who attended became convinced of their lost condition, and began to think it high time to awake out of sleep, and call on God before they perished. On this melting occasion, the stoutest heart of oak dissolved like wax. And none were present who did not appear to be looking to Zion, with their faces thitherward. The Friday evening following, the weekly conference returned in the center district. Here at an early hour, was presented the little band, literally clad in the armor of the Gospel; holding in their hands the sure directory to eternal life. It may well be supposed, the assembly was crowded. It was proposed that each scholar should read from the psalm book, with which, as well as the Bible they had been very conversant since their first excitement, a psalm or hymn descriptive of the state of his mind. Some by this time were delivered from the burden of sin, which had so heavily pressed them down, and that hope which brings comfort to every true believer in Jesus, had begun to irradiate the soul. This was known from the subject read. To hearts like these, the sentiments contained in the 126th psalm, C. M. were found to be in perfect unison, as were those of the 51st psalm to many others, who seemed overwhelmed by the waves of contrition; whose tremulous voices faltered as they read, and often before the subject was ended, died away in the silence of grief. It must be confessed, that the Christian spectator needed a moment's reflection, to determine whether the ground on which he stood was purely earthly. It was evident that the Holy Spirit was there. Many, while the school were reading, received for the first time in their hearts a pointed arrow from the quiver of the Almighty, and like their fellow-sufferers on the day of Pentecost, were led to cry out, "Men and brethren, what shall we do?" At the close of this meeting, the number of those, who know what sore convictions mean, was considerably increased.

Next morning, Saturday, another school in the east part of the town assembled for their usual school exercises; and it was soon discovered that the master was completely incapacitated to proceed with his ordinary instructions, on account of the weight of conviction which lay on his mind. Immediately, fifteen of his oldest scholars were in a similar situation, and in a short time the neighbors were called in, and the school transformed into a religious conference; and continued thus until night, when the instructor for the first time dismissed his school with prayer. For some time after this not a day returned, which brought not the joyful tidings that some one was convicted, or some one made happy beneath the smiles of a reconciled Savior.

In the first mentioned school, religious books were substituted exclusively, and religious instruction the sole business for weeks. The school-house became a Bethel, where God was worshipped morning, noon, and night. But a few weeks elapsed, before the major part were enabled to sing of mercy, and when viewing what God had wrought for them, were lost in wonder, love, and praise. The work has appeared to be genuine in nearly every instance; and all those who have publicly professed to love the Lord Jesus Christ, as yet appear to walk agreeably to their vocation. And most of the number have for some time been members of Christ's visible kingdom. The same remarks apply to the master and scholars of the other school. In the course of the

winter some drops of mercy fell into two other schools, and individuals were taken from them into the school of Christ.

The revival had now become pretty extensive through the society, and was principally confined to the rising generation, but not wholly. Several in middle life have been led to consider, among all their attainments, one thing is needful, and appear to have wisely chosen that better part, which cannot be taken from them.

The work has continued through the summer, and now there are some hopeful appearances, that God has not left us. Seventy-eight have united with the church, and in the judgment of charity thirty or forty more are fit subjects for the fellowship of the saints.

The doctrines delivered from the pulpit, and discussed in the conference room, were those which are well known under the title, doctrines of grace. And it is believed that not one of the late subjects of the work can be found, who would not cordially subscribe to God's absolute sovereignty, the total depravity of the natural heart, the agency of the Holy Spirit in regeneration, personal election, the underived divinity of Christ, and the final perseverance of the saints. The language of one and all is—"I care not how much I am abased, if Christ be but exalted."

I cannot persuade myself to close this narration, without inculcating on all who may read it, the importance of imparting religious instruction to youth. The blessing which God has been pleased to bestow on such instruction in our schools has been wonderful; and to his Great Name be all the glory. The connexion between the means and their sanctification has been strikingly visible. I will give one instance among many. The question given out was, "When is the most proper, and perhaps the only time to begin a life of religion?" In searching for the answer, the scholars observed, the Scriptures every where spoke of this season only in the present tense. "Now is the accepted time," &c. "To day if ye will hear his voice," &c.; and that they could find no promise of tomorrow. This circumstance alarmed several; and under God was the beginning of that conviction which led to a saving repentance. Are not these things sufficient encouragement to induce all instructors of youth to seize every favorable opportunity to instil into the minds of their pupils the fundamental principles of our holy religion? And will not parents feel the importance of selecting pious instructors for their children? those who are no strangers themselves to the teachings of the Holy Spirit? Surely the above account proves the importance of such qualifications in teachers, beyond a doubt.

May God add his blessing to this humble attempt to publish his unspeakable goodness, and thus gain fresh honors to that glorious Name, which ere long will be revered by every tongue.

PHINEHAS COOKE.

Acworth, Oct. 9, 1817.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 1. From the Female Foreign Mission Society of Fairfield, (Con.) by Mr. T. Dwight,	$27 18
From the Society in Cummington for promoting Christian Knowledge, by Mr. Amos Cobb, Treasurer,	10 50
From an association of Females in New Haven, (Con.) the avails of their industry, by Miss W. A. Daggett,	3 00
2. From a young lady in Salem, by the Rev. Dr. Worcester,	2 00
From the Newell Society in the north parish of Bridgewater, by Mrs. Charity Jones, Treasurer,	61 86
From the Female Cent Society in Wardsboro', (Ver.) by Mr. Jonathan Robinson,	21 31
From the Plympton Branch of the Heathen's Friend Society, by Mrs. Mary Dexter, Treasurer,	22 22
From friends of missions in Marcellus, (N. Y.) by the Rev. Levi Parsons,	5 60
From Benjamin Carhooa, an Owhyhean residing in Boston,	1 25
9. From Mrs. Adams, of Charlestown,	1 00
Carried forward,	$155 87

Brought forward,	$155 87
From the Female Cent Society in Danby, (N. Y.) by Mrs. Jerusha Parker, Treasurer,	11 36
From a lady in Hopkinton, (N. H.)	1 00
13. From a female friend in Medfield, by Mr. Artemas Woodward,	5 00
16. From the Female Cent Society of Westbrook and Gorham, (Maine,) by Mr. Timothy Hilliard,	23 71
From the Female Cent Society at St. Albans, (Ver.) by Mrs. Jemima Hoyt, Treasurer,	10 00
From a lady in Hadley, by the Rev. Dr. Lyman,	5 00
From subscribers in Wilton, (N. H.) by Mr. Jonathan Haskel,	44 87
22. From the Female Missionary Society of Carlisle, (N. Y.) by Mr. Cornelius Marshall,	25 00
From the Female Foreign Mission Society in Cornish, (N. H.) by Mrs. Rowell, Treasurer,	11 75
23. From the Newell Society in North Woodstock, (Con.) by Miss Henrietta May, Treasurer, forwarded by Mr. James Porter,	31 60
From a friend to Missions in Hingham, for the translations,	2 00
24. From the Female Reading Society, Walnut Hill, (Maine,) by Miss Lucy Loring, Treasurer,	4 51
From the society of the Rev. Mr. Woodward, of Norwich, (Ver.) by Mr. Austin Hazen,	7 50
27. From the Walton Female Society for promoting foreign missions of Delaware County, (N. Y.) by Miss Hannah St. John, Secretary,	21 55
From the Foreign Mission Society of New Haven, (Con.) and the Vicinity, by T. Dwight Esq. Treasurer,	85 50
From the Beneficent Society of young ladies in Newburyport, by Miss Mary Pearson, Treasurer,	21 61
28. From the Female Cent Society of Windsor, (Mass.) by Mrs. M. Dorrance, Treasurer,	29 75
From the Heathen's Friend Society in Rochester, by Miss Hope Haskel, Treasurer,	9 00
From subscribers in Hillsborough, (N. H.) remitted by Mr. George Dascome, by the hand of Mr. Jonathan Gove,	7 00
30. From a friend in Hubbardston, by Mr. S. T. Armstrong,	5 00
From Elnathan Strong, Esq. of Hardwick, (Ver.)	5 00
From collections at the monthly concert of prayer, in Hardwick, Greensboro' and Craftsbury, (Ver.)	9 31
From the Female Cent Society in Vernon, (N. Y.) remitted to the Rev. Dr. Morse, by Mrs. Sherwood, the Treasurer,	28 00
From several ladies of Providence, (R. I.) by Mr. Abner Morse,	7 00
From the Female Cent Society of Bridport, (Ver.) by the Rev. Dr. Davis,	15 75
From individuals in Sunbury, (Georgia,) by the Rev. Wm. M'Whir, remitted to the Rev. Dr. Porter,	100 00
From the Female Charitable Society in South Salem, (N. Y.)	7 00
From Josiah Gilbert, $6. From Miss Mary Gilbert $2,	8 00
From Thomas Mead,	5 00
From the Auxiliary Juvenile Society of Troy, (N. Y.) by L. Coming, Treasurer, remitted to Messrs. Dodge and Sayre,	35 00
	$738 62

SCHOOL FUND.

Oct. 1. From female members of the Rev. Dr. Morse's church, for the education of three children in the families of the missionaries,	$21 00
From the Female Juvenile Society of Guilford, by the Rev. Mr. Dutton,	23 00
From the Female Cent Society of Weathersfield, (Ver.) for heathen children in America, by Deacon N. Coolidge, $17 28	
From the Young Men's Society in the same town for the same object, by John Chase, jun. 3 89	21 17
From the Heathen School Society in Cummington, by Mr. Amos Cobb, Treasurer,	5 00
2. From children in the North parish of Bridgewater, by the Rev. Daniel Huntington, 1 24	
From the same, their own earnings, 1 50	2 74
From a friend in Salem, for a child to be educated in the families of Messrs. Poor and Warren,	13 00
From a Society in the second parish of Reading, for the support of schools among the heathen, by Daniel Chute, Esq.	51 80
Carried forward	$138 61

	Brought forward	$138 61
From the children of the Rev. J. P. Fisher of Boothbay, (Me.) for educating children in India,		1 00
14. From subscribers in Lyndeborough, (N. H.) by the Rev. Nathaniel Merrill,		15 01
From Romeo Hoyt, a child at St. Albans, (Ver.) for a child to be named *Romeo Hoyt*, 2d. semi-annual payment,		15 00
22. From the Female Association in Cornish, (N. H.) by Miss Betsey Cumings, Treasurer,		10 76
From the Female Charitable Society of Windsor, (Ver.) for educating heathen youth, by Mrs. Naomi Mill, Treasurer, remitted by Deacon Coolidge,		26 23
24. From the Heathen's Friend Society in Wareham, for a child named JOHN ELLIOT, the second semi-annual payment, by Miss Hannah Burgess, Secretary,		15 00
25. From the School Fund Society in New Bedford, by Miss Agnes Ayres, Treasurer,		26 40
From a charity-box in Windsor,		2 25
From several children in Byfield, by the Rev. Dr. Parish,		2 12
From the Juvenile Female Society of Boston, for *Joshua D. Brainerd*, the second annual payment, by Miss Emmeline Carleton, Treasurer,		30 00
From the Harvard Female Auxiliary Association for educating heathen youth, for a child to be educated in the family of the American missionaries, to be named WARREN FAY, out of respect to their pastor,		22 55
30. From the Female Society in South Salem, (N. Y.)	13 25	
From Mrs. Molly Mead,	2 00	15 25
By the Rev. Elias Cornelius between July 28, and Sept. 15, for the missions and schools among the Cherokees, the following sums, viz.		
From contributions in Montgomery Court-house, (Md.)	21 33	
From do. in the Presbyterian church in Leesburgh, (Va.)	39 50	
From Young Ladies society for educating heathen youth,	20 00	
From contributions in the Presbyterian church in Winchester,	43 35	
From do. in Staunton,	45 16	
From contributions in the Presbyterian church in Tinkling Spring,	11 65	
From do. in the Presbyterian church called Augusta church,	50 08	
From do. in Brown's meeting house,	25 32	
From Mr. Williamson and others,	5 00	
From Hon. Jacob Sworpe,	5 00	
From contributions in the Presbyterian church in Bethel,	11 05	
From do. in the Presbyterian church in New Providence,	35 43	
From do. in Timber-Ridge church,	31 00	
From do. in the Presbyterian church in Lexington,	46 30	
From do. in High Ridge Presbyterian church,	14 31	
From do. in the Presbyterian church in Fincastle,	15 84	
From do. in Salem,	9 87	
From do. in the Presbyterian Society near Fort Chissel,	8 35	
From do. in the Presbyterian church in Knoxville, (Ten.)	21 10	
From the following individuals in Knoxville, viz.		
Rev. D. A. Sherman,	20 00	
Dr. J. C. Strong,	20 00	
Mr. C. Morgan $10; Mr. J. Park 10;	20 00	
R. Morgan $10; J. Campbell $10;	20 00	
D. Reller $10; J. Crosier $10;	20 00	
Mrs. Humes $5; Miss M. R. Cowan $5,	10 00	
Mr. J. Craighead $5; D. Bell $5,	10 00	
Dr. King $5; Rev. T. H. Nelson $5,	10 00	
A friend $5; Mr. Fryar $3,	8 00	
Mr. Sutherland $3; Mrs. E. Formwolt $3,	6 00	
Other individuals,	3 68	
From contributions in Marysville,	50 00	
From do. in the Shunem congregation,	6 40	
Avails of jewelry sold at Knoxville, which had been contributed in the northern states principally for the heathen in India,	70 00	$733 81
By the Rev. Ard Hoyt, for missions and schools among the Cherokee Indians, as follows; viz.		
Collected on his tour to Philadelphia, in May last,	167 25	
Collections in Wilkesbarre and the Vicinity,	86 00	
Do. on the way to Harrisburgh,	86 00	
Do. at Harrisburgh,	102 75	
Do. at Carlisle,	108 75	
Do. at Lebanon and Wommelsdorf,	43 31	
Carried forward	$594 06	$1,059 99

	Brought forward	$594 06	$1,05 99
Do.	at Reading,	65 00	
Do.	at Lancaster,	180 00	
Do.	at Columbia,	83 38	
Do.	at Donegal,	53 50	
Do.	at Gettysburgh,	114 27	
Do.	at Chambersburgh,	38 00	
Do.	at Greencastle and Mercersburgh,	45 62	
Do.	from Mercersburgh to Lewiston,	14 00	
Do.	at Lewistown,	86 39	
Do.	at Mifflintown,	44 75	
Do.	at Northumberland, and Sunbury,	96 38	
Do.	at Milton and Vicinity,	98 50	
Do.	at Danville,	104 81	$-1,618 66
			$2678 65

Total donations received in October, $3,417 27.

N. B. When no name of a state is mentioned, it will be understood that the place is in Massachusetts Proper.

JOURNAL OF THE BOMBAY MISSION, CONTINUED FROM P. 474.

AUGUST 31, 1816.—Yesterday and to-day the heathen have been engaged in one of their annual religious ceremonies. It is the worship of *Gauri*, one of the names of *Parvate*, or *Luxumme*, the goddess of wealth, and mother of Gunputtee. An image of the goddess is fitted up, clothed, ornamented, decked with flowers, and set in an armed chair, in such families as are able to have one, and the poorest people are obliged to accommodate their goddess with a piece of board, or a basket. Yesterday the image was made ready in their houses; and in the afternoon and evening there was, particularly among the lower sorts of people, abundance of music and dancing; males and females engaging in an indecent manner, and all accompanied with many instances of intoxication.

This evening the images were carried in procession, with music and dancing, to the sea shore, and a great multitude of them being seated upon the beach, the people, with redoubled violence, by music, singing and dancing, performed their closing worship of the goddess. The processions were for a long time coming and going; and each company, after worshipping their image for the last time, stripped it of every thing which was of any value, and threw the remainder into the sea. Thus closed a childish, absurd, degrading ceremony, which the deluded multitude believe to be pleasing to the Deity, and surely conducive to their temporal happiness. O that the day-spring from on high might visit them, and give them light, and guide their feet into the way of peace.

Sept. 3d. The Brahmin brought a farewell note from Mr. W., who was on the point of embarking for Calcutta. We had hoped to make some further inquiries of him about Persia; but he leaves sooner than we expected. In addition to what has before been inserted, we have learnt from him the following particulars.

In Persia there are at present eight principalities: Eight of the king's sons are governors in these principalities. But he has a much greater number of sons.

Tehraun is at present the royal residence, and the seat of government.

Fabriez is the capital of the first principality, and the residence of the Prince Regent, who is an enterprising man. He sent to England for a printing press, which may prove a powerful engine in enlightening Persia. He is disciplining a large force, and will probably succeed to the throne.

Hermanshaw is the second principality, and the Prince, (in whose employ was Mr. W.) is elder brother of the Prince Regent; but the former is the king's son by a concubine, and the latter by a lawful wife.

Mr. W. thinks that a spirit of general improvement is increasing in Persia. He said a prime minister lately inquired of an English officer, what would be the expense of translating the British Encyclopedia into Persian?

When English gentlemen dine, even with the Persian nobility, they conform to the custom of the country; and sitting upon a carpet, they eat with their hands instead of knives, forks and spoons; which custom may perhaps furnish one reason for the eastern ceremony of washing the hands before eating.

The account of Bagdad interested us the most. It is now in a flourishing state, and contains, Mr. W. thinks, about 500,000 inhabitants. This immense population is composed of Arabs, Turks, Persians, Jews, and Christians, who all enjoy a free toleration, and worship in their respective temples without molestation. What a noble station for missionaries! The constant performance of religious worship by so many different sects, must have a great influence in weakening all unfavorable prejudices, and promoting a tolerant spirit. Here missionaries might take their stand in perfect safety; acquire either the Persian or Arabic language, or both; translate the Bible into them; and, at the same time, be engaged in distributing the Armenian, Turkish, Persian, and Arabic Scriptures, so far as they might be ready for distribution. In how many ways they might do good among the numerous Christians of Bagdad!

Mr. W. repeatedly expressed his firm belief, that the sentiments of the Persians are becoming far more favorable to the reception of Christianity. His expression was, "They are tired of their own religion."

Of all the great cities perhaps Bagdad is the most eligible for a missionary station. How desirable, that such an important station should be occupied. May the Lord soon send forth laborers into this great field already white for harvest.

5th. To-day finished the translation of the epistle to the Ephesians; which, perhaps, is as difficult to translate as any part of the Bible. This epistle, but especially the first and second chapters of it, contains the fullest internal evidence that it was composed, designed, and suited for a people who had previously been thoroughly instructed in a knowledge of the Christian doctrines. It is known, moreover, that this epistle was written about 30 years after the Ephesian church was planted, and that this church was eminent among the churches in Asia, for its doctrines, discipline, and purity. It needs but a little reflection to show, that it would be as contrary to the nature and original design of this, (and the same may be said of several of the other epistles,) as it would be to sound reason, to put it into the hands of idolaters, in the first instance, before they had received any previous instruction in the knowledge of Christianity. In such a case, it would perplex, without instructing them, and would be likely only to discourage them from attempting to understand the Christian Scriptures. In short, it would be like a treatise in the highest department of philosophy in the hands of a school-boy, ignorant of the first principles of mathematics.

6th. To-day we have received a package of books and pamphlets from Serampore, which were chiefly translations and accounts, relative to the Baptist mission.

7th. Received a letter from brother Nott, dated London, 18th of May. The bearer of it was Mr. Homer, a Wesleyan Methodist missionary, who is to settle in Bombay, or in its vicinity. We rejoice at the arrival of another fellow laborer to strengthen our hands in the great and common cause.

10th. Received a parcel from London directed to us by Mr. Nott, containing a number of English pamphlets, &c, of a religious nature, which afford us much pleasure.

13th. To-day received a kind letter from Mr. Thomason, saying, that the screw of the printing press, and the ink had been ordered to be prepared according to our request, and that they would be forwarded to us as soon as finished.

20th. To-day informed by Mr. Skinner, who is now in Bombay, of the arrival of six missionaries in India from the London Society. Their names are Samuel Render, W. Reeve, H. Townley, J. Keith, Mr. Knill, and Mr. Mead.

30th. This day is called *Dussorah*. It is a great and annual holiday of the Hindoos. The mass of the Hindoo population, in the latter part of the day,

assemble to worship a certain tree called the *Shumee*. There is but one tree of the kind on the Island. It stands directly behind one of their largest temples.

This tree derived its divinity from the following circumstance. When *Ramchundra*, the seventh incarnation of *Vishnu*, made war upon the demons, and returned in triumph from his conquest over them, he hung all his conquering arms upon the *Shumee* tree. Hence the foolish Hindoos fancy, that by worshipping this tree, they secure to themselves victory over their enemies, and success in all their enterprises.

Between three and four o'clock in the afternoon, the people begin to crowd together. Every man and boy appears with a lock of a certain kind of grass in his turban. They purchase of the multitude of venders who are on the spot, some little twigs of a particular shrub, also flowers, grass, &c. Most of the people then go around prostrating themselves to each of the numerous idols in the adjacent temples. After this they approach near the tree. But before the offering is presented, a certain ceremony is performed over it by a Brahmin; and then it is cast at the roots of the tree, and every person is careful to carry away in his turban a small piece of the tree as though it possessed some invaluable efficacy.*

In places where this particular tree is not to be found, if trees of another kind be substituted, and duly worshipped, the ceremony is valid.

The occasion offered a favorable opportunity of addressing a considerable number of the people on the absurdity and guilt of worshipping a tree instead of their Maker. They, in general, seemed easily convinced of both the absurdity and guilt of such worship, and could offer no better excuse than the custom of their ancestors, and the practice of the people.

The rainy season is now past, and our daily labors among the people, if our health is continued, will become more extended. During the heavy rains they have, in some degree, been interrupted; though but few days have passed, in which we have not addressed more or less of the heathen, on the great concerns of their souls. O that we could record the conversion of some of them from their dumb idols unto the living God. May we submissively wait the Lord's time, and in the mean while labor and not faint.

To-day we have written to Dr. Worcester, (No. XIV.) also to Mr. Evarts, enclosing our accounts for the last quarter.

Oct. 3d. Finished the translation of the epistle to the Romans.

* *Mahadave* and his consort *Parvate*, with a view to do good to mankind, quitted their divine abode on Cuilasa, and proceeding towards the north, alighted on the summit of the *Nishada* mountains, where they found the *Devatas* ready to receive them, with a numerous retinue of celestial nymphs, and heavenly choristers. Mahadave was so struck with the beauty of some of the *Apsaras*, and his looks were so expressive of his internal raptures, that Parvate, unable to conceal her indignation, uttered the most virulent reproaches against him. Conscious of the impropriety of his behavior, Mahadave used every endeavor to pacify her; he humbled himself; he praised her; and addressed her by the flattering appellation of *Maha-chuga;* but to no purpose. She hid herself in the hollow and trunk of a Sumi tree and performed *Tapasya*, (an austere devotion,) for the space of nine years; when fire springing from her pervaded with rapid violence, the whole range of mountains, insomuch that men and animals were terrified, and fled with the utmost precipitation. Unwilling that her devotion should prove a cause of distress to the animal creation, she recalled the sacred flame, and confined it in the Sumi tree. She made the hollow of that tree her place of abode and dalliance; and hence she is called *Sumi-rama;* or she who dallies in the Sumi tree.

The fugitives returning, performed the *Puja* in adoration of her, with songs in her praise. The flame confined in the Sumi tree still remains in it; and the Devatas are highly delighted with the fire which is lighted from the *Arani*, (or cubic wood of that tree.) The Arani is the mother of fire, and is produced from the Sumi tree. From that time, this sacred tree gives an increase of virtue, and bestows wealth and corn. In the month of Aswina, or Cooar, the tenth of the first fifteen days of the moon is kept holy, and poojah is made to Sumi-rama, and to the Sumi tree, and those who perform it obtain the object of their desires. This sacred rite I have hitherto kept concealed from the world, says Mahadave, but now I make it known for the good of mankind; and whosoever performs it, will be victorious over his enemies for the space of one year.

Asiatic Researches.

22. Four days from yesterday are Hindoo holidays called the *Dewally.* It is a time of general merriment and festivity. The people appear in their gayest ornaments and attire. Houses and shops are garnished. A variety of fireworks are blazing in every direction. The main streets of the town are brilliantly illuminated. The front and open rooms of shops and houses on either side of the way are decorated with a great variety of paintings. Here are seen crowded into the same little shop fine paintings of kings, emperors, statesmen and warriors of Europe, also the most distinguished characters of Asia; while in the same group are others ugly in the extreme, and shamefully obscene. In the evening great numbers of people are strolling about the streets, and gazing at these paintings.

This festival is the close of the commercial year. All book accounts are adjusted, and a new series commenced.

The following origin is assigned to this festival. A demon by the name of Nurkasure, furious and mighty to destroy, began to spread distress and devastation among all the gods, the cows, Brahmins, holy men, and the sacred rites of religion. Upon this emergency, all the holy men repaired to Indra and implored his interference. Indra was moved with compassion, and interceded with Krishnu who was also propitious, and, mounting his eagle, his accustomed vehicle, he encountered the demon, wrought prodigies of valor, and the demon falling before him, implored a blessing from his invincible conqueror. Krishnu granted his request, and ordained, that annually, on this month, four days should be consecrated to his honor; and that whoever, on these days, shall perform the instituted rites of anointing and feasting, shall find happiness; and whosoever shall neglect them shall inherit misery.

27th. It now appears that the Island of Madagascar has been annexed to the British crown, as one of the dependencies of Mauritius, (the Isle of France.) It is to be hoped, that it may prove favorable to the introduction of Christianity among the unenlightened millions of that immense Island.

30th. To-day is called *Yakadussee* by the Hindoos. It is the name of one of their goddesses, to whom the day is consecrated. The goddess became incarnate and destroyed a demon who was distressing the world by his infernal violence. When she had destroyed the monster, it was ordained, that the joyful event should be commemorated by one day annually devoted to religious ceremonies, performed in honor of the triumphant goddess. The day is said to be observed throughout India. The people fast, or pretend to fast, twenty-four hours, perform extraordinary ablutions, and visit and worship the i[illegible] the goddess. The people of Bombay perform a pilgrimage to a holy village called *Wallakashwer*, which is at the south western extremity of the Island. They do not go to this place because there are not images of the goddess in other places, but because the image in this place is supposed to be of pre-eminent virtue. It is of stone and they say that it was not wrought by human art, but that it sprung spontaneously out of the ground. They pretend to say the same of images of many of their other gods. But many of them are so sensible of the absurdity of it, that they cannot avoid laughing when it is mentioned. Who ever dies on this day is sure, say the Hindoos, to escape all future births, and to become absorbed in the Deity.

(To be continued.)

ABSTRACT OF THE FIRST ANNUAL REPORT OF THE FEMALE TRACT SOCIETY OF BOSTON AND ITS VICINITY.

THIS Society was formed at a period when great exertions were making to establish numerous societies for disseminating the precious truths of the Gospel, consequently the calls on charity were frequent and imperious. Although during the past year we have experienced various discouragements, duty

demands that we acknowledge with gratitude the smiles of heaven on our feeble endeavors, and implore the divine wisdom and direction.

Immediately after the organization of this society, sixteen collectors for Boston and its vicinity were appointed, most of whom have attended to the duties assigned them. From their exertions the amount of subscriptions and donations in the first year is $203 91; and when it is recollected that the annual subscription is only 25 cents, and that much the largest number of subscribers do not contribute more than this, the sum reflects great credit on the collectors, and evinces how much may be done by the united contributions of many, although the individual bestows less than one half cent per week.

As each subscriber is entitled to receive one half the amount of subscription in tracts, the number of copies distributed is not accurately ascertained; but on an estimate of the number of sheets printed, nearly all of which are distributed, we find that more than 5,000 have been circulated in the short time since the organization of this society. The reading of these by such a number of persons as receive them, and the fact that one tract sometimes passes through several hands, affords ground of belief that much good has been done, and in the animating prospect of future success must stimulate us to future exertions to continue and extend the benefits which we trust will flow from this institution.

Of the tracts purchased many have been received from New York, some from Philadelphia, and correspondencies established that will facilitate our receipts of further supplies from these cities, by which we may greatly increase the variety and utility of these productions.

The donation of a tract considered independently of all consequences seems but a trifle; but it is humbly hoped that in the distribution great good results to the giver and receiver. Reading what is to be given before the gift is bestowed, has not unfrequently excited an attention to divine truth, which has been as evidently blessed to the opulent who confer the favor, as to the poor recipients of so easy a bounty; thus both partake of a treasure which can neither be purchased by affluence nor lost by poverty.

Though we have not the happiness to relate any particular instance of the benefits of tracts, which indeed the recent origin of our efforts does not warrant us to expect; yet we confidently hope that many here and hereafter will have reason to praise God for the humble labors of this society. From the distribution of these faithful monitors how many warnings, reproofs, and instructions have been conveyed to the minds of the ignorant and thoughtless How often have these silent preachers entered the abodes of wretchedness, and directed the attention of their miserable inhabitants to mansions of purity and bliss: and how frequently have they been the means of leading the hoary headed sinner and child to inquire "what they must do to be saved."

Be encouraged, Christian friends, to increase your activity in using efficient means to increase the funds of this infant society, that with these weapons, placed by Providence in our hands, we may lend our aid to stem the torrent of human depravity, and confound the sophistical arguments of the infidel; that we may look forward with delight to that period when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Let us who have freely received freely give, remembering that "it is more blessed to give than to receive."

CORBAN SOCIETY.

[The following notice is extracted from the Recorder by request of the officers of the Society.]

Since the establishment of this Society in 1811, by a few benevolent ladies in Boston, *ninety-seven* candidates for the ministry have been assisted by its liberality; *fifty* of whom are now engaged in the ministry; and some of them now occupy the most important and responsible situations in our country.

During the present year *twenty-two* young gentlemen, candidates for the ministry, have been assisted by the Society. They have received in clothes and money, $253 77. Indeed, such have been the blessings of Providence upon the society, that they have been enabled to supply the wants of every applicant.

The whole number of members, which have joined the Society since its formation is *one hundred*. It at present consists of *eighty-five* members; *seven* of whom have been added during the past year. Its whole income since its formation, amounts to $2,114, 02—an honorable testimony indeed of the liberality of its members, and the generosity of its friends. The income during the past year in subscriptions, donations in clothing, and money from *individuals* in Westboro', Brookline, and Boston, have amounted to $60. A permanent fund of $200 has been established.

We are happy also to state, that, during the past year, an act of incorporation has been obtained; so that individuals, who are desirous of increasing the permanent fund, can now do it with more security from civil authority.

Among the numerous benevolent institutions of the past year, we are happy to learn of the establishment of the *Graham* society. This is peculiarly gratifying to our feelings, as it extends its liberality to young men of piety in all stages of their education; whereas the Corban is confined to persons studying divinity.

The utility of these, and similar societies, cannot be fully estimated, except by those, who are acquainted with the effect of poverty in depressing the mind, and incapacitating it for vigorous exertion. Not unfrequently, we see the exertions of a young man palsied by the efforts he is necessitated to make, not merely for a reputable appearance in society, but also for those things which are necessary for his comfort. A student, who receives assistance from such sources as these, will feel himself obligated to devote his time more unreservedly to the great cause, in which he is engaged.

Hardly can we suppose that heart softened by the influence of vital piety, which is ungrateful for the favors it receives, either to the persons who distribute them, or the Author of all good, whence they emanate. Let those then, who have experienced the liberality of this society, see that their gratitude is not the passing shadow of a summer's cloud. They are bound, by every tie of gratitude and love, to be *wholly* devoted to the great work of the ministry.

If there are *individuals*, who are desirous of contributing to this object either in money or clothes, we think it would be advisable to do it by means of this society.* For, possessing more extensive information, the society would better know the wants of individuals; and the persons, who partook of their liberality, would not have those finer feelings of sensibility hurt, or that nobler principle of independence destroyed, which might be the effect of dependence on individual bounty.

To the society much praise is due for their kindness and generosity; but for a recompense we can only point them to that day, when a "cup of cold water given in the name of a disciple," shall receive its eternal reward.

INSTALLATIONS.

[The following notices were communicated soon after the events took place; but the paper was accidentally mislaid. As they contain intelligence in some respects particularly interesting, they are inserted at this late period.]

On the 20th of August last, the Rev. Caleb Knight was installed over the Congregational Church and Society in Franklin, Delaware county, (N. Y.) The introductory prayer, the charge to the pastor and to the people by the Rev. Stephen Fenn, of Harpersfield; Sermon by the Rev. Isaac Garven, of Butternuts; from 2 Tim. iv, 1, 2; installing prayer by the Rev. Isaac Headly, of Walton; Right hand of fellowship by the Rev. John Morse, of Unadilla; Concluding prayer by the Rev. David Harrower, of Trenton.

* Miss Elisabeth Haskins, Ransford's Lane, is the agent of the society for the receipt of all donations and subscriptions.

On the 1st of October, in Raymond, (N. H.) the Rev. STEPHEN BAILEY. The Rev. Mr. Wells, of Deerfield, made the introductory prayer; the Rev. Mr Abbot, of Greenland, delivered an appropriate discourse from the 2 Timothy ii, 24 and 25; the Rev. Mr. Prentice, of Northwood, made the consecrating prayer; the Rev. Mr. Holt, of Epping, gave the charge; the Rev. Mr. Jones, of Candia, gave the right hand of fellowship; and the Rev. Mr. Abbot, of Hampton-falls, made the concluding prayer. The singing was excellent, and all the performances were such as to command the profound attention of a very large audience. The Congregational Church and Society in Raymond have long been deprived of the stated ministration of the sacred word, but at length the Lord has heard their prayers, and given them a Pastor in whom their hearts are well united.

The Rev. JOSEPH TREAT was installed at Sharon, Portage County, (O.) on the 24 Sept. The several parts of the solemnity were performed by the following ministers. The Rev. Joseph W. Curtis, a Missionary from the Hampshire Miss. Soc. made the introductory prayer; Rev. John Seward, of Aurora, preached the sermon, from 1 Timothy iii, 1; Rev. Luther Humphrey of Burton, made the consecrating prayer; Rev. Caleb Pitkin, of Charleston, gave the charge to the Pastor; Rev. Wm. Hanford of Hudson, gave the right hand of fellowship; Rev. Harvey Coe, of Vernon, gave the charge to the people; and the Rev. Amasa Lomis, Missionary from the Miss. Soc. of Connecticut, made the concluding prayer. The scene was solemn and interesting; and the prospects for the Pastor and people seem to be flattering. It may be remarked, that the church in Sharon was formed in Becket, Mass. about seven years ago, and that they moved in a body to that town which was then an entire wilderness.

INSTALLED at Augusta, (N. Y.) Jan. 10th 1816, the Rev. OLIVER AYER over the Congregational Church and society in that place. The public exercises of the occasion were solemn and impressive. The Rev. Calvin Bushnell, of Vernon, made the introductory prayer; the Rev. Azel Backus, D. D. late President of Hamilton College, preached the sermon from Heb. x, 25. The Rev. Asahel S. Norton, of Clinton, gave the charge; the Rev. James Cells, of Westmoreland, gave the right hand of fellowship, and the Rev. David Kendall, the former minister of the Society, made the concluding prayer.

During the term of Mr. Ayers's ministry among the people, which is about one year and nine months, the people have been remarkably blessed with copious effusions of the divine Spirit. By the power of the Holy Ghost accompanying the preaching of the doctrines of the cross, and in answer to the prayers of Zion's friends, the Lord, by his gracious influences, has come down like dew upon the mown grass, and like showers that water the earth. Old and young sinners, those who have been profligate and apparently confirmed unbelievers, and some universalists, have been constrained, by the irresistible energy of divine grace, to throw down the weapons of their rebellion, and enlist under the banner of King Immanuel. One hundred and thirty eight have been added to the church, twenty-four of whom were received by letters from other churches. About thirty exhibit a hopeful evidence of conversion to the truth and faith of the Gospel, who have not yet made a public profession; and two hundred and forty-four children and adults have received the seal of baptism.

Thus when the Lord arises to build the waste places of Zion, he appears in his glory. May the angel of the covenant, flying in this auspicious day through the midst of heaven, extend his flight to the remotest bounds of his destination, and the knowledge of Christ be so diffused as to cover the earth as the waters fill the sea.

In Sangerfield, (N. Y.) where the Lord has been spreading the triumphs of his victorious grace, in subduing the rebellious hearts of sinners, and in bringing them to bow to the sceptre of Christ, the Rev. EVANS BEARDSLEY, on the 10th July, 1816 was installed over the Congregational Church and Society. The respective parts of the solemnities of the occasion were performed according to the following arrangement. The Rev. Ezra Woodworth, of Madison, made the introductory prayer; the Rev. John Truair, of Sherburn, preached the Sermon from Acts xxvi, 17, 18; the Rev. Oliver Ayer, of Augusta, made the installing prayer; the Rev. Publius V. Bogue, of Union Society in Paris, gave the charge; the Rev. John Eastman, of Hanover, gave the right hand of fellowship; and the Rev. Asahel S. Norton, of Clinton, made the concluding prayer.

An unusual solemnity during the whole service was manifested, by a numerous auditory. Sacred music was performed with skill and animation, and the happy unanimity of church and people presages consequences highly favorable to the prosperity of that branch of Zion.

DR. JORTIN'S OPINION OF MISSIONS.

"WE are taught to pray daily, that the kingdom of God may come; in which words we pray, that the gospel of Christ may flourish more and more, and that the number of his servants may increase continually. But to pray for this is not enough. We cannot, indeed, pray for it with any sincerity, unless we use our best endeavors to accomplish these pious wishes.

MISCELLANEOUS.

IMPROVEMENT IN FIRE ENGINES AND PUMPS.

Two young gentlemen of Charlestown, Mass. have recently taken out a patent for a new invention, which, as it is applicable to many purposes, they denominate an IMPROVEMENT IN THE METHOD OF RAISING WATER AND OTHER FLUIDS.

Among the most important articles, to which this invention can be applied, are *fire engines and pumps*. The mechanism is very simple, and has already been subjected to several experiments, the result of which is quite satisfactory.

A fire engine, constructed upon the principles of this invention, is thought to possess the following advantages. It can be furnished at half the expense of any engine heretofore used. It is worked with much less friction than the common engine, and of course needs less power to keep it in operation. It is easily kept in repair; and can be repaired or constructed originally by the common mechanics of a country village. It can be worked powerfully by half the number of men who are needed to work the common engine. Every one of these advantages is deemed quite important. The best common engines heretofore used cannot be put in operation without nearly a full complement of men; that is, from twelve to twenty, according to the size of the engine; whereas by the aid of the engine now invented, two men can easily throw a steady column of water upon the roof of an ordinary two story house, and four men upon the roof of an ordinary four story house. In a recent experiment, eight men threw three barrels of water 76 feet perpendicularly from the ground in a minute.

It is supposed, that this invention will enable the inhabitants of country villages, and the owners of manufacturing establishments, easily to supply themselves with useful preservative against the loss of their property by fire. The usual objections against possessing fire engines in country villages are these. 1. The great expense of the original purchase. 2. The frequency and expense of repairs. 3. The necessity of sending them to a great distance to obtain the necessary repairs, as common mechanics are not sufficiently nice and skilful to meddle with the machinery.

The great use in applying the same principle to pumps consists in its enabling them to discharge water with great rapidity. One of the pumps formed on this model, and worked by four men, discharged 365 gallons in a minute. In large ships where many men could be employed at the pump, water could be raised from the hold with prodigious celerity. The easiest method of applying force with the human body is by a horizontal motion like that of rowers. This motion is easily applied to the pump in question. The great desiderata in pumps for ships, as stated in Rees' Cyclopedia, are, 1. That as little power as possible should be lost in friction. 2. That the pump be not liable to leak or be choked. 3. That the water should be discharged as low as possible, and yet run off into the ocean. 4. That the pump should be so constructed that a great number of men may be employed in working it. All these advantages are supposed to be gained by the invention here noticed.

NEW WORKS.

A SERMON preached in Durham at the ordination of the Rev. Federal Burt, June 18, 1817, By Joshua Bates, A. M. Pastor of the first church in Dedham. Dover: John Mann. pp. 40.

A Discourse addressed to the Norfolk Auxiliary Society for the education of pious youth for the Gospel ministry, at their annual meeting in Dorchester, June 11, 1817. By Nathaniel Emmons, D. D. Pastor of the church in Franklin. Dedham: Abel D. Alleyne. pp. 39.

The connexion between moral and intellectual improvement. An Address delivered at the anniversary of the New Hampshire Alpha of the Phi Beta Kappa Society, Dartmouth College, August 26, 1817. By Daniel Dana, minister of the Gospel in Newburyport, Mass. Exeter: Charles Norris. pp. 20.

The extent of the missionary field; a call for the increase of missionary laborers. A sermon preached August 19, 1817, before the Middlebury College Charitable Society for educating indigent youth for the Gospel ministry. By Alexander Proudfit, D. D. "Put ye in the sickle for the harvest is ripe," Joel iii, 13. Middlebury: Frederick P. Allen pp. 32

The character and design of the church. A sermon delivered in Stockbridge, Mass. July 23, 1817, at the ordination of the Rev. Timothy Woodbridge as an evangelist. By John Keep, A. M. Pastor of the church in Blandford. Stockbridge, at the Star Office: pp. 18.

The first annual report of the Trustees of the Female Missionary Society of the Western District, presented September 2, 1817. Utica: William Williams. pp. 48.

The constitution and laws of the Charitable Education School for the county of Litchfield, with an address. New Haven: Nathan Whiting. pp. 18.

PROPOSED CONTRIBUTION.

It was proposed in some of the public papers last December, that our churches and congregations should have a contribution on the first Sabbath of the new year, with the design of promoting the great religious charities now in operation. The proposal, however, did not become extensively known in season; though it was adopted by a number of congregations. The commencement of a new year is, on many accounts, a suitable occasion to express a sense of the divine bounty by imparting liberally to the spiritual wants of the ignorant and destitute.

POETRY.

For the Panoplist.

THE PROGRESS OF THE BIBLE.

1. Go blessed BOOK, to man in mercy given,
Borne by an angel thro' the midst of heaven,
On wings of love to distant nations fly;
Bear in thy bosom grace and peace to men,
Bid rebel sinners turn to God again,
And point the way that leads to joys on high.

2. As on the day of Pentecost of old,
With gift of tongues, thy myst'ries to unfold,
By power divine the holy twelve endow'd,
Spake to the audience in a language known
By each astonish'd hearer, as his own,
And fill'd with wonder all the list'ning crowd.

3. So speak to nations; let the earth around
In every language hear the solemn sound
Of thy commission; bid the world attend;
Let the vast crowds of dying sinners know
The fatal source whence all their miseries flow,
And kindly guide them to the *sinner's Friend.*

4. From Nova Zembla to the torrid zone
Let every kingdom thy blest influence own,
The midland nations and the southern shores;
The numerous isles that swarm in ev'ry sea,
To thy commands let these submissive be,
Till ev'ry soul the God of heaven adores.

5. Go wing thy way along the frozen shore,
Where spread the tents of barren Labrador;
And cheer the Indian in his dreary cell;
On Greenland snows, and Iceland's frozen hills
Deign to look down with life-restoring smiles,
And bid content in ev'ry bosom dwell.

6. Let roving Tartars, and Siberians feel
Thy power benign the ills of life to heal,
And guide their way to ever blissful skies.
See the wild Red-men round the northern lakes,
Each call'd by thee his weary chace forsakes,
And, taught by thee, pursues a nobler prize.

7. Down the long vale where Mississippi flows,
Thy healing balm shall soothe a thousand woes,
The mingled tribes shall own thy skill divine;
On jetty slaves beneath the torrid sun
Thy milder beams shall come propitious down,
And even these to their hard lot resign.

8. Hark! From the vast Pacific on the breeze
Comes a sweet whisper; 'tis a note of praise;
Thy sacred truths have found their silent way
Full many a league across the swelling tide,
In good Pomarree's friendly breast reside;
His subjects now thy just commands obey.

9. Eastward thy flight on Afric's tawny race
Descend the showers of thy reviving grace;
Poor Hottentots and Caffrees own thy name;
These late degraded filthy tribes of earth,
By thee renew'd assert their heavenly birth,
The robe of Christ now hides their guilty shame.

10. Great Vander Kemp among the savage hordes
Of Bushmen here thy heavenly course affords
Long faithful aid; but now his charge resigns;
He sleeps in faith. But in thy blessed way
Still moving on, the darkness turns to day;
On midnight realms thy cheering radiance shines.

11. Where the fam'd Ganges rolls his copious flood,
Defil'd with idols, stain'd with human blood,
There the dark Hindoos leave their *cast* and own
Their *Shasters* fables; but embracing thee
From sin's long slavery feel their souls are free;
Their long sought peace is found in thee alone.

12. Bombay, Ceylon, the Coromandel coast
Thy saving power and cheering influence boast,
There many a soul thy righteous law obeys.
Burmah and China, with their pagan throngs,
Shall soon unite in Zion's joyful songs,
Taught and inspir'd by thy propitious rays.

13. When thro' the cloud thy dazzling splendor breaks
Mohammed's empire to its center shakes,
And dreads the presage of a fatal fall.
The Papal Beast before thy spreading light
Shrinks to a pigmy, and retires from sight,
With power no more the nations to inthrall.

14. The scatter'd Jews, the tribes of Israel's race,
The true Messiah shall at length embrace,
Impell'd by stubborn facts announc'd by thee;
Then Jews and Gentiles, one illustrious band
On the true olive shall together stand,
Thy truth embracing, by thy truth made free.

15. Go, blessed BOOK, thro' all the earth around
Let every kindred hear the joyful sound,
Savior anointed! Peace on earth again!
Tho' sin and satan long and hard have striven
To sink the Church, and crush the Prince of heaven,
The great Immanuel shall prevail, and reign.

16. From north to south, from east to west thy flight
Shall chace the shadows of the long dark night,
While satan's empire trembles at thy frown;
The prince of darkness is compell'd to own
Thy power, and quit his long usurp'd throne,
Deep in the great abyss thy chain confines him down.

17. In every clime that feels the passing sun,
Jehovah's name, the sacred Three in One,
Felt in each heart, shall be by all ador'd.
Thro' the long summer of a thousand years,
Warm'd by the Sun of righteousness, appears
A ripening harvest for creation's Lord.

18. My God, I thank thee that my lot is cast
In days so happy, and so near the last
Of sin's delusion, and of satan's reign!
Thy Son rever'd, the Holy Spirit sheds
His showers of grace on our unworthy heads,
And thy blest word asserts its right again.

19. Thy word, my Savior, whose resistless sway
The wide earth's tenants shall at length obey,
That word, my sun, illumes my darkened mind,
Subdues my heart, bows low my stubborn will,
Says to my boisterous passions, Peace, be still,
And lays me happy, at thy feet resign'd.

20. Eternal Spirit by thy quick'ning aid,
The sacred word is our salvation made;
The blood-bought pardon to apply is thine;
By thee renew'd, by thee refin'd, we owe
To thee the pledge of bliss, receiv'd below,
And bliss eternal in the realms divine.

HOLEM.

May 13, 1817.

TO SUBSCRIBERS AND READERS.

IT was intimated, at the close of our last number, that a new arrangement, in reference to a part of our work, was in contemplation. This arrangement is as follows.

The title of the work will be, after the present volume is closed, THE PANOPLIST AND MISSIONARY HERALD; and, in accordance with this title, the latter half of each number will be exclusively devoted to such religious intelligence, and such miscellaneous matter, as seem adapted to promote the cause of missions. This latter half will be issued in a separate form, and will be denominated THE MISSIONARY HERALD. It will be sent to the present subscribers for the Minor Panoplist, on the presumption that, as the price and general object will be the same, the change will not be unacceptable. If, however, any subscriber should not be willing to take the work, he may withdraw his name, after the receipt of the first number, provided he returns that number to the publisher, or an agent, and gives immediate notice of withdrawing his subscription.

One great advantage to be derived from this arrangement is, that a suitable publication, directly and solely devoted to the missionary cause, will be furnished to the American Board of Commissioners for Foreign Missions, for the purpose of maintaining a constant intercourse with the auxiliaries of the Board, and the friends of missions generally. We are authorized by the Prudential Committee to offer a copy of the *Missionary Herald* to every society or association, which shall pay *Twelve Dollars* annually into the

Treasury of the Board; and to every individual, who shall either give himself, or collect from others, and pay over to the Treasurer, *Twelve Dollars* annually. In making this offer, the Committee follow the example of the Church Missionary Society in Great Britain, a Society whose affairs appear to be conducted with great practical wisdom, as well as with animated zeal and enlarged benevolence. The copies of the Missionary Herald thus distributed will diffuse that information, which is absolutely necessary to the prosperity of the great religious charities now in operation. The friends of these charities will remember, however, that every Christian, who can afford the expense, (and there are comparatively few who cannot,) should be constantly supplied with some publication, which shall keep him well acquainted with the movements of the religious world, and the wants of the ignorant and the destitute, of Jews, Mahomedans, and idolaters, of nominal Christians and benighted pagans. The copies, which are presented by the Board to societies, are designed rather to diffuse religious intelligence at their meetings, and to furnish persons in narrow circumstances with the means of knowledge, than as a substitute for the copies taken by individuals for their own perusal and the use of their families. Can any Christian, at this period of the world, and in this age of religious exertion, remain contentedly ignorant of what God is doing for his church, and of the peculiar duties, which are now imposed upon all the followers of Christ? Such contented ignorance can only be imputed to a deplorable want of Christian instruction, or a more deplorable disregard of Christian practice.

The *Missionary Herald* will contain all the official papers of the Board of Foreign Missions, all the most interesting transactions of the missionaries in the service of the Board, and a complete list of donations to its Treasury; so that contributors may have before them the evidence of the reception, application, and effects of their charity. It will also contain summary accounts of the doings of all the Bible and Missionary Societies in Christendom, so far as these accounts can be obtained and abridged. Revivals of religion, obituary notices of missionaries and other distinguished friends of the missionary cause, and all kinds of religious intelligence, will impart a considerable variety to its contents.

The number of pages will be fewer than those of the Minor Panoplist; but as the page will be enlarged, and as those kinds of type only will be used, with which articles of religious intelligence have heretofore been printed, more matter will be given to the reader than was given when the price was fixed, and the Minor Panoplist was first published. The paper, also, will be of the same quality as that, on which the large Panoplist is now printed.

We have said, that the latter half of our work will constitute the *Missionary Herald*, and have described its character. The former half will contain, as the Panoplist has hitherto done, religious communications, miscellaneous discussions, reviews, poetry, and such other articles, as are usually found in religious magazines. The page will be enlarged to the size of that in the American edition of the Christian Observer; and as the quantity of matter will be considerably increased, we think no subscriber will object to an advance of *ten cents* a year in the price. This advance is very inadequate to the increased expenses of the establishment; but as *two dollars and a half* is a convenient sum to be remitted by distant subscribers, who often pay for two volumes at a time, and as the increase is so small that no reasonable objection can be made to it, we have fixed upon that sum.

While upon this subject it is proper to say, that many of our friends, who are best acquainted with the expenses and hazards of such a publication, have been convinced that the price ought to be three dollars a year. It would then be as cheap, in proportion to the quantity of matter, as the American edition of the Christian Observer, though that is a mere reprint, without any charge on account of editorial labor, and is generally considered as furnished to subscribers at a fair and reasonable price.

Communications to the editor of the Panoplist, and letters to the Treasurer of the American Board of Commissioners for Foreign Missions, may be left at his house, No. 22, Pinckney Street, Boston, or at Mr. Armstrong's bookstore, No. 50, Cornhill.

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